Encyclopedia of
Imam Ali

A Comprehensive Examination of the Life, History, and Virtues of the Master of the Faithful ʿAlī ibn Abī Ṭālib Based on Islam's Authoritative Sources

Abridged Edition

2

Muhammad Muhammadi Rayshahri

Translated by

Zaid AlSalami and Safiyullah Khan

Second only to Muhammad himself, Ali is unarguably the most important figure in Islam after the Prophet. He was the first man to embrace Islam, although he was only ten when God entrusted Prophet Muḥammad with his divine ministry. Ali was unwavering in his support for Muhammad and Islam. On many occasions, in times of crushing tribulations, when most of the senior companions abandoned Muhammad, Ali was there to put his life on the line in support of his cousin, his father-in-law, and his brother-in-faith. In Medina, Muhammad announced Ali to be his soul mate, his brother-in-faith, and gave him his daughter in marriage. As Muhammad was the key figure to introduce Islam, Ali was the key figure to support it and ensure its continuation.

Encyclopedia of Imam Ali is without an exaggeration the most meticulous and comprehensive compendium written to date regarding the exalted and immortal character of Imam Ali. It collects all the reports from the corpus of Islamic tradition and history detailing Imam Ali's life and virtues. The present volume is an abridged edition of this voluminous encyclopedia. An abridged edition was necessary so as to cater to a broader readership and to offer a convenient read to all those who may be interested in learning more about this unique and pivotal figure in the history of Islam.

"I am the city of knowledge, and Ali is its gate; whosoever seeks to enter the city must pass through its gate."

—Prophet Muhammad, Encyclopedia of Imam Ali, Abridged Edition

NORPUB

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Encyclopedia of Imām ʿAlī

Abridged Edition

Volume II

Ayatullah Muhammadi Rayshahri

Abridged by
Mahdi GhulamAli

Translated by
Zaid Alsalami
Safiyullah Khan

Edited by
Hamid Reza Salarkia

Copyright © 2018 by NORPUB

All rights reserved. This book or any portion thereof may not be reproduced or used in any manner whatsoever without the express written permission of the publisher except for the use of brief quotations in a book review and other noncommercial uses permitted by copyright law.

First Edition, 2018

ISBN: 978-82-93619-30-7

NORPUB

Contents

Part Seven: The Days of Tribulation

Chapter One: The Insubordination of the Army 2
The Determination to Fight Muʿāwiyah 2
The Imām Reproaching His Companions 2
Chapter Two: Imām ʿAlī Warning His Companions... 6
Warning against the Victory of the People of Syria 6
Warning against the Hell of This World 8
Warning against Humiliation 10
Chapter Three: The Imām's Complaint about... 12
Affliction with Disobedient Troops 12
Affliction with The Worst Men 12
Men but not Warriors 14
Countless but Useless Troops 14
What is Wrong with You? What Is Your Cure? 16
If I Had the Equivalent of the People of Badr 18
I Wish I Had for Every Ten of You One Man Like... 18
I Have Been Informed that You Say "Alī Lies' 18
I shall not improve your condition by marring myself 20
Chapter Four: The Fleeing of Some of the Companions... 22
Al-Najāshī 22
Al-Qaʿqāʿ ibn Shawr 22
Yazīd ibn Ḥujayyah 24
The Letter of Imām ʿAlī (a.s.) to Sahl about Those... 24

Chapter Five: The Neutrality of Some of the Companions... 26
Jarīr ibn ʿAbdullah al-Bajalī 26
Abū ʿAbd al-Raḥmān al-Sulamī 26
Chapter Six: The Martyrdom of Mālik al-Ashtar 28
Delegating Mālik to Egypt 28
Imām ʿAlī's Letter to the People of Egypt before... 30
Muʿāwiya's Device to Assassinate Mālik al-Ashtar 30
Imām ʿAlī's Sadness 32
The Defeat of the People of Iraq 34
Chapter Seven: The Occupation of Egypt 36
Delegating 'Amr ibn al-'Āṣ' to Fight Muḥammad ibn Abū Bakr 36
Muḥammad ibn Abū Bakr Seeking Help 38
The Reply of Imām ʿAlī 38
Imām ʿAlī's Encouragement to Defend Egypt 40
The Martyrdom of Muḥammad ibn Abū Bakr 42
The Delight of Muʿāwiyah 46
Imām ʿAlī's Sermon after Killing of Muḥammad ibn Abū Bakr 46
Chapter Eight: The Attacks of the Henchmen of Muʿāwiyah 50
The ʿAlawīd Policy and the Umayyad Policy 50
The Raid of al-Nuʿmān ibn Bashīr 54
The Raid of Sufyān ibn ʿAwf 56
The Raid of al-Ḍaḥḥāk ibn Qais 56
The Raid of ʿAbd al-Raḥmān ibn Qabāth 60
The Raid of Busr ibn Abī Arṭāh 62
Chapter Nine: Hope for Martyrdom 68
Death, the Most Loved Thing 68
I And the People, Bored with One Another 68
Chapter Ten: The Last Sermon of the Imām 70
A Study about the Roots of Weakness 78
The Problem of the Topic 79
1. The Role of the Elite in the Political and Social Changes 79
2. The Role of the People of Kūfah in the Ruling... 80
The Loneliness of the Imām in His Own Words 81
1. Conflicting Wills 81
2. The Betrayal of the Elite and Obedience of the People... 82

Advancing the Argument against the Elite and the Public 84
Warning the Elite (al-khawāṣ) 84
Warning the Populace 85
3. Justice in Distribution 86
4. Avoiding of Force in the Execution of Laws 88
The Realisation of the Predictions of the Imām 90
a) The Misconception of Fighting the People of the Qibla 94
b) Fighting without Booty 95
c) Losing Close Companions and Sincere Helpers 96
The Leading Competence of the Imām Despite His Loneliness 97

Part Eight: The Martyrdom of Imām ʿAlī (a.s.)

Chapter One: The Prophet Informing of His Martyrdom 102
Chapter Two: The Imām Informing of His Martyrdom 106
Chapter Three: The Plot to Assassinate the Imām (a.s.) 108
The Conspirators to Assassinate Imām ʿAlī 114
1. The Role of the Khārijites 118
2. The Role of Muʿāwiyah 118
3. The Role of Quṭām 122
Chapter Four: The Assassination of the Imām (a.s.) 126
The Eve of the Nineteenth 126
The Dawn of the Nineteenth 126
A Study about the Imām Exposing Himself to Slaying 130
The Origins of the Knowledge of the Imām 130
Answers to the Imām exposing Himself to Slaying 131
1. Absence of Detailed Knowledge 131
2. Absence of Knowledge during the Occurrence... 131
3. The Imām (a.s.) is Required to Choose Martyrdom 132
The Reply of Shaykh al-Mufīd 132
The Reply of ʿAllāmah Ṭabāṭabāʾī 134
Chapter Five: From Assassination to Martyrdom 138
The Imam's Command to Do Good to His Assassin 138
The Will of the Imām (a.s.) 138
Visiting the Imām (a.s.) 140
Words of the Imām before His Death 142
Date of His Martyrdom 144

Chapter Six: After Martyrdom 146
The Funeral 146
Imam Ḥasan's Sermon after His Father's Martyrdom 148
Ibn Muljam's Retribution 148
The Gravesite of the Imām 148
Concealing the Grave of the Imām (a.s.) 148
Emergence of the Grave of the Imām (a.s.) 150
Reward for Visiting Him 150

Part Nine: Views Concering the Personality of Imām ʿAlī

Chapter One: ʿAlī from the perspective of the Qur'ān 154
He is the Soul of the Prophet 156
A Witness from Him 158
He Who Has Knowledge of the Book 158
The Believer 158
The Outstripper 160
The Righteous among the Believers 160
The Best of Creation 160
The Disputant against the Disbelievers 160
The Guide 162
The Giver of Charity While Bowing 162
He Who Sacrifices Himself for God's Good Pleasure 162
He Who Gives His Wealth by Night and Day, Secretly... 164
The Caller between the Inhabitants of Heaven and Hell 164
Loyalty to Him is the Perfection of Religion 164
The Position of the Imām from the Prophetic tradition 166
1. The Multiplicity of the Traditions in Connection... 166
2. ʿAlī is the Hidden Mystery 166
3. The Prophet's Words Are a Window to Knowledge of ʿAlī 168
ʿAlī (a.s.) in Respect of His Family 170
ʿAlī (a.s.) and His Knowledge 170
ʿAlī (a.s.) in Respect of Doctrine 171
ʿAlī (a.s.) in Respect of Characters 171
ʿAlī (a.s.) in the Sphere of Practice 171
ʿAlī (a.s.) in Respect of Political Position 172
ʿAlī (a.s.) in Respect of Spiritual Station 174

His Position in the Hereafter 174
ʿAlī Being Oppressed 175
Chapter Two: ʿAlī (a.s.) from the perspective of the Prophet (ṣ.a.w.) 176
Creation 176
Family 176
His Status in Relation to the Prophet (ṣ.a.w.) 178
His Political and Social Status 178
Spiritual Perfections 184
His Positions in the Hereafter 186
A Study about Imām ʿAlī's Praise of Himself 188
Complying with God's Command of Clearly Stating... 189
Making Clear Historical Realities 189
Defending the Truth Is Defending the Oppressed 190
Defending the Rights of People 190
Defending Himself against the Aggressive Propaganda Attacks 191
Chapter Three: ʿAlī from the Perspective of ʿAlī 194
His Position with the Messenger of God (ṣ.a.w.) 194
The Utmost of Submission to the Prophet (ṣ.a.w.) 196
Precedence over Peers 196
Splendid Virtues 198
Miscellaneous Merits 200
Chapter Four: ʿAlī from the Perspective of Ahlul Bayt 204
Chapter Five: ʿAlī from the perspective of the Wives of the Prophet 214
Chapter Six: ʿAlī from the Perspective of the... 216
Chapter Seven: ʿAlī (a.s.) from the Perspective of his... 224
Chapter Eight: ʿAlī from the Perspective of His Enemies 236
Muʿāwiyah ibn Abī Sufyān 236
ʿAmr ibn al-ʿĀṣ 238
Marwān ibn al-Ḥakam 238
Al-Walīd ibn ʿAbd al-Malik 238
ʿAbd al-ʿAzīz ibn Marwān 240
Chapter Nine: ʿAlī from the Perspective of Poets 242
Kʿab ibn Zuhayr 242
Al-Kumayt ibn Zayd al-Asadī 242
Al-Sayyid al-Ḥimyarī 244

Al-ʿAbdī al-Kūfī 246
Al-Shafiʿī 246
Al-Ṣāḥib ibn ʿAbbād 248
Ibn Abī al-Ḥadīd 250
ʿAlā' al-Dīn al-Ḥillī 252
Al-Shaykh Aḥmad al-Sabʿī al-Aḥsā'ī 254
Shaykh Kāzim al-Uzrī 256

Part Ten: The Characteristics of Imām ʿAlī (a.s.)

An Investigation into Imām ʿAlī's Characteristics 260
Chapter One: The Doctrinal Characteristics 262
He Who Has not Disbelieved Even A Single Moment 262
The First to Embrace Islam 262
The Beginning of His Embracement of Islām 266
Chapter Two: The Ethical Characteristics 276
Noble Character 276
Patience 276
Strong Willpower and Steadfastness 278
Perfect Sincerity 278
Complete Honesty 278
Perfect Self-sacrifice 278
The Adornment of Asceticism 280
Genorosity 282
Humility despite Power 282
Combination of Opposites 282
Chapter Three: The Practical Characteristics 286
A) The Imam of those Praying 286
1. The First to Pray 286
2. His Attention to the Prime time 286
3. The Manner of His Prayer 286
Leader of the Worshippers 288
Leader of the Supplicators 292
1. His Supplication for Others 292
3. His Supplications in Specific Conditions 294
3.1. When Sleeping 294

3.2. When Wearing New Clothes 294
3.3. When Eating and Drinking 294
3.4. At the Time of Ablution 294
3.5. When Entering the Mosque 294
3.6. When People Praised Him in His Presence 296
4. The Leader of the Fighters 296
5. Leader of the Oppressed 296
5.1. His Food 298
5.2. His Clothing 298
5.3. His House 300
5.4. His Buying 300
5.5. His Beneficence 300
5.6. Combination of Worship and Work 300
6. The Leader of the Charitable 302
6.1. A Verse Only the Imām Acted upon 302
6.2. His Alms 302
Chapter Four: The Political and Social Characteristics 304
1. Brotherhood with the Prophet 304
2. His Rights Are Similar to the Prophet's in Respect... 304
3. Ill-treament after the Prophet 306
Chapter Five: The Military Characteristics 308
1. The Bravest at Heart 308
2. An Unparalleled Warrior 310
3. With the Prophet in All His Wars 310
4. The Bearer of the Prophet's Standard 312

Part Eleven: The Sciences of Imām ʿAlī

Introduction 316
Chapter One: Learning in the School of the Prophet 320
The Prophet's Attention to His Education 320
He Taught Him a Thousand Branches (of Knowledge) 322
Dictation of the Prophet and Recording of Ali 322
Chapter Two: His Status in Knowledge 324
The Gateway of Prophetic Knowledge 324
The Treasurer of Prophetic Knowledge 324

The Most Knowledgeable 324
He Has not Forgotten That Which He Heard 326
No Bearers of His Knowledge 326
Chapter Three: The Different Kinds of His Sciences 328
Knowledge of the Book[1912] 328
Knowledge of the Qur'ān 328
Knowledge of Religion 328
Knowledge of the Revealed Law 330
Knowledge of Tribulations and Deaths 330
Knowledge of What Was and What Is 330

Part Twelve: The Judgements of Imām ʿAlī (a.s.)

Chapter One: A General View 334
Chapter Two: Examples of His Judgements during... 336
Those Killed by the Trapped Lion 336
A Man's Bull Kills Another Man's Donkey 336
A Man Drinks Wine Unaware of Its Prohibition 338
A Woman Gives Birth to a Baby Six Months after Her... 340
Two Men Collude to Swindle a Woman out of Money 340
A Man Whose Eye Was Injured 342
Two Men Contesting Each other's Right 342

Part Thirteen: The Signs of Imām ʿAlī (a.s.)

Chapter One: The Answering of His Prayers 348
Chapter Two: Bringing Back the Sun to Him 352
He for Whom the Sun Was Brought back 352
Bringing the Sun back Twice for the Imam 352
Chapter Three: His Informing of the Unseen 356
Martyrdom of Ḥusain (a.s) in Karbala 356
The Outcome of the Battle of the Camel 358
Dissension and Conflicts 358
The Reign of Muʿāwiyah 360
The Reign of the Marwanites 362
The Sway of al-Ḥajjāj 362
The Reign of the Abbasids and Its End 362
The Martyrdom of al-Riḍā (a.s.) in Khurāsān 362
The Supremacy of Truth over Falsehood at the End of Time 364

Chapter Four: Miscellaneous 366
Seeing the Light of Revelation 366
Assistance of Angels 366

Part Fourteen: Loving of Imam ʿAlī (a.s.)

Introduction 372
Chapter One: Emphasis on Love for Him 376
Chapter Two: The Blessings of Love for Him 380
Chapter Three: The Characteristics of His Lovers and Friends 384
Legitimate Birth 384
God-wariness 384
Chapter Four: Love of God, His Messenger and His... 386
Chapter Five: Warning against Extremism in Showing Love... 390

Part Fifteen: Hatred for Imām ʿAlī (a.s.)

Chapter One: The Reasons for Hatred for Him 394
Malice 394
Envy 394
Chapter Two: Warning against Hatred for Him 396
Chapter Three: The Disadvantages of Hatred for Him 400
Chapter Four: The Characteristics of His Haters 402
Illegitimate Birth 402
Hypocrisy 402
Wretchedness 402
Chapter Five: The Schemes of His Enemies to Extinguish His Light 404
Fabricating Traditions in Dispraise of Him 406
Spreading the Act of Abusing Him 408
The Persecution, Banishment and Killing of Those... 410
The Political Motives behind the Enemies' Stratagem 418
Chapter Six: The Disappointments of His Enemies 420
Denial of Revilement 420
The Refusal of the People to Revile Him 422
A City Refuses to Revile Him 424
Refusal to Disassociation 424
A Discussion concering the Frustration of His Enemies 430
The Lift of Revilement 440

Part Sixteen: The Companions and Governors of Imam ʿAlī(a.s.)
Chapter One: An Analysis of the Categories of... 446
Chapter Two: A Number of the Companions and... 450
1. Abū Ayyūb al-Anṣārī 450
2. Abū Dharr al-Ghifārī 452
3. Abū Rāfiʿ, the Retainer of the Messenger of Allah 456
4. Abū Mūsā al-Ashʿarī 458
5. Abū al-Haytham 462
6. Al-Ashʿath ibn Qais 464
7. Aṣbagh ibn Nubātah 468
8. Uways al-Qaranī 470
9. Jābir ibn ʿAbdullah al-Anṣārī 470
10. Ḥujr ibn ʿAdī 474
11. Ḥudhaifah ibn al-Yamān 478
12. Khuzayma ibn Thābit Dhu al-Shahādatain 480
13. Rushayd al-Hajarī 482
14. Ziyād ibn Abīh 482
15. Salmān al-Fārisī 486
16. Sulaym ibn Qais al-Hilālī 490
17. Ṣaʿṣaʿah ibn Ṣawḥān 492
18. ʿAbdullah ibn ʿAbbās 494
Some words about Ibn ʿAbbās being accused of betrayal 500
19. ʿUbaidullah ibn Abī Rāfiʿ 502
20. ʿUthmān ibn Ḥunayf 504
21. ʿAdī ibn Ḥātam 506
22. ʿAlī ibn Abī Rāfiʿ 508
23. ʿAmmār ibn Yāsir 508
24. Kumail ibn Ziyād 512
25. Mālik al-Ashtar 512
26. Muḥammad ibn Abū Bakr 522
27. Al-Miqdād ibn ʿAmr 524
28. Maitham al-Tammār 526
Endnotes 530

Part Seven:
The Days of Tribulation

Chapter One: The Insubordination of the Army

Chapter Two: Imām ʿAlī Warning His Companions against Insubordination

Chapter Three: The Imām's Complaint about the Insubordination of His Companions

Chapter Four: The Fleeing of Some of the Companions of Imām ʿAlī (a.s.) to Muʿāwiyah

Chapter Five: The Neutrality of Some of the Companions of the Imām (a.s.).

Chapter Six: The Martyrdom of Mālik al-Ashtar

Chapter Seven: The Occupation of Egypt

Chapter Eight: The Attacks of the Henchmen of Muʿāwiyah

Chapter Nine: Hope for Martyrdom

Chapter Ten: The Last Sermon of the Imām

Chapter One

The Insubordination of the Army

The Determination to Fight Muʿāwiyah

487. **Tārīkh al-Ṭabarī,** reporting from Abī al-Dardā, who said: "When ʿAlī finished with the people of al-Nahrawān, he praised God and lauded Him and said: 'Indeed God had been kind to you, honoured your victory, so march forth to your enemy right now.' They said: 'O Commander of the Faithful, our arrows are depleted, swords blunt, the head of our spears weakened. Return [us] to our cities, so that we may have better preparedness, for it maybe that the Commander of the Faithful will increase our preparedness by replacing those that were killed amongst us.'

It was al-Ashʿath ibn Qays who uttered these words.

He [ʿAlī] continued until he arrived at the entrance of Nukhayla[1387]. He commanded the people to stick to their camps, prepare themselves for the struggle and, limit their visits to their wives and children until they march towards their enemy. They remained a few days, but they began to sneak away from their camps. Most of them entered the city except a few of the prominent personalities , and the camps were left empty. When he [ʿAlī] saw this, he entered Kūfah, having determined not to march."[1388]

The Imām Reproaching His Companions

488. **Al-Ghārāt, reporting from Qays ibn al-Sakan, who said:** "I heard

الفصل الأوّل
عِصْيانُ الجَيْشِ

أ ـ العَزمُ عَلى قِتالِ مُعاوِيَةَ بَعدَ الفَراغِ مِنَ الخَوارِجِ

487. **تاريخ الطبري عن أبي الدرداء:** كانَ عَلِيٌّ لَمّا فَرَغَ مِن أهلِ النَّهرَوانِ حَمِدَ اللّهَ وأثنى عَلَيهِ، ثُمَّ قالَ: إنَّ اللّهَ قَد أحسَنَ بِكُم، وأعَزَّ نَصرَكُم، فَتَوَجَّهوا مِن فَورِكُم هذا إلى عَدُوِّكُم.

قالوا: يا أميرَ المُؤمِنينَ، نَفِدَت نِبالُنا، وكَلَّت سُيوفُنا، ونَصَلَت أسِنَّةُ رِماحِنا، وعادَ أكثَرُها قَصداً، فَارجِع إلى مِصرِنا، فَلنَستَعِدَّ بِأحسَنِ عُدَّتِنا، ولَعَلَّ أميرَ المُؤمِنينَ يَزيدُ في عِدَّتِنا عِدَّةَ مَن هَلَكَ مِنّا؛ فَإنَّهُ أوفى لَنا عَلى عَدُوِّنا.

وكانَ الَّذي تَوَلّى ذلِكَ الكَلامَ الأشعَثُ بنُ قَيسٍ.

فَأقبَلَ حَتّى نَزَلَ النُّخَيلَة، فَأمَرَ النّاسَ أن يَلزَموا عَسكَرَهُم، ويُوَطِّنوا عَلَى الجِهادِ أنفُسَهُم، وأن يُقِلّوا زِيارَةَ نِسائِهِم وأبنائِهِم حَتّى يَسيروا إلى عَدُوِّهِم.

فَأقاموا فيهِ أيّاماً، ثُمَّ تَسَلَّلوا مِن مُعَسكَرِهِم، فَدَخَلوا إلّا رِجالاً مِن وُجوهِ النّاسِ قَليلاً، وتُرِكَ العَسكَرُ خالِياً، فَلَمّا رَأى ذلِكَ دَخَلَ الكوفَةَ، وَانكَسَرَ عَلَيهِ رَأيُهُ فِي المَسيرِ.

ب ـ ذَمُّ الإمامِ عليه السلام أصحابَهُ لَمّا كَرِهُوا المَسيرَ إلَى الشّامِ

488. **الغارات عن قيس بن السكن:** سَمِعتُ عَلِيّاً عليه السلام يَقولُ ونَحنُ بِمَسكِن:

ʿAlī (a.s.) say while we were at Maskin[1389]: O company of the Muhājirīn! "*Enter the Holy Land which God has ordained for you, and do not turn your backs or you will become losers*"[1390]. 'They loitered and said: 'The coldness is intense.' Their battle was in the cold.

He (a.s.) said: "The people (ie the enemy) find it cold as you do." He said: 'They did not march forth and refused. When he (a.s.) noticed this from them, he said: "Woe unto you!You have been accustomed to such (ugly) normative rule.' "[1391]

يا مَعشَرَ المُهاجِرينَ! ﴿ادْخُلُوا الأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللّه لَكُمْ وَلاَ تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنقَلِبُوا خَـسِرِينَ﴾. فَتَلَكَّؤوا، وقالوا: البَردُ شَديدٌ، وكانَ غَزاتُهُم فِي البرَدِ. فَقالَ عليه السلام: إنَّ القَومَ يَجِدونَ البَردَ كَما تَجِدونَ. قالَ: فَلَم يَفعَلوا وأبَوا، فَلَمّا رَأى ذلِكَ مِنهُم قالَ: اُفٌّ لَكُم! إنَّها سُنَّةٌ جَرَت عَلَيكُم.

Chapter Two

Imām ʿAlī Warning His Companions against Insubordination

Warning against the Victory of the People of Syria

489. **Al-Irshād, relates:** - from his (a.s.) speech concering those who refused to help him -: "I can only think that these people - meaning the Syrians - will overcome you." They said to him: "Why is that, O' Commander of the Faithful?"

He said: "I see their affairs in the ascendancy, whilst your fires have subsided. I see them in earnest whilst I see you weak. I see them united whilst I see you divided. I see them obedient to their leader whilst I see you disobedient to me. By God, if they overcome you, indeed you will find them evil masters upon you after me. It is as if I were looking at them now and they had joined you in your land. They will carry off your share of the booty to their land. It is as if I were looking at you rustling like lizards; you neither defend truth, nor do you prevent for the sake of God any forbidden act. It is as if I were looking at them killing your righteous men, terrorising your reciters, forbidding you and hindering you from bringing other people close to themselves apart from you. If you could see the deprivation, the selfishness, the blows of the swords and the infliction of terror, you would regret and be sorry for your neglect in going to war against them, and you would remember the tranquility and well-being that you have today when remembrance will no longer benefit you."[1392]

الفصل الثاني

تحذير الإمام عليه السلام أصحابه من عاقبة العصيان

أ ـ التّحذيرُ مِن غَلَبَةِ أهلِ الشّامِ

489. **الإرشاد** ـ مِن كَلامِهِ عليه السلام فِي استِبطاءِ مَن قَعَدَ عَن نُصرَتِهِ ـ: ما أظُنُّ هؤُلاءِ القَومَ يَعني أهلَ الشّامِ إلّا ظاهِرينَ عَلَيكُم، فَقالوا لَهُ: بِماذا يا أميرَ المُؤمِنينَ ؟

قالَ: أرى أُمورَهُم قَد عَلَت ونيرانَكمُ قَد خَبَت، وأراهُم جادّينَ وأراكُم وانينَ، وأراهُم مُجتَمِعينَ وأراكُم مُتَفَرِّقينَ، وأراهُم لِصاحِبِهِم مُطيعينَ وأراكُم لي عاصينَ.

أمَ وَاللّهِ لَئِن ظَهَروا عَلَيكُم لَتَجِدَنَّهُم أربابَ سوءٍ مِن بَعدي لَكُم، لَكَأَنّي أنظُرُ إلَيهِم وقَد شارَكوكُم في بِلادِكُم، وحَمَلوا إلى بِلادِهِم فَيئَكُم، وكَأَنّي أنظُرُ إلَيكُم تَكِشّونَ كَشيشَ الضِّبابِ؛ لا تَأخذُونَ حَقّاً ولا تَمنَعونَ للّهِ حُرمَةً، وكَأَنّي أنظُرُ إلَيهِم يَقتُلونَ صالِحيكُم، ويُخيفونَ قُرّاءَكُم، ويَحرِمونَكُم ويَحجُبونَكُم، ويُدنونَ النّاسَ دونَكُم، فَلَو قَد رَأيتُمُ الحِرمانَ وَالأَثَرَةَ، ووَقعَ السَّيفِ، ونُزولَ الخَوفِ، لَقَد نَدِمتُم وخَسِرتُم عَلى تَفريطِكُم في جِهادِهِم، وتَذاكَرتُم ما أنتُم فيهِ اليَومَ مِنَ الخَفضِ والعافِيَةِ حينَ لا يَنفَعُكُمُ التَّذكارُ.

Warning against the Hell of This World

490. **Imām ʿAlī (a.s.) said,** in his address to the people of Kūfah: "O People! I have summoned you to fight against those people [the Syrians], but you have not set forth. I have asked you to listen, but you have not responded. I have given you advice, but you have not accepted. You are present but are like the absent. I recite to you wisdom, but you turn away from it. I give you eloquent admonishments but you are divided about it. It is as if you were *terrified asses fleeing from a lion.* I urge you to fight the folk of oppression and I will not reach the end of my words before I see you scattering from me like the people of Saba'. You return to your gatherings, sit in circles, coin maxims, recite poetry, try to gather information about the news, until, when you leave, you ask about prices. This is out of ignorance without knowledge, carelessness without piety and following without fear. You have forgotten the war and the need to prepare for it. Your hearts are empty of any mention of it. You have occupied it with diversion and idle chatter. How strange! Why should I not wonder at a people that have united around their falsehood when you fall short of your right truth?

O People of Kūfah, you are like the mother of Mujālid: She became pregnant, but induced prematurely, and her guardian died, her widowhood was long and she was inherited by a distance relative.

By Him Who split the seed and created man, behind you is the one-eyed[1393] who keeps turning away, the hell of this world, who neither spares nor leaves [anything]. After him is the savage, beast, accumulator of wealth and the miser. Thereafter a number of the Banū Umayya will inherit rulership from one another. The last of them will not be more compassionate to you than the first of them, except for one of them.[1394] It is a tribulation which God has decreed for this community. They will kill the best of you and enslave the wicked among you. They will remove your treasures and [replete] your reserves from the heart of your chambers as a wrath for what you have abandoned of your affairs, the well-being of yourselves and your religion."[1395]

ب ـ التَّحذيرُ مِن جَهَنَّمِ الدُّنيا

490. **الإمام عليّ**عليه السلام ـ في كَلامِهِ مَعَ أهلِ الكوفَةِ ـ: أيُّهَا النّاسُ! إنّي استنفَرتُكُم لِجِهادِ هؤُلاءِ القَومِ [أي أهلِ الشّامِ] فَلَم تَنفِروا، وأسمَعتُكُم فَلَم تُجيبوا، ونَصَحتُ لَكُم فَلَم تَقبَلوا، شُهودٌ كَالغُيَّبِ، أتلو عَلَيكُمُ الحِكمَةَ فتُعرِضونَ عَنها، وأعظِكُمُ بِالمَوعِظَةِ البالِغَةِ فَتَتَفَرَّقونَ عَنها، كَأنَّكُم حُمُرٌ مُستَنفِرَةٌ فَرَّت مِن قَسوَرَةٍ، وأحُثُّكُم عَلى جِهادِ أهلِ الجَورِ فَما آتي عَلى آخِرِ قَولي حَتّى أراكُم مُتَفَرِّقينَ أيادِيَ سَبَإٍ، تَرجِعونَ إلىٰ مَجالِسِكُم تَتَرَبَّعونَ حِلَقاً، تَضرِبونَ الأَمثالَ وتَناشَدونَ الأشعارَ، وتَجَسَّسونَ الأَخبارَ، حَتّىٰ إذا تَفَرَّقتُم تَسأَلونَ عَنِ الأَسعارِ، جَهلةً مِن غَيرِ عِلمٍ، وغَفلةً مِن غَيرِ وَرَعٍ، وتَتَبُّعاً في غَيرِ خَوفٍ، نَسيتُمُ الحَربَ والاِستِعدادَ لَها، فَأَصبَحَت قُلوبُكُم فارِغَةً مِن ذِكرِها، شَغَلتُموها بِالأَعاليلِ وَالأَباطيلِ. فَالعَجَبُ كُلُّ العَجَبِ! وما لي لا أعجَبُ مِنِ اجتِماعِ قَومٍ عَلى باطِلِهِم، وتَخاذُلِكُم عَن حَقِّكُم!

يا أهلَ الكوفَةِ! أنتُم كَأُمِّ مُجالِدٍ، حَمَلَت فَأَملَصَت، فَماتَ قَيِّمُها، وطالَ تَأَيُّمُها، ووَرِثَها أبعَدُها.

وَالَّذي فَلَقَ الحَبَّةَ وبَرَأَ النَّسَمَةَ، إنَّ مِن وَرائِكُم للاَعوَرَ الأَدبَرَ، جَهنَّمُ الدُّنيا، لا يُبقي ولا يَذَرُ، ومِن بَعدِهِ النَّهّاسُ الفَرّاسُ الجَموعُ المَنوعُ، ثُمَّ لَيَتَوارَثَنَّكُم مِن بَني أُمَيَّةَ عِدَّةٌ، ما الآخِرُ بِأَرأَفَ بِكُم مِنَ الأَوَّلِ، ما خَلا رَجُلاً واحِداً، بَلاءٌ قَضاهُ اللّهُ عَلىٰ هذِهِ الأُمَّةِ لا مَحالَةَ كائِنٌ، يَقتُلونَ خِيارَكُم، ويَستَعبِدونَ أراذِلَكُم، ويَستَخرِجونَ كُنوزَكُم وذَخائِرَكُم مِن جَوفِ حِجالِكُم، نِقمَةً بِما ضَيَّعتُم مِن أُمورِكُم، وصَلاحِ أنفُسِكُم وَدينِكُم.

Warning against Humiliation

491. **Al-Ghārāt,** reporting from Jundub ibn ʿAbdillah al-Wā'ilī, who said: "'Alī (a.s.) would say: Indeed after me you wil encounter three things: total humiliation, a destructive sword and a preference over you that the oppressor will adopt as a trend. You would remember me in these conditions. You will wish that you had seen me, supported me and spilled your blood in front of my blood. God will not send far but those who oppress. Whenever Jundub saw something that he detests, he would say: God will not send far except those who oppress."[1396]

ج ـ التَّحذيرُ مِنَ الذُّلِّ الشّامِلِ

491. **الغارات عن جندب بن عبد اللّه الوائلي:** كانَ عَلِيٌّ عليه السلام يَقولُ: أما إنَّكُم سَتَلقَونَ بَعدي ثَلاثاً: ذُلّاً شامِلاً، وسَيفاً قاتِلاً، وأثَرَةً يَتَّخِذُهَا الظّالِمونَ عَلَيكُم سُنَّةً، فَسَتَذكُروني عِندَ تلكَ الحالاتِ، فَتَمَنَّونَ لَو رَأَيتُموني ونَصَرتُموني وأهرَقتُم دِماءَكُم دونَ دمي، فَلا يُبعِدُ اللّهُ إلّا مَن ظَلَمَ.

وكانَ جُندَبٌ بَعدَ ذلِكَ إذا رَأى شَيئاً يَكرَهُهُ، قالَ: لا يُبعِدُ اللّهُ إلّا مَن ظَلَمَ.

Chapter Three

The Imām's Complaint about the Insubordination of His Companions

Affliction with Disobedient Troops

492. **Imām ʿAlī (a.s.) said,** in a sermon when he was informed of the invasion of al-Nuʿmān ibn Bashīr: in ʿAyn al-Tamr: "I am afflicted by those who do not obey when I command and do not respond when I call. May you have no father![1397] What are you waiting for to assist your Lord? Does the religion not join you together or a sense of shame rouse you! I stand among you shouting, I am calling on you for help, but you do not listen to my word, nor do you obey my command till circumstances show out their bad consequences. No blood can be avenged through you nor can any hope be achieved through you.

I called on you to assist your brethren, but you made noises like the sick camel, and you sunk like the thin and injured camel. Then some wavering weak troops came to me: "*as if they are being led to death and they are only watching.*"[1398]."[1399]

Affliction with The Worst Men

493. **Imām ʿAlī (a.s.) said:** "O people of Kūfah! Is it that whenever a battalion of the army of Syria advances, every person closes his door, hides in his house like a lizard and a humiliated hyena in his lair. Woe unto you! I have endured [a lot] from you. One day I plead you and one day I call on you; but alas you are not brothers at the time of plea nor are you liberal at the time of the call."[1400]

الفصل الثالث

شَكوى الإمام عليه السلام من عصيان أصحابه

أ ـ مُنيتُ بِمَن لا يُطيعُ

492. **الإمام عليّ عليه السلام** في خُطبَة خَطَبَها عِندَ عِلمِهِ بِغَزوَةِ النُّعمانِ بنِ بَشيرٍ لِعَينِ التَّمرِ ـ: مُنِيتُ بِمَن لا يُطيع إذا أمَرتُ، ولا يُجيبُ إذا دَعَوتُ، لا أبا لَكُم! ما تَنتَظِرونَ بِنَصرِكُم رَبَّكُم؟ أ ما دينٌ يَجمَعُكُم، ولا حَمِيَّةٌ تُحمِشُكُم! أقومُ فيكُم مُستَصرِخاً، وأُناديكُم مُتَغَوِّثاً، فَلا تَسمَعونَ لي قَولاً، ولا تُطيعونَ لي أمراً، حَتّى تَكَشَّفَ الأُمورُ عَن عَواقِبِ المَساءَةِ؛ فَما يُدرَكُ بِكُم ثارٌ، ولا يُبلَغُ بِكُم مَرامٌ.

دَعَوتُكُم إلى نَصرِ إخوانِكُم فَجَرجَرتُم جَرجَرَةَ الجَمَلِ الأَسَرِّ، وتَثاقَلتُم تَثاقُلَ النِّضوِ الأَدبَرِ، ثُمَّ خَرَجَ إلَيَّ مِنكُم جُنَيدٌ مُتَذائِبٌ ضَعيفٌ، ﴿كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ﴾.

ب ـ مُنيتُ بِشِرارِ خَلقِ اللّه

493. **الإمام عليّ عليه السلام**: أمّا بَعدُ يا أهلَ الكوفَةِ! أكُلَّما أقبَلَ مَنسِرٌ مِن مَناسِرِ أهلِ الشّامِ أغلَقَ كُلُّ امرِئ بابَهُ، وَانجَحَرَ في بَيتِهِ انجِحارَ الضَّبِّ، وَالضَّبُعِ الذَّليلِ في وِجارِهِ؟ اُفٍّ لَكُم! لَقَد لَقيتُ مِنكُم، يَوماً اُناجيكُم، ويوماً اُناديكُم؛ فَلا إخوانٌ عِندَ النَّجاءِ، وَلا أحرارٌ عِندَ النِّداءِ.

Men but not Warriors

494. **Imām ʿAlī (a.s.) said:** "By God, you are the worst inciters of war! You are devised but fail to devise. Your sides are attacked, but you do not prevent. They are not heedless of you, but you are inadvertently negligent. The warrior is awake and intelligent. He who reconciles is humiliated; those who quarrel are overpowered, and those who are overpowered are subjugated and plundered."[1401]

Countless but Useless Troops

495. **Imām ʿAlī (a.s.) said,** from a sermon when people gathered, and he exhorted them to jihad but they were silent: "What is the matter with you? Are you dumb? A group of them said: 'O Commander of the Faithful! If you go forth, we shall march with you.' Whereupon he (a.s.) said:

"What is wrong with you? You have not been directed to the truth nor have you been guided to the right path. Should I in these circumstances go forth? Only the brave and gallant among you go forth. It is not appropriate for me to leave the army, the city, the public treasury, the land revenue, the dispensation of justice among Muslims, looking after the demands of the claimants. Should I go forth in a contingent following another, worried like a quivering arrow in an empty arrow shaft? Indeed I am the axis of the mill. It rotates around me while I remain in my position. If I were to leave it, the centre of its rotation would be disturbed and the hide (spread) beneath its lower stone would also be disturbed. By God, that is a bad opinion.

By God, if it had not been for my longing for martyrdom when I confront the enemy - while my meeting with him has been ordained - I would have brought my carrier closer and departed from you. I would not have sought you as long as the north and the south differs.

There is no benefit in the multiplicity of your numbers despite the lack of unity of your hearts. I have put you on the clear path whereon no one will perish except the one who is bound to perish. Whoever is steadfast will go to Paradise and whoever stumbles will go to Hell!"[1402]

ج ـ لَبِئسَ حُشّاشُ الحَربِ أنتُم

494. **الإمام عليّ**عليه السلام: لَعَمرُ اللّهِ، لَبِئسَ حُشّاشُ الحَربِ أنتُم! إنَّكُم تُكادونَ ولا تَكيدونَ، ويُتَنَقَّصُ أطرافُكُم ولا تَتَحاشونَ، ولا يُنامُ عَنكُم وأنتُم في غَفلة ساهونَ، إنَّ أخَا الحَربِ اليَقظانَ ذوعَقل، وباتَ لِذُلٍّ مَن وادَعَ، وغُلِبَ المُتَجادِلونَ، وَالمَغلوبُ مَقهورٌ ومَسلوبٌ.

د ـ لا غَناءَ في كَثرَةِ عَدَدِكُم

495. **نهج البلاغة:** مِن كَلام لَهُعليه السلام وقَد جَمَعَ النّاسُ وحَضَّهُم عَلَى الجِهادِ فَسَكَتوا مَلِيّاً، فَقالَ: ما بالُكُم أمُخرَسونَ أنتُم ؟

فَقالَ قَومٌ مِنهُم: يا أميرَ المُؤمِنينَ، إن سِرتَ سِرنا مَعَكَ.

فَقالَعليه السلام: ما بالُكُم! لا سُدِّدتُم لِرُشد، ولا هُديتُم لِقَصد! أفي مِثلِ هذا يَنبَغي لي أن أخرُجَ ؟! وإنّما يَخرُجُ في مِثلِ هذا رَجُلٌ مِمَّن أرضاهُ مِن شُجعانِكُم وذَوي بَأسِكُم، ولا يَنبَغي لي أن أدَعَ الجُندَ، وَالمِصرَ، وبَيتَ المالِ، وجِبايَةَ الأَرضِ، وَالقَضاءَ بَينَ المُسلِمينَ، وَالنَّظَرَ في حُقوقِ المُطالِبينَ، ثُمَّ أخرُجُ في كَتيبَة أتبَعُ أُخرى، أتَقَلقَلُ تَقَلقُلَ القِدحِ فِي الجَفيرِ الفارِغِ، وإنَّما أنَا قُطبُ الرَّحا؛ تَدورُ عَلَيَّ وأنا بِمَكاني، فَإذا فارَقتُهُ استَحارَ مَدارُها، وَاضطَرَبَ ثِفالُها. هذا لَعَمرُ اللّهِ الرَّأيُ السّوءُ.

وَاللّهِ لَولا رَجائِيَ الشَّهادَةَ عِندَ لِقائِيَ العَدُوَّ ولَو قَد حُمَّ لي لِقاؤُهُ لَقَرَّبتُ رِكابي ثُمَّ شَخَصتُ عَنكُم، فَلا أطلُبُكُم ما اختَلَفَ جُنوبٌ وشَمالٌ، طَعّانينَ عَيّابينَ حَيّادينَ رَوّاغينَ.

إنَّهُ لا غَناءَ في كَثرَةِ عَدَدِكُم مَعَ قِلَّةِ اجتِماعِ قلُوبِكُم، لَقَد حَمَلتُكُم عَلَى الطَّريقِ الواضِحِ الَّتي لا يَهلِكُ عَلَيها إلّا هالِكٌ؛ مَنِ استَقامَ فَإلَى الجَنَّةِ، ومَن زَلَّ فَإلَى النّارِ !

What is Wrong with You? What Is Your Cure?

496. **Imām ʿAlī (a.s.) said,** when he commanded the people of Kūfah to march forth in battle and they tarried and procrastinated, he admonished and rebuked them. When their inability became clear to him and he feared their collective betrayal, he gathered the nobles of Kūfah and called on his Shīʿa, those that he trusted their advice and obedience.

"All praise belongs to God, I bear witness that there is no god except Him and that Muḥammad is His servant and messenger. Now then O' People, for indeed, you have called me to this allegiance and I did not refuse you; thereafter you paid allegiance to me to rule and I did not ask you for it. So the pouncers pounced upon it, and God spared (the community) of their trouble, brought their faces to the ground, made their good fortune miserable, and ordained for them the adverse turn of fortune.

A group remained who bring about (un-Islamic) things in Islam, take action according to passion, judge unduly and are not fit for what claim.

They are such that if it is said to them: Advance a step forward, they would advance. If it is said to them: Retreat, they would retreat. They do not know truth like their awareness of falsehood, nor do they negate falsehood like they negate truth.

I however, am weary of admonishing and addressing you. Explain to me what you are going to do. If you are departing with me to my enemy; that is what I request and love; if however, you are not, then clarify your affair for me so that I may consider it. By God, if all of you do not march forth with me to your enemy and fight them until God Who is the best of all judges, decides between us and them, I would beseech God against you and then I would advance to your enemy even if there were with me only ten [of you].

Are the louts and the Bedouins from among the people of Syria more perseverant in supporting deviation and more united on falsehood than you on your guidance and truth? What is wrong with you? What is your cure? Indeed people like you will not be resurrected if they are killed until the Day of Judgment."[1403]

هـ ـ ما بالُكُم؟ ما دَواؤكُم؟

496. **أنساب الأشراف:** لَمّا استَنفَرَ عَلِيٌّ أهلَ الكوفَةِ فَتَثاقَلوا وتَباطَؤوا، عاتَبَهُم ووَبَّخَهُم، فَلَمّا تَبَيَّنَ مِنهُمُ العَجزُ، وخَشِيَ مِنهُمُ التِمامَ عَلَى الخِذلانِ، جَمَعَ أشرافَ أهلِ الكوفَةِ ودَعا شيعَتَهُ الَّذينَ يَثِقُ بِمُناصَحَتِهِم وَطاعَتِهِم فَقالَ:

الحَمدُ للّهِ، وأشهَدُ أن لا إلهَ إلّا اللّهُ، وأنَّ مُحَمَّداً عَبدُهُ ورَسولُهُ، أمّا بَعدُ؛ أيُّهَا النّاسُ! فَإنَّكُم دَعَوتُموني إلى هذِهِ البَيعَةِ فَلَم أرُدَّكُم عَنها، ثُمَّ بايَعتُموني عَلَى الإمارَةِ ولَم أسأَلُكُم إيّاها، فَتَوَثَّبَ عَلَيَّ مُتَوَثِّبونَ، كَفَى اللّهَ مَؤونَتَهُم، وصَرَعَهُم لِخُدودِهِم، وأتعَسَ جُدودَهُم، وجَعَلَ دائِرَةَ السَّوءِ عَلَيهِم.

وبَقِيَت طائِفَةٌ تُحدِثُ فِي الإسلامِ أحداثاً؛ تَعمَلُ بِالهَوى، وتَحكُمُ بِغَيرِ الحَقِّ، لَيسَت بِأهل لِمَا ادَّعَت، وهُم إذا قيلَ لَهُم: تُقَدِّموا قَدَماً، تَقَدَّموا، وإذا قيلَ لَهُم: أقبِلوا أقبَلوا، لا يَعرِفونَ الحَقَّ كَمَعرِفَتِهِمُ الباطِلَ، وَلا يُبطِلونَ كَإبطالِهِمُ الحَقَّ.

أما إنّي قَد سَئِمتُ مِن عِتابِكُم وخِطابِكُم، فَبَيِّنوا لي ما أنتُم فاعِلونَ؛ فَإن كُنتُم شاخِصينَ مَعي إلى عَدُوّي فَهُوَ ما أطلُبُ وأُحِبُّ، وإن كُنتُم غَيرَ فاعِلينَ فَاكشِفوا لي عَن أمرِكُم أرىٰ رَأيي. فَوَاللّهِ لَئِن لَم تَخرُجوا مَعي بِأجمَعِكُم إلى عَدُوِّكُم فَتُقاتِلوهُم حَتّى يَحكُمَ اللّه بَينَنا وبَينَهُم وهُوَ خَيرُ الحاكِمينَ لَأدعُوَنَّ اللّه عَلَيكُم، ثُمَّ لَأسيرَنَّ إلى عَدُوِّكُم ولَو لَم يَكُن مَعي إلّا عَشَرَةٌ.

أ أَجلافُ أهلِ الشّامِ وأعرابُها أصبَرُ عَلى نُصرَةِ الضَّلالِ، وأشَدُّ اجتِماعاً عَلَى الباطِلِ مِنكُم عَلى هُداكُم وحَقِّكُم؟ ما بالُكُم؟ ما دَواؤكُم؟ إنَّ القَومَ أمثالُكُم لا يُنشَرونَ إن قُتِلوا إلى يَومِ القِيامَةِ.

If I Had the Equivalent of the People of Badr

497. **Imām ʿAlī (a.s.) said:** "Fear God, O' Servants of God, and rise to fight on behalf of your Imām. If I had a contingent of you similar to the number of the people [who fought] at Badr, that when I commanded them, they obeyed me, and when I urged them to rise, they would rise with me, then I would have sufficed with them in place of many of you, I would have hastened to advance in battle against Muʿāwiyah and his companions, for indeed it is an obligatory battle."[1404]

I Wish I Had for Every Ten of You One Man Like the People of Syria

498. **Imām ʿAlī (a.s.) said:** "I wished by God, that I had for every ten of you one man from the people of Syria and that indeed I exchanged you like gold is exchanged. I would have wished that I met them with my own eyes and that God relieved me of your suffering and flattering you like young injured camels and worn-out garments that every time it is sewn from one side it is tears from another."[1405]

I Have Been Informed that You Say "Alī Lies'

499. **Imām ʿAlī (a.s.) said:** "Now then, O people of Iraq! You are like the pregnant woman who on completion of the period of pregnancy delivered a dead child, her husband also died, her period of widowhood is lengthened and she is inherited by a distant relative. By God, I did not come to you of my own accord but I was steered towards you. Indeed it has reached me that you say "'Alī lies!" May God fight you! Against whom do I lie? Is it against God? I was the first to believe in Him. Or is it against His Prophet? I was the first who attested to him, certainly not by God. Indeed it is a speech that you are oblivious of, nor are you capable of it. Woe to you. I am giving these measures (of nice expression) free of any cost. I wish there were vessels good enough to hold them. Certainly, you will understand it after some time[1406]."[1407]

و ـ لَو كانَ لي بِعَدَدِ أهلِ بَدر

497. **الإمام عليّ**عليه السلام: اِتَّقُوا اللّه عِبادَ اللّهِ وتَحاثّوا عَلَى الجِهادِ مَعَ إمامِكُم؛ فَلَو كانَ لي مِنكُم عِصابَةٌ بِعَدَدِ أهلِ بَدر؛ إذا أمَرتُهُم أطاعوني، وإذَا استَنهَضتُهُم نَهَضوا مَعي، لاَستَغنَيتُ بِهِم عَن كَثير مِنكُم، وأسرَعتُ النُّهوضَ إلى حَربِ مُعاوِيَةَ وأصحابِهِ؛ فَإنَّهُ الجِهادُ المَفروضُ.

ز ـ وَدِدتُ أنَّ لي بِكُلِّ عَشَرَة مِنكُم رَجُلاً مِن أهلِ الشّامِ

498. **الإمام عليّ**عليه السلام: وَدِدتُ وَاللّهِ أنَّ لي بِكُلِّ عَشَرَة مِنكُم رَجُلاً مِن أهلِ الشّامِ وأنّي صَرَفتُكُم كَما يُصرَفُ الذَّهَبُ، ولَوَدِدتُ أنّي لَقيتُهُم عَلى بَصيرَتي فَأراحَنِيَ اللّهُ مِن مُقاساتِكُم ومُداراتِكُم كَما يُدارَىٰ البِكارُ العَمِدةُ وَالثِّيابُ المُنهَرِئَةُ كُلَّما خِيطَت مِن جانِب تَهَتَّكَت مِن جانِب.

ح ـ بَلَغَني أنَّكُم تَقولونَ: «عَلِيٌّ يَكذِبُ»

499. **الإمام عليّ**عليه السلام: أمّا بُعدُ يا أهلَ العِراقِ، فَإنَّما أنتُم كَالمَرأَةِ الحامِلِ؛ حَمَلَت، فَلَمّا أتَمَّت أملَصَت وماتَ قَيِّمُها، وطالَ تَأَيُّمُها، ووَرِثَها أبعَدُها، أما وَاللّهِ ما أتَيتُكُمُ اختِياراً، ولكِن جِئتُ إلَيكُم سَوقاً.

ولَقَد بَلَغَني أنَّكُم تَقولونَ: عَلِيٌّ يَكذِبُ! قاتَلَكُمُ اللّهُ تَعالى! فَعَلى مَن أكذِبُ؟ أ عَلَىٰ اللّهِ؟ فَأنَا أوَّلُ مَن آمَنَ بِهِ، أم عَلىٰ نَبِيِّهِ؟ فَأنَا أوَّلُ مَن صَدَّقَهُ، كَلّا وَاللّهِ، لكِنَّها لَهجَةٌ غِبتُم عَنها، ولَم تَكونوا مِن أهلِها، وَيلُمِّهِ كَيلاً بِغَيرِ ثَمَن! لَو كانَ لَهُ وِعاءٌ، ﴿ولَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ﴾.

I shall not improve your condition by marring myself

500. **Imām ʿAlī (a.s.) said:** "Indeed I knew the thing that can improve you is the sword but I will not improve your condition at the cost of destruction of my own soul (and spoiling myself). After me however, a difficult ruler will have domination over you."[1408]

ط ـ لا أرى إصلاحَكُم بِإفسادِ نَفسي

500. **الإمام عليّ**عليه السلام: ولَقَد عَلِمتُ أنَّ الَّذي يُصلِحُكُم هُوَ السَّيفُ، وما كُنتُ مُتَحَرِّياً صَلاحَكُم بِفَسادِ نَفسي، ولكِن سَيُسَلَّطُ عَلَيكُم مِن بَعدي سُلطانٌ صَعبٌ.

Chapter Four

The Fleeing of Some of the Companions of Imām ʿAlī (a.s.) to Muʿāwiyah

Al-Najāshī

Maqīs ibn ʿAmr ibn Mālik widely known as al-Najāshī: a poet from the inception of Islam and one of the companions of the Imām (a.s.).

Al-Najāshī was one of the inviters to the army of Imām ʿAlī (a.s.) with his poetry. On the one hand he would encourage the people to fight and on the other hand he would disgrace Muʿāwiyah and his companions and disclose their shameful acts.

Due to his violation of the month of Ramaḍān and his consumption of alcohol the Imām punished him like other transgressors. The services that he had rendered did not prevent the Imām from executing the divine penalty.

When al-Najāshī saw the severity of the Imām and his determination to execute the divine penalty and that nothing was going to prevent it from being executed – he did not perceive the severity of the Imām to this extend – he dissociated himself from the Imām and took refuge in Muʿāwiyah.

Al-Qaʿqāʿ ibn Shawr

We do not have a lot of information about his life. He governed Kaskara after Qudamah ibn ʿAjlān.[1409] Ibn Abī al-Ḥadīd states: Indeed he also governed Maysān.[1410] He took possession of the public Treasury (deeming it) as a source of ease and comfort and (with the purpose of) gaining pleasure. When he became aware that the Commander of the

الفصل الرابع

هَرَبُ عُدَدٍ مِنْ أصحابِ الإمامِ عليه السلام إلى مُعاوِيَةَ

أ ـ النَّجاشِيُّ

مقيس بن عمرو بن مالك المشهور بالنجاشي: من شعراء صدر الإسلام، وأحد أصحاب الإمام عليه السلام.

كان النجاشي من الدعاة لجيش الإمام عليّ عليه السلام بأشعاره؛ فكان يُحمِّس الناس للقتال من جهة، ويفضح معاوية وأصحابه، ويُبدي مخازيهم من جهة أُخرى.

فلمّا كان منه ما كان من إفطاره في شهر رمضان وشربه للخمر حدّه الإمام عليه السلام كغيره من العصاة، ولم يمنع الإمام عليه السلام عن إقامة حدّ الله تعالى ما قدّمه من خدمات.

فلمّا رأى النجاشي شدّة الإمام وجزمه في إقامة الحدود الإلهيّة، وعدم منع شيء عن إقامتها ولم يكن يتصوّر شدّة الإمام بهذا الحدّ اعتزل عن الإمام والتجأ إلى معاوية.

ب ـ القَعقاعُ بنُ شَور

لَيسَ عِندَنا مَعلوماتٌ كَثيرَةٌ عَن حَياتِهِ. وَلِيَ كَسكَرَ بَعدَ قُدامَةِ بنِ عَجلانَ. وقالَ ابنُ أبي الحَديدِ: إنَّهُ وَلِيَ «مَيسانَ» أيضاً.

قَبَضَ عَلى بَيتِ المالِ لِتَرَفُّه ومَلَذّاتِهِ. وحينَ عَلِمَ أنَّ الإمامَ أميرَ المُؤمِنينَ عليه السلام اطَّلَعَ عَلى ذلِكَ،

Faithful, Imām ʿAlī (a.s.) was informed of that, he took the money and went to Muʿāwiyah[1411]. His black heart had polluted his life. His situation had deteriorated to the extent that he betrayed Muslim ibn Aqīl; the emissary of Imām al-Ḥusain (a.s.) to Kūfah; and he strived to distant his companions from him, conspiring with Ibn al-Ashʿath and his likes.[1412]

Yazīd ibn Ḥujayyah

He was of the companions of the Imām (a.s.)[1413] and witnessed with him his wars[1414]. The Imām made him one of the witnesses for the arbitration.[1415]

The Imām had appointed him over al-Ray and Dastaba[1416], but he chose the path of betrayal. Ibn al-Athīr relates that he had embezzled thirty thousand dirhams from the Public Treasury. The Imām demanded the [return of the] shortfall that had occurred in the public Treasury, but he denied it. Thus the Imām lashed him and imprisoned him. He fled from prison and joined Muʿāwiyah. He bore testimony against Ḥujr ibn ʿUday when Muʿāwiyah wanted to kill him.[1417]

The Letter of Imām ʿAlī (a.s.) to Sahl about Those Who Joined Muʿāwiyah

501. **Imām ʿAlī (a.s.) said,** in a letter written to Sahl ibn Ḥunayf al-Anṣarī, his Governor in Medina concering some Medinites who had joined Muʿāwiyah:

"It has reached me that men from your camp are secretly joining Muʿāwiyah. Do not regret the decrease in their number or the departure of their support.[1418] Their fleeing from guidance and truth and their movement to blindness and ignorance is a sufficient sin for them and a healing for you from them. Indeed these are worldly-minded people, drawn towards it and are running fast after it.

They have known justice and seen it, heard it and comprehended it. They have known the people with us are exemplars of truth but they have fled for selfishness. May they be far and distant!

Indeed - I swear by God - that they did not flee away from injustice, nor did they join justice. Indeed we desire from this issue that God will alleviate our difficulties and make easy and soften for us the difficult terrain, if He wills. Peace [be on you]."[1419]

أخَذَ الأَموالَ وذَهَبَ إلى مُعاوِيَةَ. دَنَّسَ قَلبُهُ الأَسوَدُ حَياتَهُ، وبَلَغَ بِهِ الحالُ أنَّهُ خانَ مُسلِمَ بنَ عَقيل سَفيرَ الإمامِ الحُسَينِ عليه السلام إلَى الكوفَةِ، وسَعى في تَفريقِ أصحابِهِ عَنهُ، مُتَواطِئاً مَعَ ابنِ الأَشعَثِ وأضرابِهِ.

ج ـ يَزيدُ بنُ حُجَيَّةَ

من أصحاب الإمام عليه السلام ، وشهد معه حروبه. وجعله الإمام عليه السلام أحد الشّهود في التّحكيم.

استعمله الإمام عليه السلام على الرّيّ ودستبى . لكنّه انتهج الخيانة، إذ نقل ابن الأثير أنّه استحوذ على ثلاثين ألف درهم من بيت المال؛ وطالبه الإمام بالنّقص الحاصل في بيت المال، فأنكر ذلك، فجلده وسجنه، ففرّ من السّجن والتحق بمعاوية. وشهد على حجر بن عديّ حين أراد معاوية قتله.

د ـ كِتابُ الإمامِ عليه السلام إلى سَهل فيمَن لَحِقَ بِمُعاوِيَةَ

501. **الإمام عليّ** عليه السلام ـ مِن كِتاب لَهُ إلى سَهلِ بنِ حُنَيفِ الأَنصاري، وهُوَ عامِلُهُ عَلَى المَدينَةِ، في مَعنى قَوم مِن أهلِها لَحِقوا بِمُعاوِيَةَ ـ: أمّا بَعدُ؛ فَقَد بَلَغَني أنَّ رِجالاً مِمَّن قِبَلَكَ يَتَسَلَّلون إلى مُعاوِيَةَ؛ فَلا تَأسَف عَلى ما يَفوتُكَ مِن عَدَدِهِم، ويَذهَبُ عَنكَ مِن مَدَدِهِم؛ فَكَفى لَهُم غَيّاً، ولَكَ مِنهُم شافِياً، فِرارُهُم مِنَ الهُدى وَالحَقِّ، وإيضاعُهُم إلَى العَمى وَالجَهلِ، وإنَّما هُم أهلُ دُنيا مُقبِلونَ عَلَيها، ومُهطِعونَ إلَيها، وقَد عَرَفُوا العَدلَ ورَأَوهُ، وسَمِعوهُ ووَعَوهُ، وعَلِموا أنَّ النّاسَ عِندَنا فِي الحَقِّ أُسوَةٌ، فَهَرَبوا إلَى الأَثَرَةِ، فَبُعداً لَهُم وسُحقاً!

إنَّهُم وَاللهِ لَم يَنفِروا مِن جَور، ولَم يَلحَقوا بِعَدل، وإنّا لَنَطمَعُ في هذَا الأَمرِ أن يُذَلِّلَ اللّهُ لَنا صعَبَهُ، ويُسَهِّلَ لَنا حَزنَهُ، إن شاءَ اللّهُ، وَالسَّلامُ.

Chapter Five

The Neutrality of Some of the Companions of the Imām (a.s.).

Jarīr ibn ʿAbdullah al-Bajalī

502. **Tārīkh al-Ṭabarī, relates:** "Jarīr ibn ʿAbdullah went forth to Qarqīsiyā and wrote to Muʿāwiyah, so he replied, commanding him to come to him."[1420]

Abū ʿAbd al-Raḥmān al-Sulamī

503. **Al-Ghārāt,** reporting from ʿAṭā ibn al-Sā'ib, who said: "A man said to Abī ʿAbd al-Raḥmān al-Sulamī, 'I adjure you by God to inform me: By God, did you hate ʿAlī only when he divided the money amongst the people of Kūfah, but nothing of it reached you or your family?' He said: 'Since you have adjured me by God, indeed it was true.' "[1421]

الفصل الخامس

مُحايَدَةُ عِدَّةٍ مِن أصحابِ الإمامِ ﷺ

أ ـ جَريرُ بنُ عَبدِ اللّه البَجَلِيُّ

502. **تاريخ الطبري:** خَرَجَ جَريرُ بنُ عَبدِ اللّهِ إلى قَرقيسِياءَ وكَتَبَ إلىٰ مُعاوِيَةَ، فَكَتَبَ إلَيهِ يَأمُرُهُ بِالقدُومِ عَلَيهِ.

ب ـ أبو عَبدِ الرَّحمنِ السُّلَمِيُّ

503. **الغارات عن عطاء بن السائب:** قالَ رَجُلٌ لِأبي عَبدِ الرَّحمنِ السُّلَمِيِّ: أُنشِدُكَ بِاللّهِ تُخبِرُني، فَلَمّا أكَّدَ عَلَيهِ قالَ: بِاللّهِ هَل أبغَضتَ عَلِيّاً إلّا يَومَ قَسَّمَ المالَ في أهلِ الكوفَةِ فَلَم يُصِبكَ ولا أهلَ بَيتِكَ مِنهُ شَيءٌ؟ قال: أمّا إذا أنشَدتَني بِاللّهِ فَلَقَد كانَ ذلِكَ.

Chapter Six

The Martyrdom of Mālik al-Ashtar

Delegating Mālik to Egypt

504. **Tārīkh al-Ṭabarī relates,** in mentioning the events of the year 38 AH: 'When the affair of the arbitration came to an end, ʿAlī wrote to Mālik ibn al-Ḥārith al-Ashtar, who was then residing at Nasībayn -: "Indeed you are among those on whom I depend to establish the religion, crush the haughtiness of the disobedient and fortify the threatened borders. I had appointed Muḥammad ibn Abū Bakr to govern Egypt, but the rebels attacked him, having been a young man and inexperienced about warfare and he had not been experiencing some other affairs. So, proceed to me, so that we may look into the matter and appoint in your place a reliable and trustworthy person from your companions."

Thereupon Mālik proceeded towards ʿAlī and met him. He [i.e. ʿAlī] explained to him the situation in Egypt and informed him about its people.

Then he said: 'There is no one suitable for it except you, go forth with the mercy of God. When I offer you no counsel, you may depend upon your judgment. Seek assistance from God for your concerns. [In your dealing with them] mix severity with tenderness. Be gentle as long as gentleness serves the purpose and be intense when there is no other choice but intensity."[1422]

الفصل السادس

إستشهاد مالك الأشتر

أ ـ إشخاص مالك إلى مِصرَ

504. **تاريخ الطبري** ـ في ذِكرِ أحداثِ سَنَةِ ثَمانٍ وثَلاثينَ هجريّة ـ: فَلَمَّا انقَضى أمرُ الحُكومَةِ، كَتَبَ عَلِيٌّ إلى مالِكِ بنِ الحارِثِ الأَشتَرِ وهُوَ يَومَئِذٍ بِنَصيبينَ ـ: أمّا بَعدُ، فَإِنَّكَ مِمَّنِ استَظهَرتُهُ عَلى إقامَةِ الدّينِ، وَأقمَعُ بِهِ نَخوَةَ الأَثيمِ، وأشُدُّ بِهِ الثَّغرَ المَخوفَ. وكُنتُ وَلَّيتُ مُحَمَّدَ بنَ أبي بَكر مِصرَ، فَخَرجَت عَلَيهِ بِها خَوارِجُ، وهُوَ غُلامٌ حَدَثٌ لَيسَ بِذي تَجرِبَة لِلحَربِ، ولا بِمُجَرَّب لِلأَشياءِ، فَاقدِم عَلَيَّ؛ لِتَنظُرَ في ذلِكَ فيما يَنبَغي، وَاستَخلِف عَلى عَمَلِكَ أهلَ الثِّقَةِ وَالنَّصيحَةِ مِن أصحابِكَ. وَالسَّلامُ.

فَأَقبَلَ مالِكٌ إلى عَلِيٍّ حَتّى دَخَلَ عَلَيهِ، فَحَدَّثَهُ حَديثَ أهلِ مِصرَ، وخَبَّرَهُ خَبَرَ أهلِها، وقالَ: لَيسَ لَها غَيرُكَ، اخرُج رَحِمَكَ اللّهُ، فَإِنّي إن لَم أُوصِكَ اكتَفَيتُ بِرَأيِكَ، وَاستَعِن بِاللهِ عَلى ما أهَمَّكَ، فَاخلِطِ الشِّدَّةَ بِاللّينِ؛ وَارفُق ما كانَ الرِّفقُ أبلَغَ، وَاعتَزِم بِالشِّدَّةِ حينَ لا يُغني عَنكَ إلّا الشِّدَّةُ.

Imām ʿAlī's Letter to the People of Egypt before Delegating Mālik

505. **Al-Amālī by al-Mufīd,** reporting from Hishām ibn Muḥammad, who said: "The Commander of the believers (a.s.) sent a letter to the people of Egypt before the departure of Mālik:

"In the Name of God, the Beneficent, the Merciful. Indeed I praise to you God, other than Whom there is no god. I ask of Him to bless His Prophet Muhammad and his Household. Surely, I have sent unto you a servant of God who does not sleep in the days of fear and does not recoil from the enemy out of fear of death. He is of the strongest servants of God and the noblest in lineage. He is to the transgressors more aggressive than the burning fire. He is the farthest of people from ignomity and blemish. He is Mālik ibn al-Ḥārith al-Ashtar, whose teeth does not get old nor does it become blunt. He is patient amid threats, composed at the time of war, has an original opinion and beautiful patience. So listen to him and obey his command. If he commands you to march forth, then march, and if he commands you to stay, then stay, for he does not advance or stay except by my order. Indeed I have preferred him for you over myself, as a good counsel for you and a source of firmness and harshness towards your adversaries. May God protect you with guidance and keep you steadfast with god-wariness. May He grant us and you success unto what He loves and pleases. May the peace, mercy and blessings of God be upon you."[1423]

Muʿāwiya's Device to Assassinate Mālik al-Ashtar

506. **Tārīkh al-Ṭabarī,** reporting from Yazīd ibn Ẓibyān al-Hamdānī who said: "Muʿāwiyah sent an emissary to al-Jāyistār, one of the people of land tax, and said to him: 'Indeed al-Ashtar has been appointed as governor over Egypt. If you get rid of him, I will not take the land tax from you during the rest of your life. So do to him whatever is possible.'[1424]

ب ـ كِتابُ الإمامِ عليه السلام إلى أهلِ مِصرَ قَبلَ إشخاصِ مالِك

505. **الأمالي للمفيد عن هشام بن محمّد:** قَدَّمَ أميرُ المُؤمِنينَ عليه السلام أمامَهُ [أي مالِك] كِتاباً إلى أهلِ مِصرَ:

بِسمِ اللهِ الرَّحمٰنِ الرَّحيمِ، سَلامٌ عَلَيكُم، فَإنّي أحمَدُ إلَيكُمُ اللّهَ الَّذي لا إلهَ إلّا هُوَ، وأسأَلُهُ الصَّلاةَ عَلى نَبِيِّهِ مُحَمَّد وآلِهِ، وإنّي قَد بَعَثتُ إلَيكُم عَبداً مِن عِبادِ اللّهِ، لا يَنامُ أيّامَ الخَوفِ، ولا يَنكُلُ عَنِ الأَعداءِ حِذارَ الدَّوائِرِ، مِن أشَدِّ عَبيدِ اللّهِ بَأساً، وأكرَمِهِم حَسَباً، أضَرَّ عَلَى الفُجّارِ مِن حَريقِ النّارِ، وأبعَدَ النّاسَ مِن دَنَس أو عار، وهُوَ مالِكُ بنُ الحارِثِ الأَشتَرُ، لا نابِي الضِّرسِ، ولا كَليلُ الحَدِّ، حَليمٌ فِي الحَذَرِ، رَزينٌ فِي الحَربِ، ذو رَأي أصيل، وصَبر جَميل؛ فَاسمَعوا لَهُ، وأطيعوا أمرَهُ، فَإن أمَرَكُم بالنَّفيرِ فَانفِروا، وإن أمَرَكُم أن تُقيموا فَأقيموا؛ فَإنَّهُ لا يُقدِمُ ولا يُحجِمُ إلّا بِأَمري، فَقَد آثَرتُكُم بِهِ عَلى نَفسي؛ نَصيحَةً لَكُم، وشِدَّةَ شَكيمَة عَلى عَدُوِّكُم، عَصَمَكُمُ اللّه بِالهُدىٰ، وثَبَّتَكُم بِالتَّقوىٰ، ووَفَّقَنا وإيّاكُم لِما يُحِبُّ ويَرضى. وَالسَّلامُ عَلَيكُم ورَحمَةُ اللّهُ وبَرَكاتُهُ.

ج ـ مَكرُ مُعاوِيَةَ في قَتلِ الأَشتَرِ

506. **تاريخ الطبري عن يزيد بن ظبيان الهمداني:** بَعَثَ مُعاوِيَةُ إلَى الجابِستارِ رَجُل مِن أهلِ الخَراجِ فَقالَ لَهُ: إنَّ الأَشتَرَ قَد وُلِّيَ مِصرَ، فَإن أنتَ كَفَيتَنيهِ لَم آخُذ مِنكَ خَراجاً ما بَقيتَ، فَاحتَل لَهُ بِما قَدَرتَ عَلَيهِ.

Al-Jāyistār left until he arrived at al-Qulzum and stayed there whereas al-Ashtar left Iraq for Egypt. When he arrived, al-Qulzum al-Jāyistār welcomed him and said: 'Here is a house, food and fodder [for his animals]. I am among those who pay the land tax.' So, al-Ashtar became his guest. The man[1425] brought him food and served him. After he had eaten, he brought him a drink of honey, which he had poisoned and gave him to drink. When he drank it, he died.

Muʿāwiyah then gathered the people of Syria and said to them: "Verily ʿAlī had sent al-Ashtar to Egypt. Call onto God to spare us of him." They would pray everyday to God against al-Ashtar. The person who had given him the drink came to Muʿāwiyah and informed him of the demise of al-Ashtar. Muʿāwiyah rose amongst the people and delivered a sermon. He praised God, lauded Him and said: "Indeed there were two right hands to ʿAlī ibn Abī Ṭālib, one of which was severed at the battle of Ṣiffīn (that is ʿAmmār ibn Yāsir (and the other was severed today) that is al-Ashtar."[1426]

Imām ʿAlī's Sadness

507. **Tārīkh al-Yaʿqūbī relates:** "When ʿAlī was informed of the assassination of Muḥammad ibn Abū Bakr and al-Ashtar, he deeply grieved over them and lamented. ʿAlī said: 'Let the mourners weep for one like you, O Malik! Who is like Mālik!' "[1427]

508. **Imām ʿAlī (a.s.) said** - when the news of al-Ashtar's death reached him - : "Mālik! When (shall teach you who) is Mālik! By God, had he been a mountain, he would have been unique: had he been a stone, he would have been solid. The hooves (of horses) cannot climb it, nor the birds can reach its height."[1428]

509. **Al-Ghārāt,** reporting from ʿAlqama ibn Qays al-Nakhaʿī who said: – after the martyrdom of Mālik al-Ashtar -: "'Alī ceased not to regret and grieve that we thought he alone was affected by him to the exception of us. Indeed that was noticeable on his face for days."[1429]

فَخَرَجَ الجابِستارُ حَتّى أتَى القُلزُمَ وأقامَ بِهِ، وخَرَجَ الأَشتَرُ مِنَ العِراقِ إلى مِصرَ، فَلَمّا انتَهى إلَى القُلزُمِ استَقبَلَهُ الجابِستارُ، فَقالَ: هذا مَنزِلٌ وهذا طَعامٌ وعَلَفٌ، وأنَا رَجُلٌ مِن أهلِ الخَراجِ، فَنَزَلَ بِهِ الأَشتَرُ، فَأَتاهُ الدِّهقانُ بِعَلَفٍ وطَعامٍ، حَتّى إذا طَعِمَ أتاهُ بِشَربَةٍ مِن عَسَلٍ قَد جَعَلَ فيها سَمّاً فَسَقاهُ إيّاهُ، فَلَمّا شَرِبَها ماتَ.

وأقبَلَ مُعاوِيَةُ يَقولُ لِأَهلِ الشّامِ: إنَّ عَلِيّاً وَجَّهَ الأَشتَرَ إلى مِصرَ، فَأَدعُوا اللهَ أن يَكفيكُموهُ. قالَ: فَكانوا كُلَّ يَومٍ يَدعونَ اللّهَ عَلَى الأَشتَرِ، وأقبَلَ الَّذي سَقاهُ إلى مُعاوِيَةَ فَأَخبَرَهُ بِمَهلِكِ الأَشتَرِ، فَقامَ مُعاوِيَةُ فِي النّاسِ خَطيباً، فَحَمِدَ اللّهَ وأثنىٰ عَلَيهِ، وقالَ: أمّا بَعدُ، فَإِنَّهُ كانَت لِعَلِيٍّ بنِ أبي طالِبٍ يَدانِ يَمينانِ قُطِعَت إحداهُما يَومَ صِفّينَ يَعني عَمّارَ بنَ ياسر وقُطِعَتِ الأُخرَىٰ اليَومَ ـ يَعنِي الأَشتَرَ ـ .

د ـ حُزنُ الإمامِ عليه السلام

507. **تاريخ اليعقوبي:** لَمّا بَلَغَ عَلِيّاً قَتلُ مُحَمَّدِ بنِ أبي بَكر وَالأَشتَرِ جَزِعَ عَلَيهِما جَزَعاً شَديداً، وتَفَجَّعَ، وقالَ عَلِيٌّ: عَلى مِثلِكَ فَلتَبكِ البَواكي يا مالِكُ، وأنّى مِثلُ مالِك !

508. **الإمام عليّ عليه السلام** ـ لَمّا جاءَهُ نَعيُ الأَشتَرِ ـ: مالِكٌ وما مالِكٌ! وَاللّهِ، لَو كانَ جَبَلاً لَكانَ فِنداً، ولَو كانَ حَجَراً لَكانَ صَلداً، لا يَرتَقيهِ الحافِرُ، ولا يُوفي عَلَيهِ الطّائِرُ.

509. **الغارات عن علقمة بن قيس النخعي** ـ بَعدَ شَهادَةِ مالِكِ الأَشتَرِ ـ: فَما زالَ عَلِيٌّ يَتَلَهَّفُ ويَتَأَسَّفُ حَتّى ظَنَنّا أنَّهُ المُصابُ بِهِ دونَنا، وقَد عُرِفَ ذلِكَ في وَجهِهِ أيّاماً.

The Defeat of the People of Iraq

510. **Ansāb al-Ashrāf,** reporting from al-Madā'inī who said: "al-Ashtar al-Nakhaʿī was mentioned in the presence of Muʿāwiyah. A man from the tribe of al-Nakhaʿi said to the one who mentioned him: 'Be silent! Indeed his death humiliated the people of Iraq, whereas his life humiliated the people of Syria!' Muʿāwiyah remained silent and did not say anything."[1430]

هـ ـ هَزيمَةُ أهلِ العِراقِ بِمَوتِ الأَشتَرِ

510. **أنساب الأشراف عن المدائني:** ذُكِرَ الأَشتَرُ النَّخَعِيُّ عِندَ مُعاوِيَةَ، فَقالَ رَجُلٌ مِنَ النَّخَعِ لِلَّذي ذَكَرَهُ: اُسكُت، فَإِنَّ مَوتَهُ أذَلَّ أهلَ العِراقِ، وإنَّ حَياتَهُ أذَلَّت أهلَ الشّامِ! فَسَكَتَ مُعاوِيَةُ ولَم يَقُل شَيئاً.

Chapter Seven

The Occupation of Egypt

Delegating ʿAmr ibn al-ʿĀṣ to Fight Muḥammad ibn Abū Bakr

511. **Tārīkh al-Ṭabarī**, reporting from ʿAbdullah ibn Ḥawālah al-Azdī, who said about Muʿāwiyah delegating ʿAmr ibn al-ʿĀṣ to Egypt: "He dispatched him with six thousand men ... ʿAmr marched forth until he reached the outskirts of Egypt, the ʿUthmānites gathered around him, and he resided with them; he then wrote to Muḥammad ibn Abū Bakr:

ʿRetreat with your blood from me, O son of Abū Bakr, indeed I do not wish a fingernail of me should scratch you. Verily the people of this country have come together to oppose you and reject your command and they have regretted following you; they will surrender you if we encounter. Leave Egypt, for indeed I am a good counsellor to you; and that's all.'

ʿAmr also sent to him Muʿāwiyah's letter to him [i.e. Muḥammad ibn Abū Bakr]:" [1431]

'Now then, the wrongs and oppressions are of very evil consequences, and shedding blood unlawfully will not save the shedding person from the retribution in this world, nor from the ruining dire consequences in the hereafter. We do not know a person as cruel as you against ʿUthman; as bad as you in reproving

الفصل السابع
إختلال مصر

أ ـ إشخاصُ عَمرِو بنِ العاصِ لِقتالِ مُحَمَّدِ بنِ أبي بَكر

511. **تاريخ الطبري عن عبد اللّه بن حوالة الأزدي ـ في ذِكرِ إشخاصِ مُعاوِيَةَ عَمرَو ابنَ** العاصِ إلى مِصرَ ـ: بَعَثَهُ في سِتَّةِ آلافِ رَجُل... فَخَرَجَ عَمرٌو يَسيرُ حَتّى نَزَلَ أدانِيَ أرضِ مِصرَ، فَاجتَمَعَتِ العُثمانِيَةُ إلَيهِ فَأَقامَ بِهِم، وكَتَبَ إلى مُحَمَّدِ بنِ أبي بَكر:

أمّا بَعدُ، فَتَنَحَّ عَنّي بِدَمِكَ يَا بنَ أبي بَكر فَإنّي لا أُحِبُّ أن يُصيبَكَ مِنّي ظُفُرٌ، إنَّ النّاسَ بِهذِهِ البِلادِ قَد اجتَمَعوا عَلى خِلافِكَ ورَفضِ أمرِكَ ونَدِموا عَلَى اتِّباعِكَ، فَهُم مُسَلِّموكَ لَو قَدِ التَقَت حَلَقَتَا البِطانِ، فَاخرُج مِنها فَإنّي لَكَ مِنَ النّاصِحينَ، وَالسَّلامُ.

وبَعَثَ إلَيهِ عَمرٌو أيضاً بِكِتابٍ مُعاوِيَةَ إلَيهِ:

أمّا بَعدُ، فَإنَّ غِبَّ البَغيِ وَالظُّلمِ عَظيمُ الوَبالِ، وإنَّ سَفكَ الدَّمِ الحَرامِ لا يَسلَمُ صاحِبَهُ مِنَ النِّقمَةِ فِي الدُّنيا ومِنَ التَّبعَةِ الموبِقَةِ فِي الآخِرَةِ، وإنّا لا نَعلَمُ أحَداً كانَ أعظَمَ عَلى عُثمانَ بَغياً ولا أسوَأَ لَهُ عَيباً ولا أشَدَّ عَلَيهِ خِلافاً مِنكَ، سَعَيتَ عَلَيهِ فِي السّاعينَ وسَفَكتَ

him; and as violent as you in opposing him.

You attempted against him among others who did so, and shed his blood among other shedding people. Then you think that I will fail to think of you or I will forget you so that you may come (with peace of mind) and govern over a city where you are (at present), while most of its inhabitants are helpers. They have the same opinion that I have, await my words (and commands) and ask me for help against you. I have sent to you a people who are resentful towards you; are thirsty for your blood; and seek proximity to God by fighting you. They promised God to certainly mulitate you.

Had the issue be merely killing you, I would not warn you of it, (rather) I would like that they would kill you because of your injustice, ill-treatment with ʿUthman (as a blood-relative) and your hostility against him when he was struck by your spearhead on (the side of) his neck and between his jugular veins; but I dislike to mutilate a man of the Quraysh Tribe. God will never save you from retaliation, wherever you may be. That's all.'

Muḥammad ibn Abū Bakr Seeking Help

512. **ʿTārīkh al-Ṭabarī,** reporting from ʿAbdullah ibn Ḥawāla al-Azdī, who said: "Muḥammad folded their letters and sent them to ʿAlī. He wrote with it: indeed Ibn al-ʿĀṣ has reached the outskirts of Egypt. Most of the people of the city who shared their opinion have joined him. He has arrived with a raging and destructive army moreover. I have indeed seen some weakness among my men. If you are in need of the land of Egypt, then provide me with men and money. Peace be on you."[1432]

The Reply of Imām ʿAlī

513. **Tārīkh al-Ṭabarī,** reporting from ʿAbdullah ibn Ḥawāla al-Azdī, who said: "'Alī replied to him: 'Your letter has reached me recalling that Ibn al-ʿĀṣ has reached the outskirts of Egypt with a raging and destructive army and that those who have a similar

دَمَهُ فِي السّافِكينَ، ثُمَّ أنتَ تَظُنُّ أنّي عَنكَ نائِمٌ أو ناسٍ لَكَ حَتّى تَأتِيَ فَتَأمُرَ عَلى بِلادٍ أنتَ فيها جاري، وجُلُّ أهلِها أنصارِي يَرَونَ رَأيي ويَرقُبونَ قَولي ويَستَصرِخوني عَلَيكَ، وقَد بَعَثتُ إلَيكَ قَوماً حِناقاً عَلَيكَ يَستَسقونَ دَمَكَ ويَتَقَرَّبونَ إلَى اللّهِ بِجِهادِكَ، وقَد أعطَوُا اللّهَ عَهداً لَيَمثِلُنَّ بِكَ، ولَو لَم يَكُن مِنهُم إلَيكَ ما عَدا قَتلِكَ ما حَذَّرتُكَ ولا أنذَرتُكَ، ولأحبَبتُ أن يَقتُلوكَ بِظُلمِكَ وقَطيعَتِكَ وعُدُوِّكَ عَلى عُثمانَ يَومَ يُطعَنُ بِمَشاقِصِكَ بَينَ خُشَاشَتِهِ وأوداجِهِ، ولكِن أكرَهُ أن أمثِلَ بِقُرَشِيٍّ، ولَن يُسَلِّمَكَ اللّهُ مِنَ القِصاصِ أبَداً أينَما كُنتَ. وَالسَّلامُ.

ب ـ استِنصارُ مُحَمَّدِ بنِ أبي بَكر

512. **تاريخ الطبري عن عبد الله بن حوالة الأزدي:** فَطَوى مُحَمَّدٌ كِتابَيهِما وبَعَثَ بِهِما إلى عَلِيٍّ، وكَتَبَ مَعَهُما: أمّا بَعدُ، فَإنَّ ابنَ العاصِ قَد نَزَلَ أدانِيَ أرضِ مِصرَ، وَاجتَمَعَ إلَيهِ أهلُ البَلَدِ جُلُّهُم مِمَّن كانَ يَرى رَأيَهُم، وقَد جاءَ في جَيشٍ لَجِب خَرّابٍ، وقَد رَأَيتُ مِمَّن قِبَلي بَعضَ الفَشَلِ، فَإن كانَ لَكَ في أرضِ مِصرَ حاجَةٌ فَأَمِدَّني بِالرِّجالِ وَالأَموالِ. وَالسَّلامُ عَلَيكَ.

ج ـ كِتابُ الإمامِ عليه السلام في جَوابِهِ

513. **تاريخ الطبري عن عبد الله بن حوالة الأزدي:** فَكَتَبَ إلَيهِ عَلِيٌّ: أمّا بَعدُ، فَقَد جاءَني كِتابُكَ تَذكُرُ أنَّ ابنَ العاصِ قَد نَزَلَ بِأَدانِيَ أرضِ مِصرَ في لَجَب مِن جَيشِهِ خَرّاب، وأنَّ مَن كانَ بِها عَلى مِثلِ رَأيِهِ قَد خَرَجَ إلَيهِ، وخُروجُ مَن يَرى رَأيَهُ إلَيهِ خَيرٌ لَكَ مِن إقامَتِهِم

opinion have joined him. Know that the departure of those who share his opinion is better for you than their stay with you. You have also mentioned that you have seen weakness among some of your men, so do not fail even if they fail. Fortify your village and bring together your adherents, and dispatch Kināna ibn Bishr- who is famed for his benevolence, courage and interpidity - to fight them (i.e. the enemies). At the same time I summon men to you riding on tractable and intractable mounts (i.e. camels and horses). Be patient toward your enemy, advance with your foresight, fight them with your determination and strive against them patiently for the sake of God. If your group is the lesser of the two groups, indeed God may honour the smaller group and abandon the bigger one.

I have read the letter of the immoral one, son of the immoral one, Muʿāwiyah, and the letter of the immoral one, son of the unbeliever, ʿAmr, who accompany one another on evil and corruption. They have indeed enjoyed their share [of worldly existence], just as those who were before them did enjoy their share. So do not let their thundering (like clouds) and their shining (like lightning) frighten (and ruin) you.[1433] Answer them if you have not answered them with what is appropriate for them, for indeed you have what you want to say. That's all."[1434]

Imām ʿAlī's Encouragement to Defend Egypt

514. **Tārīkh al-Ṭabarī,** reporting from ʿAbdullah Ibn Fuqaym, who said, after recalling the call of Muḥammad ibn Abū Bakr for help: "'Alī stood amongst the people and commanded them [to assemble]; then it was declared: 'Assemble for prayer!' When the people gathered, he praised God, lauded Him and sent blessings on Muḥammad (ṣ.a.w.). Then he said:

'These are the earnest appeals of Muḥammad ibn Abū Bakr and your brothers from the people of Egypt. The son of al-Nābigha[1435], the enemy of God, has marched towards them. He was appointed

عِندَكَ، وذَكَرتَ أنَّكَ قَد رَأيتَ في بَعض مِن قِبَلِكَ فَشَلاً، فَلا تَفشَل وإن فَشِلوا فَحَصِّن قَرِيَتَكَ، وَاضمُم إلَيكَ شيعَتَكَ وَاندُب إلَى القَومِ كِنانَةَ بنَ بِشر المَعروفَ بِالنَّصيحَةِ وَالنَّجدَةِ وَالبَأسِ، فَإنّي نادِبٌ إلَيكَ النّاسَ عَلَى الصَّعبِ وَالذَّلولِ، فَاصبِر لِعَدُوِّكَ وَامضِ عَلى بَصيرَتِكَ وقاتِلهُم عَلى نِيَّتِكَ وجاهِدهُم صابِراً مُحتَسِباً، وإن كانَت فِئَتُكَ أقَلَّ الفِئَتَينِ فَإنَّ اللّه قَد يُعِزُّ القَليلَ ويَخذُلُ الكَثيرَ.

وقَد قَرَأتُ كِتابَ الفاجِرِ بنِ الفاجِرِ مُعاوِيَةَ وَالفاجِرِ بنِ الكافِرِ عَمرو، المُتَحابَّينِ في عَمَلِ المَعصِيَةِ وَالمُتَوافِقَينِ المُرتَشِيَينِ فِي الحُكومَةِ، المُنكَرَينِ فِي الدُّنيا، قَدِ استَمتَعوا بِخَلاقِهِم كَما استَمتَعَ الَّذينَ مِن قَبلِهِم بِخَلاقِهِم، فَلا يُهلِك إرعادَهُما وإبراقَهُما، وأجِبهُما إن كنتَ لَم تُجِبهُما بِما هُما أهلُهُ، فَإنَّكَ تَجِدُ مَقالاً ما شِئتَ. وَالسَّلامُ.

د ـ إستِنهاضُ الإمامِ عليه السلام لِلدِّفاعِ عَن مِصرَ

514. **تاريخ الطبري عن عبد اللّه بن فُقَيم** ـ بَعدَ ذِكرِ استِصراخِ مُحَمَّدِ بنِ أبي بَكرٍ إلى عَلِيٍّ عليه السلام ـ: قامَ عَلِيٌّ فِي النّاسِ وقَد أمَرَ فَنودِيَ: الصَّلاةُ جامِعَةٌ! فَاجتَمَعِ النّاسِ، فَحَمِدَ اللّهَ وأثنى عَلَيهِ، وصَلّى عَلى مُحَمَّدٍ صلى الله عليه وآله، ثُمَّ قالَ:

أمّا بَعدُ، فَإنَّ هذا صَريخُ مُحَمَّدِ بنِ أبي بَكر وإخوانِكُم مِن أهلِ مِصرَ، قَد سارَ إلَيهِمُ ابنُ النّابِغَةِ عَدُوُّ الله، ووُلّيَ مَن عادَى اللّهَ، فَلا يَكونَنَّ أهلُ الضَّلالِ إلى باطِلِهِم، وَالرُّكونُ إلى سَبيلِ الطّاغوتِ أشَدَّ اجتِماعاً مِنكُم عَلى حَقِّكُم هذا، فَإنَّهُم قَد بَدَؤوكُم وإخوانَكُم بِالغَزوِ، فَاعجَلوا إلَيهِم بِالمُؤاساةِ وَالنَّصرِ.

by the one who has opposed God. Let not the misguided in their falsehood and their inclination to the path of the oppressors be more united than you are in your truth. For they have initiated the attack on you and your brothers. Hasten to them with consolation and assistance.

O servants of God! Indeed Egypt is more important than Syria, greater in good and better in people. Do not allow them to overpower Egypt. Indeed the control of Egypt in your hands is a honour for you and a defeat for your enemies. Go forth towards al-Jarʿa[1436], between al-Ḥīra and Kūfah. Meet me there tomorrow by the permission of God.'

He said: The next day he went out walking. He arrived early and resided there until midday, but nobody had come to meet him, so he returned.

In the evening he sent for the nobles of Kūfah; when they arrived at the palace, he was disheartened and sad, so he said:

'I praise God for whatever matter He ordains and whatever action He decrees and for my trial with you. O group of people who do not obey if I order and do not respond if I call. May others have no father [woe to your enemy!] What are you waiting for through your patience and renunciation of your rights? For you there is either death or disgrace in case you do not follow the truth. By God, if death comes, and it is sure to come, it will certainly separate between me and you. I am averse to your company and am not eager for you.' "[1437]

The Martyrdom of Muḥammad ibn Abū Bakr

The Imām (a.s.) in pursuance of ʿAbdullah ibn Jaʿfar's recommendation, appointed Muḥammad ibn Abū Bakr as governer over Egypt in the year 36 AH after the dismissal of Qays ibn Sa'd[1438]. Thus Muḥammad was not present at the Battle of Ṣiffīn.[1439]

Muḥammad became severe on those individuals who would incline to ʿUthmān, they rebelled against him after what happened

عِبادَ اللّهِ! إنَّ مِصرَ أعظَمُ مِنَ الشّامِ، أكثَرُ خَيراً، وخَيرٌ أهلاً، فَلا تَغلِبوا عَلى مِصرَ، فَإنَّ بَقاءَ مِصرَ في أيديكُم عِزٌّ لَكُم، وكَبتٌ لِعَدُوِّكُم، أُخرُجوا إلَى الجَرعَةِ بَينَ الحيرَةِ وَالكوفَةِ، فَوافوني بِها هُناكَ غَداً إن شاءَ اللّهُ.

قالَ: فَلَمّا كانَ مِنَ الغَدِ خَرَجَ يَمشي، فَنَزَلَها بُكرَةً، فَأقامَ بِها حَتّى انتَصَفَ النَّهارُ يَومُهُ ذلِكَ، فَلَم يُوافِهِ مِنهُم رَجُلٌ واحِدٌ، فَرَجَعَ.

فَلَمّا كانَ مِنَ العَشِيِّ بَعَثَ إلى أشرافِ النّاسِ، فَدَخَلوا عَلَيهِ القَصرَ وهُوَ حَزينٌ كَئيبٌ، فَقالَ:

الحَمدُ للّهِ عَلى ما قَضى مِن أمري وقَدَّرَ مِن فِعلي وَابتَلاني بِكُم أيَّتُهَا الفِرقَةُ؛ مِمَّن لا يُطيعُ اذا أمَرتُ ولا يُجيبُ إذا دَعَوتُ، لا أبا لِغَيرِكُم! ما تَنتَظِرونَ بِصَبرِكُم وَالجِهادِ عَلى حَقِّكُم! المَوتُ وَالذُّلُّ لَكُم في هذِهِ الدُّنيا عَلى غَيرِ الحَقِّ، فَوَاللّهِ، لَئِن جاءَ المَوتُ ـ ولَيَأتِيَنَّ ـ لَيُفَرِّقَنَّ بَيني وبَينَكُم، وأنَا لِصُحبَتِكُم قالٍ وبِكُم غَيرُ ضَنين.

هـ ـ إستِشهادُ مُحَمَّدِ بنِ أبي بَكر

ولّى الإمامعليه السلام محمّد بن أبي بكر على مصر سنة ٣٦ هـ باقتراح من عبد الله بن جعفر، وذلك بعد عزل قيس بن سعد عنها. من هنا لم يشهد محمّدٌ معركة صفّين.

تشدّد محمّد على أشخاص كان هواهم في عثمان، فتمرّدوا عليه بعدما جرى في صفّين وما آلَت إليه من التحكيم، وضيّقوا عليه الخناق، وانتهز معاوية وعمرو بن العاص الفرصة فهبّوا إلى مؤازرة المتمرّدين. فكادت الأُمور تفلت في مصر، ويخرج هذا الإقليم من سيادة الدولة

in the Battle of Ṣiffīn and resulted eventually in the arbitration and took restriction on him. Muʿāwiyah and ʿAmr ibn al-ʿĀṣ seized the opportunity and proceeded to support the rebels. The situation in Egypt was beginning to decline and this region was about to fall out of control of the Islamic government, so the Imām (a.s.) appointed Mālik in his place in order to extinguish the flame of dissension there. However, this unique and exemplary aid was martyred on the way in a deceptive and vicious manner espoused by Muʿāwiyah, so the Imām (a.s.) reinstated Muḥammad.[1440]

Muʿāwiyah sent ʿAmr ibn al-ʿĀṣ with a group to assist the rebels.[1441] Ibn al-ʿĀṣ had influence there, for it was he who had conquered it in the era of the Caliphate of ʿUmar. Thus there were clashes where Kināna, who was sent by Muḥammad at the head of two thousand men in order to confront Ibn al-ʿĀṣ, was martyred[1442]. As a result, the companions of Muḥammad left him alone, so he fell into the clutches of the enemy.[1443] On the other hand the Imām's (a.s.) plea for assistance and aid by the people of Kūfah to support Muḥammad was futile.[1444] The situation deteriorated such that Muʿāwiyah ibn Khadīj put Muḥammad in the hide of a dead donkey and burnt him, while he was thirsty[1445]. He was said according to certain accounts to have been burnt alive.[1446]

The martyrdom of Muḥammad ibn Abū Bakr distressed the Imām (a.s.). He felt sorry for what happened to his noble companion and grieved over him. When he was asked about the cause for his intense sorrow, he said:

"May God have mercy on Muḥammad. He was a young man. By God, indeed I wanted to appoint al-Mirqāl Hāshim ibn ʿUtbah ibn Abū Waqqās to Egypt without any fault in respect to Muḥammad ibn Abū Bakr. He has taken great pains and undertaken his duty."[1447]

The Imām (a.s.) would praise him, speak well of him on different occasions and say: "Indeed he was beloved to me and he was raised by me[1448]. We seek God's reward upon his death, as a righteous son, a striving worker, a sharp sword and a defending pillar."[1449]

الإسلاميّة، لذا عيّن الإمام عليه السلام مالكاً مكانه ليُخمد الفتنة المستعرة فيها، لكنّ هذا النصير الفذّ الفريد استشهد في الطريق بأسلوب غادر خبيث انتهجه معاوية، فأعاد الإمام عليه السلام محمّداً إليها.

بعث معاوية عمرو بن العاص مع لُمّة لإعانة المتمرّدين. وكان لابن العاص نفوذ فيها إذ كان قد فتحها في زمان خلافة عمر. فحدثت اشتباكات استُشهد فيها كنانة الذي كان قد بعثه محمّد على رأس ألفين لمواجهة ابن العاص، فجرّ ذلك إلى أن ترك أصحاب محمّد أميرهم وحيداً، فوقع في قبضة العدوّ.

ومن جانب آخر لم تُجْدِ استغاثة الإمام عليه السلام واستنصاره أهل الكوفة لمؤازرة محمّد. وآل الأمر إلى أن يضع معاوية بن خديج محمّداً في جلد حمار ميّت ويحرقه، وهو ظمآن، وجاء في بعض الأخبار أنّه أُحرق حيّاً.

أحزن استشهاد محمّد بن أبي بكر الإمام عليه السلام كثيراً، وتوجّع على ما جرى على عزيزه الراحل، وجزع عليه أشدّ الجزع، وحين سُئل عليه السلام عن علّة جزعه الشديد، قال:

«رَحِمَ اللّهُ مُحَمَّداً؛ كانَ غُلاماً حَدَثاً، أما وَاللّهِ لَقَد كُنتُ أرَدتُ أن أُوَلّيَ المِرقالَ هاشِمَ بنَ عُتبَةَ بنِ أبي وَقّاصٍ مِصرَ... بِلا ذمٍّ لِمُحَمَّدَ بنِ أبي بكرٍ، لَقَد أجهَدَ نَفسَهُ وقَضى ما عَلَيهِ».

وكان عليه السلام يُثني عليه ويذكره بخير في مناسبات مختلفة ويقول:

«لَقَد كانَ إلَيَّ حَبيباً، وَكانَ لي رَبيباً، فَعِندَ الله نَحتَسِبُهُ وَلَداً ناصِحاً، وَعامِلاً كادِحاً، وَسَيفاً قاطِعاً، وَرُكناً دافِعاً».

The Delight of Muʿāwiyah

515. **Al-Ghārāt,** reporting from Jundub Ibn ʿAbdullah, who said, concering the killing of Muḥammad ibn Abū Bakr: "'Abd al-Rahmān ibn al-Musayyib al-Fazārī, ... his spy in Syria, ... came to ʿAlī (a.s.) and said to him that he did not leave Syria until the glad tidings had come in succession, one after the other, from ʿAmr ibn al-ʿĀṣ, in respect of the conquest of Egypt, the killing of Muḥammad ibn Abū Bakr, such that Muʿāwiyah called to prayer declaring the killing from the pulpit. He said to him: 'O Commander of the Faithful, I have not ever seen a joy as great as the joy I saw in Syria, when the news of the death of the son of Abū Bakr had reached them.'

ʿAlī (a.s.) said: 'Our grief at his killing is as much as their delight therein, or rather, it increases many-fold.' "[1450]

Imām ʿAlī's Sermon after Killing of Muḥammad ibn Abū Bakr

516. **Imām ʿAlī (a.s.) said,** in his sermon after the killing of Muḥammad ibn Abū Bakr: "Let it be known that indeed Egypt was conquered by the immoral tyrants and oppressors who have barred people from the path of God and sought crookedness for Islam.[1451] Let it be known that Muḥammad ibn Abū Bakr was martyred, and we seek God's reward upon his death.

By God, as far as I know, he was amongst those who were waiting for God's decree, working for divine reward, detesting the character of the immoral, taking pleasure in the guidance of the believer. By God, I do not blame myself for any shortcoming. I have endured war with perseverance and experience. I take action while I know the prudent way. I stand amongst you with the correct opinion, call you for help openly, the call of the seeker for aid who makes his appeal clearly, but you do not hear my words, nor do you obey my command so that the affairs lead to a gloomy end.

You are a people through whom revenge cannot be taken nor can

و ـ فَرَحُ مُعاوِيَةَ

515. **الغارات عن جندب بن عبد اللّه** ـ في خَبَرِ قَتلِ مُحَمَّدِ بنِ أبي بَكرٍ ـ : قَدِمَ عَلَيهِ [عَلىٰ عَلِيٍّ عليه السلام] عَبدُ الرَّحمنِ بنِ المُسَيِّبِ الفَزارِيُّ... عَينُهُ بِالشّامِ... وحَدَّثَهُ أنَّهُ لَم يَخرُج مِنَ الشّامِ حَتّى قَدِمَتِ البُشرى مِن قِبَلِ عَمرِو بنِ العاصِ تَتري يَتبَعُ بَعضُها عَلى أثَرِ بَعض بِفَتحِ مِصرَ وقَتلِ مُحَمَّدِ بنِ أبي بَكر، وحَتّى أذَّنَ مُعاوِيَةُ بِقَتلِهِ عَلَى المِنبَرِ، فَقالَ لَهُ: يا أميرَ المُؤمِنينَ، ما رَأَيتُ يَوماً قَطُّ سُروراً بِمِثلِ سُرورٍ رَأَيتُهُ بِالشّامِ، حَتّى أتاهُم هَلاكُ ابنِ أبي بَكرٍ.

فَقالَ عَلِيٌّ عليه السلام: أما إنَّ حُزنَنا عَلى قَتلِهِ عَلى قَدرِ سُرورِهِم بِهِ، لا بَل يَزيدُ أضعافاً.

ز خُطبَةُ الإمامِ عليه السلام بَعدَ قَتلِ مُحَمَّدِ بنِ أبي بَكر

516. **الإمام عليّ عليه السلام** ـ في خُطبَتِهِ بَعدَ قَتلِ مُحَمَّدِ بنِ أبي بَكرٍ ـ : ألا إنَّ مِصرَ قَدِ افتَتَحَها الفَجَرَةُ أولُو الجَورِ وَالظُّلمِ الَّذينَ صَدّوا عَن سَبيلِ اللّه، وبَغَوا الإسلامَ عِوَجاً. ألا وإنَّ مُحَمَّدَ بنَ أبي بَكرٍ قَدَ استُشهِدَ، فَعِند اللّهِ نَحتَسِبُهُ.

أما وَاللهِ إن كانَ ما عَلِمتُ لَمِمَّن يَنتَظِرُ القَضاءَ، ويَعمَلُ لِلجَزاءِ، ويُبغِضُ شَكلَ الفاجِرِ، ويُحِبُّ هُدَى المُؤمِنِ، إنّي وَاللهِ ما ألومُ نَفسي عَلَى التَّقصيرِ، وإنّي لِمُقاساةِ الحَربِ لَجِدُّ خَبيرٌ، وإنّي لاَقدَمُ عَلَى الأَمرِ وأعرِفُ وَجهَ الحَزمِ، وأقومُ فيكُم بِالرَّأيِ المُصيبِ، فَأَستَصرِخُكُم مُعلِناً، وأُناديكُم نِداءَ المُستَغيثِ مُعرِباً، فَلا تَسمَعونَ لي قَولاً، ولا تُطيعونَ لي أمراً، حَتّى تَصيرَ بِيَ الأُمورُ إلى عَواقِبِ المَساءَةِ، فَأَنتُمُ القَومُ لا يُدرَكُ بِكُمُ الثَّأرُ، ولا تُنقَضُ بِكُمُ الأَوتارُ، دَعَوتُكُم

the pain of his bereavement be healed. I have called you for fifty odd nights to assist your brethren, but you made noises like the noise of the wide mouthed camel and sunk to the ground the sinking of one who has no intention to fight the enemy or attain divine reward. Then a wavering small contingent came to me from amongst you: "*as if they are being led to death and they are only watching*"[1452]; so woe unto you."[1453]

إلى غِياثِ إخوانِكُم مُنذُ بِضع وخَمسينَ لَيلَةً فَتَجَرجَرتُم جَرجَرَةَ الجَمَلِ الأَشدَقِ، وتَثاقَلتُم إلَى الأَرضِ تَثاقُلَ مَن لَيسَ لَهُ نِيَّةٌ في جِهادِ العَدُوِّ، ولاَ اكتِسابِ الأَجرِ، ثُمَّ خَرَجَ إلَيَّ مِنكُم جُنَيدٌ مُتَذابِبٌ ﴿كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ﴾ فَأُفٌّ لَكُم!

Chapter Eight

The Attacks of the Henchmen of Muʿāwiyah

The ʿAlawīd Policy and the Umayyad Policy

After Muʿāwiyah had endured the bitterness of defeat at the battle of Ṣiffīn he came to the conclusion that he was unable to confront the Imām face to face, so he followed another approach in order to achieve his aims and evil desires, thus adopting on un-Islamic and inhumane policy to confront the Imām that is the policy of surprise offense (and sudden raid) including such crimes as: assassination, burning of dwellings and houses, plundering of wealth, arousing panic and fear amongst people and compromising the security of the people in the Muslim country.

In this regard al-Masʿūdi, the renowned historian, wrote: "In the remaining days of ʿAlī, Muʿāwiyah would dispatch battalions to raid. ʿAlī, however, would dispatch those who would prevent Muʿāwiyah's battalions from harming the people."[1454]

Indeed Muʿāwiyah sought, by adopting such wicked and dangerous policies, to achieve the following aims:

1. To cultivate hopelessness in the hearts of people in respect of the government of the Imām (a.s.), break their resistance and prevent them from continuing their support for the Imām.

2. To control the areas that enjoy political importance such as al-Baṣra and Egypt.

3. To force the Imām to confront him in the same way, thus removing the sacredness of the Imām from the minds of people.

الفصل الثامن
هجمات أذناب معاوية

أ ـ السياسة العلوية والسياسة الأُمويّة

بعد أن تحمّل معاوية مرارة الانكسار في صفّين توصّل إلى هذه النتيجة وهي عدم قدرته على مواجهة الإمام وجهاً لوجه، فانتهج أُسلوباً آخر من أجل الوصول إلى أهدافه وأطماعه المشؤومة، فاتّخذ سياسة غير إسلاميّة و غير إنسانيّة في مواجهة الإمام؛ وهي سياسة الإيذاء المباغت، من قبيل: الاغتيال، وإحراق المنازل والبيوت، ونهب الأموال، وإثارة الرعب والخوف بين الناس، وسلب الأمن عن البلاد الإسلاميّة.

وفي هذا المجال كتب المسعودي المؤرّخ المعروف ـ : «وكان معاوية في بقيّة أيّام عليّ يبعث سرايا تُغير، وكذلك عليّ كان يبعث من يمنع سرايا معاوية من أذيّة الناس».

وقد رام معاويةُ بانتهاجه هذه السياسة اللئيمة الخطرة الأهدافَ التالية:

1. زرع اليأس في قلوب الناس من حكومة الإمام عليه السلام، وفَتّ مقاومتهم ومنعهم عن الاستمرار في معاضدة الإمام.
2. السيطرة على المحالّ التي لها موقع سياسي هامّ كالبصرة ومصر.
3. إلجاء الإمام إلى المقابلة بالمثل، وإزالة قدسيّة الإمام من أذهان الناس.

4. To exploit the cover of the conditional [reconciliation covenant] that the Imām signed in the arbitration to serve his interests and objectives, thereby forcing the Imām to revoke it.

What helped pave the way for this dangerous policy was the martyrdom of a number of the staff of the army of the Imām on the one hand and the weariness of the Imām's army and their disobedience to their leader on the other hand.

The Imām, however, in this sensitive situation, did not overstep the borders of justice at all. He remained a practical lesson for governments to be enlightened by his approach of faithfulness and steadfastness. He was not ready to revoke that conditional covenant that he was forced to accept. Below are the words of the Imām in this regard:

517. **Al-Irshād, relates,** from the words of Imām ʿAlī (a.s.) when Muʿāwiyah ibn Abī Sufyān revoked the condition of reconciliation and began to launch raids on the people of Iraq: He said, after he had praised God and lauded Him:

"What is wrong with Muʿāwiyah? May God fight him! He desired me [to involve myself] in a dreadful matter. He desired me to act as he acts, so that I would violate my pact and revoke my covenant. He would then employ it as proof against me, and it would be a disgrace against me until the Day of the Resurrection. If it is said to him: "You have begun it", he would say: "I did not know [about those raids] and I did not order them". So some will say: 'He spoke the truth' and others will say: 'He lied'.

Indeed, by God, verily God is the [true] possessor of compassion and great forbearance. He treated with forbearance many of the first Pharaohs and punished other Pharaohs. If God gives him respite, he will never elude Him. He is at the observation post at the beginning of his path. Let him do what seems appropriate to him, for indeed, we will not break our pact nor will we revoke our covenant, nor will we terrorize a Muslim, or one who has made a covenant until the terms of the truce between us expire, if God wills."[1455]

4. استغلال غطاء «عهد الصلح» المشروط الذي أمضاه الإمام في التحكيم لخدمة مصالحه وأهدافه، وبالتالي دفع الإمام لنقض العهد المذكور.

والذي ساعد على إيجاد أرضيّة مناسبة لهذه السياسة الخطرة هو استشهاد جملة من أركان جيش الإمام من جانب، ومن جانب آخر تعب جيش الإمام وعدم طاعتهم لقائدهم.

لكنّ الإمامعليه السلام في ذلك الظرف الحسّاس لم يتخطّ حدود العدالة قَيدَ أنملة، وأبقى درساً عمليّاً للحكومات التي تريد الاستنارة بنهجه في الوفاء والثبات على هذه السياسة المباركة، بل لم يكن حاضراً لنقض ذلك العهد المشروط الذي أُلجئ إلى قبوله. وإليك كلام الإمامعليه السلام في هذا المجال:

517. **الإرشاد:** ومِن كَلامِهِعليه السلام لَمّا نَقَضَ مُعاوِيَةُ بنُ أبي سُفيانَ شَرطَ المُوادَعَةِ وأقبَلَ يَشُنُّ الغاراتِ عَلى أهلِ العِراقِ، فَقالَ بَعدَ حَمدِ اللّهِ وَالثَّناءِ عَلَيهِ:

ما لِمُعاوِيَةَ قاتَلَهُ اللّهُ؟! لَقَد أرادَني عَلى أمرٍ عَظيمٍ، أرادَ أن أفعَلَ كَما يَفعَلُ، فَأَكونَ قَد هَتَكتُ ذِمَّتي ونَقَضتُ عَهدي، فَيَتَّخِذَها عَلَيَّ حُجَّةً، فَتَكونَ عَلَيَّ شَيناً إلى يَومِ القِيامَةِ كُلَّما ذُكِرتُ.

فَإن قيلَ لَهُ: أنتَ بَدَأتَ، قالَ: ما عَلِمتُ ولا أمَرتُ، فَمِن قائِلٍ يَقولُ: قَد صَدَقَ، ومِن قائِلٍ يَقولُ: كَذِبَ.

أمَ واللّهِ، إنَّ اللّهَ لَذو أناةٍ وحِلمٍ عَظيمٍ، لَقَد حَلُمَ عَن كَثيرٍ مِن فَراعِنَةِ الأَوَّلينَ وعاقَبَ فَراعِنَةً، فَإن يُمهِلهُ اللّهُ فَلَن يَفوتَهُ، وهُوَ لَهُ بِالمِرصادِ عَلى مَجازِ طَريقِهِ.

فَليَصنَع ما بَدا لَهُ فَإنّا غَيرُ غادِرينَ بِذِمَّتِنا، ولا ناقِضينَ لِعَهدِنا، ولا مُرَوِّعينَ لِمُسلِمٍ ولا مُعاهَدٍ، حَتّى يَنقَضي شَرطُ المُوادَعَةِ بَينَنا، إن شاءَ اللّهُ.

The Raid of al-Nuʿmān ibn Bashīr

518. **Al-Kāmil fī al-Tārīkh, relates:** "In 39 AH Muʿāwiyah separated his armies inside Iraq around ʿAlī. He directed al-Nuʿmān ibn Bashīr with [a contingent of] two thousand troops to ʿAyn al-Tamr, where Mālik ibn Kaʿb with a thousand armed men were residing on behalf of ʿAlī. Mālik had permitted his companions to go to Kūfah, so only a hundred men had remained with him. When he heard of al-Nuʿmān's [advancement], he wrote to the Commander of the Faithful informing him and seeking help. ʿAlī addressed the people and commanded them to go forth to him; however, they were sluggish. Mālik confronted al-Nu'mān and advanced his troops beyond the walls of the village. Mālik also wrote to Mikhnaf ibn Sulaym seeking his help, as he was close to him. Mālik and al-Nu'mān fought each other fiercely. Mikhnaf sent his son Abd al-Rahmān with fifty men.They arrived to Mālik, when he and his companions had broken the sheaths of their swords and were defying death. When the Syrians saw them, they were defeated by night, assuming that they would be supported. Mālik followed them [as they retreated] and killed three of their men.

When the people of Kūfah were sluggish in marching forth to Mālik, ʿAlī ascended the pulpit and addressed them. He said:

O People of Kūfah! Whenever you hear a group of the Syrians casting a shadow over, each one of you hides in his house and closes his door like the hiding of a lizard in its hole and a hyena in its lair. A deceived person is one whom you have deceived. Whoever will be victorious with you will be victorious with broken arrows. You are not free at the time of the call, nor are you brothers at the time of the plea! Indeed we belong to God, and to Him do we indeed return! With what have I been afflicted because of you? [You are] blind who do not see, dumb who do not speak and deaf who do not hear! Indeed we belong to God, and to Him do we indeed return."[1456]

ب ـ غارَةُ النُّعمانِ بنِ بَشير

518. **الكامل في التاريخ:** في هذِهِ السَّنَةِ ٣٩[هـ] فَرَّقَ مُعاوِيَةُ جُيوشَهُ فِي العِراقِ في أطرافِ عَلِيٍّ، فَوَجَّهَ النُّعمانَ بنَ بَشيرٍ في ألفِ رَجُل إلى عَينِ التَّمرِ، وفيها: مالِكُ بنُ كَعبٍ مَسلَحةً لِعَلِيٍّ في ألفِ رَجُلٍ، وكانَ مالِكٌ قَد أذِنَ لِأَصحابِهِ فَأَتَوا الكوفَةَ ولَم يَبقَ مَعَهُ إلّا مِئَةُ رَجُلٍ، فَلَمّا سَمِعَ بِالنُّعمانِ كَتَبَ إلى أميرِ المُؤمِنينَ يُخبِرُهُ ويَستَمِدُّهُ.

فَخَطَبَ عَلِيٌّ النّاسَ، وأمَرَهُم بِالخُروجِ إلَيهِ، فَتَثاقَلوا.

وواقَعَ مالِكٌ النُّعمانَ وجَعَلَ جِدارَ القَريَةِ في ظُهورِ أصحابِهِ، وكَتَبَ مالِكٌ إلى مِخنَفِ بنِ سُلَيم يَستَعينُهُ، وهُوَ قَريبٌ مِنهُ، وَاقتَتَلَ مالِكٌ وَالنُّعمانُ أشَدَّ قِتال، فَوَجَّهَ مِخنَفٌ ابنَهُ عَبدَ الرَّحمٰنِ في خَمسينَ رَجُلاً، فَانتَهَوا إلى مالِكٍ وقَد كَسَروا جُفونَ سُيوفِهِم وَاستَقتَلوا، فَلَمّا رَآهُم أهلُ الشّامِ انهَزَموا عِندَ المَساءِ، وظَنّوا أنَّ لَهُم مَدَداً، وتَبِعَهُم مالِكٌ فَقَتَلَ مِنهُم ثَلاثَةَ نَفَرٍ.

ولَمّا تَثاقَلَ أهلُ الكوفَةِ عَنِ الخُروجِ إلىٰ مالِكٍ، صَعِدَ عَلِيٌّ المِنبَرَ فَخَطَبَهُم، ثُمَّ قالَ:

يا أهلَ الكوفَةِ! كُلَّما سَمِعتُم بِجَمعٍ مِن أهلِ الشّامِ أظَلَّكُم انجَحَرَ كُلُّ امرِئٍ مِنكُم في بَيتِهِ، وأغلَقَ عَلَيهِ بابَهُ انجِحارَ الضَّبِّ في جُحرِهِ، وَالضَّبُعِ في وِجارِها، المَغرورُ مَن غَرَرتُموهُ، ومَن فازَ بِكُم فازَ بِالسَّهمِ الأَخيَبِ، لا أحرارٌ عِندَ النِّداءِ، ولا إخوانٌ عند النَّجاءِ! إنّا للّهِ وإنّا إلَيهِ راجِعونَ! ماذا مُنيتُ بِهِ مِنكُم؟ عُميٌ لا يُبصِرونَ، وبُكمٌ لا يَنطِقونَ، وصُمٌّ لا يَسمَعونَ! إنّا للّهِ وإنّا إلَيهِ راجِعونَ.

The Raid of Sufyān ibn ʿAwf

519. **Al-Ghārāt,** reporting from Sufyān ibn ʿAwf al-Ghāmidī, who said: "Muʿāwiyah summoned me and said: 'I am sending you with an intense army with arms and coarseness. Hold on to the side of the Euphrates until you pass by Hīt[1457], then cross it. If you find troops there, attack them; if not march on until you launch raids on al-Anbār. If you do not find troops there, march on until you launch raids on al-Madā'in; therafter return to me. Take care not to get close to Kūfah. Know that if you have launched raids on the people of al-Anbār and al-Madā'in, it is as if you had launched raids on Kūfah. O Sufyān, these raids on the people of Iraq instil fear into their hearts and embolden every one who supports us and wants to separate from them. You shall invite to us all those who fear a reversal of their fortunes. Destroy all the villages that you pass by. Kill everyone that you meet in case he does not share your opinion. Plunder the wealth, for indeed it is similar to killing, or rather, it is more painful to the hearts.' "[1458]

The Raid of al-Ḍaḥḥāk ibn Qais

520. **Al-Ghārāt,** reporting from ʿAbd al-Rahmān ibn Masʿada al-Fazārī, who said: "Muʿāwiyah summoned al-Ḍaḥḥāk ibn Qais ʿAbd al-Fihrī and said to him: 'March until you pass the area of Kūfah. Try to avoid Kūfah as much as you can. Whoever you find of the Bedouins that are obedient to ʿAlī, attack them. If you find any of his armed men in a guard house or on horseback, attack them. If you rise at dawn in a city, try to enter evening in another city. Beware not to stay and fight the horsem you have been informed of their dispatch toward you.' Then he dispatched him in three thousand to four thousand troops from among his special forces.

Al-Ḍaḥḥāk began to plunder wealth, kill whoever he met of the Bedouins until he passed by al-Thaʿlabiyya, so his horsemen launched raids on the pilgrims and took their belongings. He marched on until he met ʿAmr ibn ʿUmays ibn Masʿūd al-

ج ـ غارَةُ سُفيانَ بنِ عَوف

519. **الغارات عن سفيان بن عوف الغامدي:** دَعاني مُعاوِيَةُ فَقالَ:

إنّي باعِثُكَ في جَيشٍ كَثيف ذي أداة وجَلادَة فَالزَم لي جانِبَ الفُراتِ حَتّى تَمُرَّ بِهيتَ فَتَقطَعَها، فَإن وَجَدتَ بِها جُنداً فَأَغِر عَلَيهِم وإلّا فَامضِ حَتّى تُغيرَ عَلَى الأَنبارِ، فَإن لَم تَجِد بِها جُنداً فَامضِ حَتّى تُغيرَ عَلَى المَدائِنِ ثُمَّ أقبِل إلَيَّ، وَاتَّقِ أن تَقرُبَ الكوفَةَ، وَاعلَم أنَّكَ إن أغَرتَ عَلى أهلِ الأَنبارِ وأهلِ المَدائِنِ فَكَأَنَّكَ أغَرتَ عَلَى الكوفَةِ، إنَّ هذِهِ الغاراتِ يا سُفيانُ عَلى أهلِ العِراقِ تَرهَبُ قُلوبَهُم وتُجَرِّئُ كُلَّ مَن كانَ لَهُ فينا هَوىً مِنهُم ويَرى فِراقَهُم، وتَدعو إلَينا كُلَّ مَن كانَ يَخافُ الدَّوائِرَ، وخَرِّبَ كُلَّ ما مَرَرتَ بِهِ مِنَ القُرى، وَاقتُل كُلَّ مَن لَقيتَ مِمَّن لَيسَ هُوَ عَلى رَأيِكَ، وَاحرَبِ الأَموالَ، فَإنَّهُ شَبيهٌ بِالقَتلِ وهُوَ أوجَعُ لِلقُلوبِ.

د ـ غارَةُ الضَّحّاكِ بنِ قَيس

520. **الغارات عن عبد الرحمن بن مسعدة الفزاري:** دَعا مُعاوِيَةُ الضَّحّاكَ بنَ قَيسٍ الفِهرِيَّ، وقالَ لَهُ: سِر حَتّى تَمُرَّ بِناحِيَةِ الكوفَةِ، وتَرتَفِعَ عَنها مَا استَطَعتَ، فَمَن وَجَدتَهُ مِنَ الأَعرابِ في طاعَةِ عَلِيٍّ فَأَغِر عَلَيهِ، وإن وَجَدتَ لَهُ مَسلَحَةً أو خَيلاً فَأَغِر عَلَيهِما، وإذا أصبَحتَ في بَلدَةٍ فَأَمسِ في أُخرىٰ، ولا تُقيمَنَّ لِخَيلٍ بَلَغَكَ أنَّها قَد سُرِّحَت إلَيكَ لِتَلقاها فَتُقاتِلَها، فَسَرَّحَهُ فيما بَينَ ثَلاثَةِ آلافٍ إلى أربَعَةِ آلافِ جَريدَةِ خَيلٍ.

فَأَقبَلَ الضَّحّاكُ يَأخُذُ الأَموالَ، ويَقتُلُ مَن لَقِيَ مِنَ الأَعرابِ حَتّى مَرَّ بِالثَّعلَبِيَّةِ فَأَغارَ خَيلُهُ عَلَى الحاجِّ، فَأَخَذَ أمتِعَتَهُم، ثُمَّ أقبَلَ فَلَقِيَ عَمرَو بنَ عُمَيسِ بنِ مَسعودٍ الذُّهلِيَّ

Dhuhlī, the nephew of ʿAbdallah ibn Masʿūd, the companion of the Messenger of God (ṣ.a.w.), and killed him on the path of the pilgrims at al-Quṭquṭāna, even as he killed some of his companions.

Abū Rawq said: 'My father said to me that he heard ʿAlī (a.s.), when he had gone forth to the people, say from the pulpit: 'O People of Kūfah! March forth to the righteous servant ʿAmr ibn ʿUmays and to your battalions, for a part of it has been attacked. Go forth and fight your enemy and protect your sanctuaries if you are to do.'

He said: They responded to him with a weak response, and he noticed their weakness and failure, so he said: 'By God, I wish I had for every hundred of you a man of them. Woe unto you! March forth with me, and then flee if you desire. By God, I do not dislike the meeting of my Lord with my determination and foresight, for in that there is for me great ease, comfort from pleading to you, engaging with you and treating you with caution in the same way one treats young injured camels and worn-out garments with caution; whenever they are sewn from one side they are torn from another side'. He then descended.

He then left and continued to walk until he reached al-Gharīyyan[1459], where he summoned Ḥujr ibn ʿAdī al-Kindī from among his horsemen; he tied a flag for him with four thousand men and then dispatched him. He left and marched until he passed by al-Samāwa, which is an arid land, where he met Imra' al-Qais ibn ʿAdī[1460] and his tribe who were the son-in-laws of al-Ḥusain ibn ʿAlī ibn Abī Ṭālib (a.s.).

They guided him on his path to the water. He was pursuing al-Ḍaḥḥāk until he met him in the region of Tadmur. He formed a line in front of him and they fought for a while. Nineteen of al-Ḍaḥḥāk's companions were killed, whereas two of Ḥujr's companions were killed; they were ʿAbd al-Raḥmān and ʿAbdullāh al-Ghāmidī. When the night separated the parties, al-Ḍaḥḥāk fled. In the morning there was no trace of him or his companions."[1461]

وهُوَ ابنُ أخي عَبدِ اللّهِ بنِ مَسعودٍ صاحِبِ رَسولِ اللّهِﷺ فَقَتَلَهُ في طَريقِ الحاجِّ عِندَ القُطقُطانَةِ وقَتَلَ مَعَهُ ناساً مِن أصحابِهِ.

قالَ أبو رَوق: فَحَدَّثَني أبي أنَّهُ سَمِعَ عَلِيّاًعليه السلام وقَد خَرَجَ إلَى النّاسِ وهُوَ يَقولُ عَلَى المِنبَرِ: يا أهلَ الكوفَةِ! اُخرُجوا إلَى العَبدِ الصّالِحِ عَمرِو بنِ عُمَيسٍ، وإلى جُيوشٍ لَكُم قَد أُصيبَ مِنها طَرَفٌ؛ أُخرُجوا فَقاتِلوا عَدُوَّكُم وَامنَعوا حَريمَكُم، إن كُنتُم فاعِلينَ.

قالَ: فَرَدّوا عَلَيهِ رَدّاً ضَعيفاً، ورَأى مِنهُم عَجزاً وفَشَلاً فَقالَ:

وَاللّهِ، لَوَدِدتُ أنَّ لي بِكُلِّ مِئَةٍ مِنكُم رَجُلاً مِنهُم، وَيحَكُم اُخرُجوا مَعي، ثُمَّ فِرّوا عَنّي إن بدا لَكُم، فَوَاللهِ ما أكرَهُ لِقاءَ رَبّي عَلى نِيَّتي وبَصيرَتي، وفي ذلِكَ رَوحٌ لي عَظيمٌ، وفَرَجٌ مِن مُناجاتِكُم ومُقاساتِكُم ومُداراتِكُم مِثلَ ما تُدارى البِكارُ العَمِدةُ، وَالثِّيابُ المُتَهَتِّرَةُ، كُلَّما خِيطَت مِن جانِبٍ تَهَتَّكَت عَلى صاحِبِها مِن جانِبٍ آخَرَ، ثُمَّ نَزَلَ.

فَخَرَجَ يَمشي حَتّى بَلَغَ الغَرِيَّينِ، ثُمَّ دَعا حُجرَ بنَ عَدِيٍّ الكِندِيَّ مِن خَيلِهِ فَعَقَدَ لَهُ ثُمَّ رايَةً عَلى أربَعَةِ آلافٍ، ثُمَّ سَرَّحَهُ.

فَخَرَجَ حَتّى مَرَّ بِالسَّماوَةِ وهِيَ أرضُ كَلبٍ فَلَقِيَ بِها امرَأَ القَيسِ بنَ عَدِيِّ بنِ أوسِ بنِ جابِرِ بنِ كَعبِ بنِ عُلَيمٍ الكَلبِيَّ أصهارَ الحُسَينِ بنِ عَلِيِّ بنِ أبي طالِبٍعليه السلام، فَكانوا أدِلّاءَهُ عَلى طَريقِهِ وعَلَى المِياهِ، فَلَم يَزَل مُغِذّاً في أثَرِ الضَّحّاكِ حَتّى لَقِيَهُ بِناحِيَةِ تَدمُرَ فَواقَفَهُ فَاقتَتَلوا ساعَةً، فَقُتِلَ مِن أصحابِ الضَّحّاكِ تِسعَةَ عَشَرَ رَجُلاً، وقُتِلَ مِن أصحابِ حُجر رَجُلانِ: عَبدُ الرَّحمٰنِ وعَبدُ اللّهِ الغامِدِيُّ، وحَجَزَ اللَّيلُ بَينَهُم، فَمَضَى الضَّحّاكُ، فَلَمّا أصبَحوا لَم يَجِدوا لَهُ ولِأَصحابِهِ أثَراً.

The Raid of ʿAbd al-Raḥmān ibn Qabāth

521. **Al-Kāmil fī al-Tārīkh,** relates concering events of the year 39AH. "In this year Muʿāwiyah sent ʿAbd al-Raḥmān ibn Qabāth ibn Ashyam to the lands of Jazīrah, where Shabīb ibn ʿĀ'mir, the grandfather of al-Kirmanī who was in Khurāsān, resided. Shabīb was at Naṣībayn, so he wrote to Kumayl ibn Ziyād, who was at Hīt, informing him about them.

Kumayl marched with six hundred horsemen to assist him. He caught up with ʿAbd al-Raḥmān and his followers, including Maʿan ibn Yazīd al-Sulamī. Kumayl fought both of them and defeated them. He then defeated both of their armies and killed many of the Syrians. He commanded that no fleer be followed, nor should any wounded be killed. Two of Kumayl's companions were killed.

He wrote to ʿAlī informing him of the victory. ʿAlī (a.s.) rewarded him, replied to him, and was well pleased with him after having been angry with him. ...

Shabīb ibn ʿĀ'mir arrived from Naṣībayn and noticed that Kumayl had fought them. He congratulated him on the victory. He followed the Syrians, but did not catch up to them. He then crossed the Euphrates and divided his battalion. They began to attack the Syrians until they reached Baʿalbak[1462].

Muʿāwiyah directed Ḥabīb ibn Maslama towards him, but he did not reach him. Shabīb returned and then attacked the region of al-Riqqah. He took all the supporters of ʿUthmān as prisoners, and all horses and weapons as booty. He then returned to Naṣībayn and wrote to ʿAlī. ʿAlī wrote to him prohibiting him from confiscating the people's wealth to the exclusion of horses and weapons with which they were fighting and said: 'May God have mercy on Shabīb. Indeed he has distanced the invaders and accelerated the victory.' "[1463]

هـ ـ غارَةُ عَبدِ الرَّحمنِ بنِ قَباثٍ

521. **الكامل في التاريخ** ـ في أحداثِ سَنَةِ تِسع وثَلاثينَ هجريّة ـ: وفيها سَيَّرَ مُعاوِيَةُ عَبدَ الرَّحمٰنِ بنَ قَباثِ بنِ أشيَمَ إلى بِلادِ الجَزيرَةِ وفيها شَبيبُ بنُ عامِرٍ جَدُّ الكِرمانِيِّ الَّذي كانَ بِخُراسانَ وكانَ شَبيبٌ بِنَصيبينَ، فَكَتَبَ إلى كُمَيلِ بنِ زِياد، وهُوَ بِهيتَ، يُعلِمُهُ خَبَرَهُم.

فَسارَ كُمَيلٌ إلَيهِ نَجدَةً لَهُ في سِتِّمِئَةِ فارِسٍ، فَأَدرَكوا عَبدَ الرَّحمٰنِ ومَعَهُ مَعنُ بنُ يَزيدَ السُّلَمِيُّ، فَقاتَلَهُما كُميلٌ وهَزَمَهُما، فَغَلَبَ عَلى عَسكَرِهِما، وأكثَرَ القَتلَ في أهلِ الشّامِ، وأمَرَ أن لا يُتبَعُ مُدبِرٌ ولا يُجهَزَ عَلى جَريحٍ، وقُتِلَ مِن أصحابِ كُمَيل رَجُلانِ.

وكَتَبَ إلى عَلِيٍّ بِالفَتحِ فَجَزاهُ خَيراً، وأجابَهُ جَواباً حَسَناً ورَضِيَ عَنهُ، وكانَ ساخِطاً عَلَيهِ... .

وأقبَلَ شَبيبُ بنُ عامِرٍ مِن نَصيبينَ فَرَأى كُمَيلاً قَد أوقَعَ بِالقَومِ فَهَنَّأَهُ بِالظَّفَرِ، وأتبَعَ الشّامِيّينَ فَلَم يَلحَقهُم، فَعَبَرَ الفُراتَ، وبَثَّ خَيلَهُ، فَأَغارَت عَلى أهلِ الشّامِ حَتّى بَلَغَ بَعلَبَكَّ.

فَوَجَّهَ مُعاوِيَةُ إلَيهِ حَبيبَ بنَ مَسلَمَةَ فَلَم يُدرِكهُ، ورَجَعَ شَبيبٌ فَأَغارَ عَلى نَواحِي الرَّقَّةِ؛ فَلَم يَدَع لِلعُثمانِيَّةِ بِها ماشِيَةً إلّا استاقَها، ولا خَيلاً ولا سِلاحاً إلّا أخَذَهُ، وعادَ إلى نَصيبينَ وكَتَبَ إلى عَلِيٍّ.

فَكَتَبَ إلَيهِ عَلِيٌّ يَنهاهُ عَن أخذِ أموالِ النّاسِ إلّا الخَيلَ وَالسِّلاحَ الَّذي يُقاتِلونَ بِهِ، وقالَ: رَحِمَ اللّهُ شَبيباً، لَقَد أبعَدَ الغارَةَ وعَجَّلَ الانتِصارَ.

The Raid of Busr ibn Abī Arṭāh

522. **Tārīkh al-Ṭabarī,** reporting from ʿAwāna, who said: "Muʿāwiyah ibn Abū Sufyān sent Busr ibn Abū Arṭah, who was a man from Banū ʿĀmir ibn Luʾayy, following the issue of arbitration, with an army. They marched from Syria until they arrived at Medina. At that time Abū Ayyūb al-Anṣārī was ʿAlī's governor over Medina. He fled the city until he arrived by ʿAlī at Kūfah.

Busr entered Medina and ascended the pulpit, but nobody fought him. He called from the pulpit: 'O Dīnār, O Najjār, O Zurayq, O my elder one, O my elder one! I met with him a short time ago. Where is he' (that is 'Uthmān)?

He then said: 'O people of Medina! By God, if it were not for the command of Muʿāwiyah, I would not have left a man in this city alive.' The people of Medina then paid allegiance to him. He then sent someone to Banū Salama and said: 'By God, there is neither protection to you from me, nor any allegiance, until you bring me Jābir ibn ʿAbdullāh.

Jābir went to Umm Salama, the wife of the Prophet (ṣ.a.w.) and said to her: 'What do you see? I fear that I will be killed. This is an allegiance of error.'

She said: 'I see that you should pay allegiance. For I commanded my son Ibn ʿUmar ibn Abū Salama and my son-in-law ʿAbdullah ibn Zamʿa - Zaynab, her daughter from her former late husband, Abū Salama was 'Abdullāh's wife - to pay allegiance'. So Jābir went and paid allegiance to him.

Busr destroyed houses in Medina; he then marched on until he arrived at Mecca. Abū Mūsa feared that he would kill him. Busr said to him: 'I would not do that to a companion of the Messenger of God', so he left him alone.

Abū Mūsa had already written to Yemen: 'Indeed a battalion sent by Muʿāwiyah is killing people. They are killing whoever refuses to recognize their government.'

و ـ غارَةُ بُسرِ بنِ أبي أرطاةَ

522. **تاريخ الطبري عن عوانة:** أرسَلَ مُعاوِيَةُ بنُ أبي سُفيانَ بَعدَ تَحكيمِ الحَكَمَينِ بُسرَ بنَ أبي أرطاةَ ـ وهُوَ رَجُلٌ مِن بَني عامِرِ بنِ لُؤَيٍّ ـ في جَيشٍ، فَساروا مِنَ الشّامِ حَتّى قَدِمُوا المَدينَةَ، وعامِلُ عَلِيٍّ عَلَى المَدينَةِ يَومَئِذٍ أبو أيّوبٍ الأَنصارِيُّ، فَفَرَّ مِنهُم أبو أيّوبٍ، فَأَتى عَلِيّاً بِالكوفَةِ.

ودَخَلَ بُسرٌ المَدينَةَ، قالَ: فَصَعِدَ مِنبَرَها ولَم يُقاتِلهُ بِها أحَدٌ، فَنادى عَلَى المِنبَرِ: يا دينارُ، ويا نَجّارُ، ويا زُرَيقُ، شَيخي شَيخي! عَهدي بِهِ بِالأَمسِ، فَأَينَ هُوَا يَعني عُثمانَ.

ثُمَّ قالَ: يا أهلَ المَدينَةِ! وَاللّهِ، لَولا ما عَهِدَ إلَيَّ مُعاوِيَةُ ما تَرَكتُ بِها مُحتَلِماً إلّا قَتَلتُهُ، ثُمَّ بايَعَ أهلُ المَدينَةِ.

وأرسَلَ إلى بَني سَلَمَةَ، فَقالَ: وَاللهِ، ما لَكُم عِندي مِن أمان، ولا مُبايَعَة حَتّى تَأتوني بِجابِرِ بنِ عَبدِ اللّهِ.

فَانطَلَقَ جابِرٌ إلى أُمِّ سَلَمَةَ زَوجِ النَّبِيِّ ﷺ فَقالَ لَها: ماذا تَرَينَ؟ إنّي قَد خَشيتُ أن أُقتَلَ، وهذِهِ بَيعَةُ ضَلالَة.

قالَت: أرى أن تُبايِعَ؛ فَإنّي قَد أمَرتُ ابني عُمَرَ بنَ أبي سَلَمَة أن يُبايِعَ، وأمَرتُ خَتَني عَبدَ اللّهِ بنَ زَمعَةَ وكانَتِ ابنَتُها زَينَبُ ابنَةُ أبي سَلَمَةَ عِندَ عَبدِ اللّهِ بنِ زَمعَةَ فَأتاهُ جابِرٌ فَبايَعَهُ.

وهَدَمَ بُسرٌ دوراً بِالمَدينَةِ، ثُمَّ مَضى حَتّى أتى مَكَّةَ، فَخافَهُ أبو موسى أن يَقتُلَهُ، فَقالَ لَهُ بُسرٌ: ما كُنتُ لِأَفعَلَ بِصاحِبِ رَسولِ اللّهِ ﷺ ذلِكَ، فَخَلّى عَنهُ.

Busr then marched on to Yemen, where ʿUbaidullah ibn ʿAbbās was the governor of ʿAlī.

When he learnt of his arrival, he fled to Kūfah and went to ʿAlī and appointed ʿAbdullāh ibn ʿAbd al-Madān al-Ḥārithī as his vicegerent in Yemen. Busr came to him and killed him and his son. He also found the belongings of ʿUbaidullah ibn ʿAbbās and his two small sons, so he beheaded them both.

It is also said that he found the two sons of ʿUbaidullah ibn ʿAbbās with a man from the Banū Kināna of the Bedouins. When he wanted to kill them, the man said: 'Why do you want to kill them? They are sinless! If you are going to kill them, then kill me first.'

He said: 'I will.' He thus killed the man and then killed them. Thereafter he returned to Syria.

It is also said that the Kināna man fought in defence of the two children until he was killed. One of the children was ʿAbd al-Raḥmān and the other was Qutham. Busr in the meanwhile killed a great number of the partisans of ʿAlī in Yemen.

When the news of Busr reached ʿAlī, he dispatched Jāriya ibn Qudāma with two thousand men. He also sent Ibn Masʿūd with two thousand. Jāriya matched on until he reached Najrān and set it alight. He took people from the supporters of ʿUthmān and killed them, so Busr and his companions fled. He followed them until he reached Mecca.

Jāriya said to them: 'Pay allegiance to us!'

They said: 'The Commander of the Faithful died. To whom should we pay allegiance?' He said: 'To him whom the companions of ʿAlī has paid allegiance.' They procrastinated and then paid allegiance.

He then marched on until he reached Medina where Abū Hurayra was the prayer leader. He fled from there. Jāriyah said: 'By God, if I get Abū Sinnawr[1464], I would strike his neck.' He then

وكَتَبَ أبو موسى قَبلَ ذلِكَ إلَى اليَمَنِ: إنَّ خَيلاً مَبعوثَةً مِن عِندِ مُعاوِيَةَ تَقتُلُ النّاسَ، تَقتُلُ مَن أبى أن يُقِرَّ بِالحُكومَةِ.

ثُمَّ مَضى بُسرٌ إلَى اليَمَنِ، وكانَ عَلَيها عُبَيدُ اللّهِ بنُ عَبّاسٍ عامِلاً لِعَلِيٍّ، فَلَمّا بَلَغَهُ مَسيرُهُ فَرَّ إلَى الكوفَةِ حَتّى أتى عَلِيّاً، وَاستَخلَفَ عَبدَ اللّهِ بنَ عَبدِ المَدانِ الحارِثِيَّ عَلَى اليَمَنِ، فَأَتاهُ بُسرٌ فَقَتَلَهُ وقَتَلَ ابنَهُ، ولَقِيَ بُسرٌ ثَقَلَ عُبَيدِ اللّهِ بنِ عَبّاسٍ، وفيهِ ابنانِ لَهُ صَغيرانِ فَذَبَحَهُما.

وقَد قالَ بَعضُ النّاسِ: إنَّهُ وَجَدَ ابنَي عُبَيدِ اللّهِ بنِ عَبّاسٍ عِندَ رَجُل مِن بَني كِنانَةَ مِن أهلِ البادِيَةِ، فَلَمّا أرادَ قَتلَهُما، قالَ الكِنانِيُّ: غُلامَ تَقتُلُ هذَينِ ولا ذَنبَ لَهُما فَإن كُنتَ قاتِلَهُما فَاقتُلني.

قالَ: أفعَلُ، فَبَدَأَ بِالكِنانِيِّ فَقَتَلَهُ، ثُمَّ قَتَلَهُما، ثُمَّ رَجَعَ بُسرٌ إلَى الشّامِ.

وقَد قيلَ: إنَّ الكِنانِيَّ قاتَلَ عَنِ الطِّفلَينِ حَتّى قُتِلَ، وكانَ اسمُ أحَدِ الطِّفلَينِ اللَّذَينِ قَتَلَهُما بُسرٌ: عَبدَ الرَّحمٰنِ، وَالآخَرِ قُثَمَ، وقَتَلَ بُسرٌ في مَسيرِهِ ذلِكَ جَماعَةً كَثيرَةً مِن شيعَةِ عَلِيٍّ بِاليَمَنِ.

وبَلَغَ عَلِيّاً خَبَرُ بُسرٍ، فَوَجَّهَ جارِيَةَ بنَ قُدامَةَ في ألفَينِ، ووَهَبَ بنَ مَسعودٍ في ألفَينِ، فَسارَ جارِيَةُ حَتّى أتىٰ نَجرانَ فَحَرَّقَ بِها، وأخَذَ ناساً مِن شيعَةِ عُثمانَ فَقَتَلَهُم، وهَرَبَ بُسرٌ وأصحابُهُ مِنهُ، وأتبَعَهُم حَتّىٰ بَلَغَ مَكَّةَ.

فَقالَ لَهُم جارِيَةُ: بايِعونا.

فَقالوا: قَد هَلَكَ أميرُ المُؤمِنينَ، فَلِمَن نُبايِعُ؟ قالَ: لِمَن بايَعَ لَهُ أصحابُ عَلِيٍّ، فَتَثاقَلوا، ثُمَّ بايَعوا.

said to the people of Medina: 'Pay allegiance to al-Ḥasan ibn ʿAlī.' So they paid their allegiance.

He resided there for a day, and then he left and marched on to Kūfah. Abū Hurayra returned and continued to lead the prayer."[1465]

523. **Al-Istiʿāb relates:** "Muʿāwiyah sent Busr ibn Arṭah to Yemen. He captured Muslim women and put them up for sale in the market."[1466]

ثُمَّ سارَ حَتّىٰ أتَىٰ المَدينَةَ وأبو هُرَيرَةَ يُصَلّي بِهِم، فَهَرَبَ مِنهُ، فَقالَ جارِيَةُ: وَاللّهِ، لَو أخَذتُ أبا سِنَّورٍ لَضَرَبتُ عُنُقَهُ، ثُمَّ قالَ لِأَهلِ المَدينَةِ: بايِعُوا الحَسَنَ بنَ عَلِيٍّ، فَبايَعوهُ.

وأقامَ يَومَهُ، ثُمَّ خَرَجَ مُنصَرِفاً إلَى الكوفَةِ، وعادَ أبو هُرَيرَةَ فَصَلّىٰ بِهِم.

523. **الاستيعاب:** أرسَلَ مُعاوِيَةُ بُسرَ بنَ أرطاةَ إلَى اليَمَنِ، فَسَبىٰ نِساءً مُسلِماتٍ، فَأُقِمنَ فِي السّوقِ.

Chapter Nine

Hope for Martyrdom

Death, the Most Loved Thing

524. **Imām ʿAlī (a.s.) said,** in a sermon of his reproaching his disobedient companions: "...You are not well-pleased with any pleasing affair of mine. Indeed what I love to meet is death. I have taught you the Book[1467], clarified to you the arguments, informed you about that of which you were ignorant and made you swallow what you were spitting out. Even the blind man would have able to see, and the sleeping would have awakened. How close to ignorance are people whose leader is Muʿāwiyah and whose instructor is Ibn al-Nābigha."[1468]

I And the People, Bored with One Another

525. **Al-Ghārāt,** reporting from Ibn Abū Rāfiʿ, who said: "I saw ʿAlī (a.s.), when they had crowded around him and made his feet bleed, say: O God. I have disliked them and they have disliked me. So relieve me of them and relieve them of me."[1469]

الفصل التاسع
تَمَنِّي الاِسْتِشْهادَ

أ ـ إنَّ أحَبَّ ما أنَا لاق إلَيَّ المَوتُ

524. **الإمام عليّ**عليه السلام ـ مِن خُطبَة لَهُعليه السلام في ذَمِّ العاصينَ مِن أصحابِهِ ـ:... إنَّهُ لا يَخرُجُ إلَيكُم مِن أمري رِضىً فَتَرضَونَهُ، ولا سُخطٌ فَتَجتَمِعونَ عَلَيهِ، وإنَّ أحَبَّ ما أنَا لاقٍ إلَيَّ المَوتُ! قَد دارَستُكُمُ الكِتابَ، وفاتَحتُكُمُ الحِجاجَ، وعَرَّفتُكُم ما أنكَرتُم، وسَوَّغتُكُم ما مَجَجتُم، لَو كانَ الأَعمى يَلحَظُ، أوِ النّائِمُ يَستَيقِظُ! وأقرب بِقَوم ـ مِنَ الجَهلِ بِاللّهِ ـ قائِدُهُم مُعاوِيَةُ! ومُؤَدِّبُهُمُ ابنُ النّابِغَةِ!

ب ـ اللّهمَّ مَلِلتُهُم ومَلّوني

525. **الغارات عن ابن أبي رافع:** رَأَيتُ عَلِيّاًعليه السلام قَدِ ازدَحَموا عَلَيهِ حَتّى أدمَوا رِجلَهَ. فَقالَ: اللّهُمَّ قَد كَرِهتُهُم وكَرِهوني، فَأَرِحني مِنهُم وأرِحهُم مِنّي.

Chapter Ten

The Last Sermon of the Imām

526. **Nahj al-Balāgha:** It is reported from Nawf al-Bikālī that he said: Ali - upon whom be peace - delivered the following sermon at Kufa. He was standing on a stone that had been set up for him by Ja'dah ibn Hubayrah al-Makhzūmī. He wore an outer garment of wool. His sword belt and his shoes were made of fiber. His forehead was like the knee of a camel. He said,

"Praise belongs to God, unto whom are the homecomings of creation and the issues of the affair. We praise Him for His mighty goodness, His radiant proof (*burhān*) and the profusion of His bounty and gracious giving; a praise which might render Him His rightfully due, accomplish His thanks, bring (us) near to His reward and cause the fairest of His increase. We pray to Him for succour, the prayer of one hoping for His bounty, anticipating His benefit, having confidence in Him to avert (evil), acknowledging His blessings and submitting to Him in deed and word. We believe in Him with the faith (*īmān*) of one who hopes for Him with certainty, turns to Him as a believer, humbles himself before Him in submission, sincerely professes His Unity (*akhlaṣa muwaḥḥidan*), magnifies Him in glorification and seeks refuge in Him, desiring and striving (*rāghiban mujtahidan*)."

"*He has not been begotten*' (112:3) - glory be to Him that He should share in Might, and '*He has not begotten*' (112:3) that He should bequeath and perish. Time (*waqt*) precedes Him not, nor duration, and increase and decrease seize Him not by turns."

"Nay, He appears to the powers of reason by the marks He has

الفصل العاشر

آخر خُطبة خَطبها الإمامُ عليه السلام

526. **نهج البلاغة:** رُوِي عَن نَوفٍ البِكالِيِّ قالَ: خَطَبَنا بِهذِهِ الخُطبَةِ أميرُ المُؤمِنينَ عَلِيٌّ عليه السلام بِالكوفَةِ وهُوَ قائِمٌ عَلى حِجارَةٍ نَصَبَها لَهُ جَعدَةُ بنُ هُبَيرَةَ المَخزومِيُّ، وعَلَيهِ مِدرَعَةٌ مِن صوف وحَمائِلُ سَيفِهِ لِيفٌ، وفي رِجلَيهِ نَعلانِ مِن لِيفٍ، وكَأَنَّ جَبينَهُ ثَفِنَةُ بَعيرٍ. فَقالَ عليه السلام:

الحَمدُ للّهِ الَّذي إلَيهِ مَصائِرُ الخَلقِ، وعَواقِبُ الأَمرِ. نَحمَدُهُ عَلى عَظيمِ إحسانِهِ ونَيِّرِ بُرهانِهِ، ونَوامي فَضلِهِ وَامتِنانِهِ، حَمداً يَكونُ لِحَقِّهِ قَضاءً، ولِشُكرِهِ أداءً، وإلى ثَوابِهِ مُقَرِّباً، ولِحُسنِ مَزيدِهِ موجِباً. ونَستَعينُهُ بِهِ استِعانَةَ راجٍ لِفَضلِهِ، مُؤَمِّلٍ لِنَفعِهِ، واثِقٍ بِدَفعِهِ، مُعتَرِفٍ لَهُ بِالطَّولِ، مُذعِنٍ لَهُ بِالعَمَلِ وَالقَولِ. ونُؤمِنُ بِهِ إيمانَ مَن رَجاهُ موقِناً، وأنابَ إلَيهِ مُؤمِناً، وخَنَعَ لَهُ مُذعِناً، وأخلَصَ لَهُ مُوَحِّداً، وعَظَّمَهُ مُمَجِّداً، ولاذَ بِهِ راغِباً مُجتَهِداً.

لَم يُولَد سُبحانَهُ فَيَكونَ فِي العِزِّ مُشارَكاً، ولَم يَلِد فَيَكونَ مَوروثاً هالِكاً. ولَم يَتَقَدَّمهُ وَقتٌ ولا زَمانٌ. ولَم يَتَعاوَرهُ زِيادَةٌ ولا نُقصانٌ، بَل ظَهَرَ لِلعقُولِ بِما أرانا مِن عَلاماتِ التَّدبيرِ المُتقَنِ وَالقَضاءِ المُبرَمِ.

فَمِن شَواهِدِ خَلقِهِ خَلقُ السَّمواتِ مُوَطَّداتٍ بِلا عَمَدٍ، قائِماتٍ بِلا سَنَدٍ. دَعاهُنَّ

shown us of (His) perfect directing and certain decree. So of the witnesses of His creation is the creation of the heavens without pillars, standing without supports. He called them and they answered, obeying, submissive, without hesitation or delay. Had it not been for their acknowledging (*iqrār*) Him in lordship and their willing submission (to Him), He would not have appointed them the locus of His Throne, nor the dwelling place for His angels, nor the place of ascent of good words and the righteous deed of His creation. He appointed their stars waymarks by which the bewildered traveler is guided in the divergent paths of the lands. The thickness of the dark night's curtain prevents not the shining of their light, and the garments of the black night's blackness cannot push back the brilliance of the light of the moon that spreads in the heavens."

"So glory be to Him, from whom is not hidden the blackness of a gloomy dusk or still night in the hollows of lands low, nor in the peaks of neighbouring mountains; (nor) that with which the thunder reverberates in the horizon of heaven; (nor) that from which the lightning of the clouds vanishes; (nor) the leaf which falls, removed from its place of falling by the gales caused by the stars (*al-anwā'*) and the pouring down of the rain. He knows the place where the raindrop falls and where it takes its rest, the route by which the tiny ant draws and drags (on the ground), what is sufficient food for a gnat and what the female bears within her womb."

"Praise belongs to God, the Existent (*al-kā'in*) before there was a Pedestal (*kursī*), or Throne (*'arsh*), or heaven, or earth, or jinn, or man. He is not perceived by imagination (*wahm*) or measured by understanding (*fahm*). Petitioners busy Him not and giving diminishes Him not. He is not observed by eyes, nor delimited by location ("where", *ayn*), nor described by pairs. He creates not through application' is perceived not by the senses and is compared not with man."

"It is He who spoke to Moses directly and showed him one of His mighty signs without members *(jawāriḥ)*, instruments *(adawāt)*, speech or throat. Nay, if thou speakest truly, O thou who affectest to describe thy Lord, then describe Gabriel, Michael and the hosts of the angels brought nigh, bowing in the sacred chambers (*ḥujurāt al-quds*), their intellects in adoring perplexity

فَأَجبنَ طائِعاتٍ مُذعِناتٍ، غَيرَ مُتَلَكِّناتٍ ولا مُبطِئاتٍ. ولَولا إقرارُهُنَّ لَهُ بِالرُّبوبِيَّةِ وإذعانُهُنَّ بِالطَّواعِيَةِ لَما جَعَلَهُنَّ مَوضِعاً لِعَرشِهِ، ولا مَسكَناً لِمَلائِكَتِهِ، ولا مَصعَداً لِلكَلِمِ الطَّيِّبِ وَالعَمَلِ الصّالِحِ مِن خَلقِهِ. جَعَلَ نُجومَها أعلاماً يَستَدِلُّ بِهَا الحَيرانُ في مُختَلِفِ فِجاجِ الأَقطارِ. لَم يَمنَع ضَوءَ نورِهَا ادلِهمامُ سُجُفِ اللَّيلِ المُظلِمِ. ولاَ استَطاعَت جَلابيبُ سَوادِ الحَنادِسِ أن تَرُدَّ ما شاعَ فِي السَّمواتِ مِن تَلاَلُؤِ نورِ القَمَرِ.

فَسُبحانَ مَن لا يَخفى عَلَيهِ سَوادُ غَسَق داج ولا لَيل ساج في بِقاعِ الأَرَضينَ المُتَطَأطِئاتِ، ولا في يَفاعِ السُّفعِ المُتَجاوِراتِ. وما يَتَجَلجَلُ بِهِ الرَّعدُ في أُفُقِ السَّماءِ، وما تَلاشَت عَنهُ بُروقُ الغَمامِ، وما تَسقُطُ مِن وَرَقَةٍ تُزيلُها عَن مَسقَطِها عَواصِفُ الأَنواءِ وَانهِطالُ السَّماءِ، ويَعلَمُ مَسقَطَ القَطرَةِ ومَقَرَّها، ومَسحَبَ الذَّرَّةِ ومَجَرَّها، وما يَكفِي البَعوضَةَ مِن قوتِها، وما تَحمِلُ الأُنثى في بَطنِها.

الحَمدُ للّهِ الكائِنِ قَبلَ أن يَكونَ كُرسِيٌّ أو عَرشٌ، أو سَماءٌ أو أرضٌ أو جانٌّ أو إنسٌ، لا يُدرَكُ بِوَهمٍ، ولا يُقَدَّرُ بِفَهمٍ. ولا يَشغَلُهُ سائِلٌ، ولا يَنقُصُهُ نائِلٌ، ولا يَنظُرُ بِعَينٍ، ولا يُحَدُّ بِأَينٍ. ولا يُوصَفُ بِالأَزواجِ، ولا يُخلَقُ بِعِلاجٍ. ولا يُدرَكُ بِالحَواسِّ. ولا يُقاسُ بِالنّاسِ. الَّذي كَلَّمَ موسى تكليماً، وأراهُ مِن آياتِهِ عَظيماً. بِلا جَوارِحَ ولا أدَواتٍ، ولا نُطقٍ ولا لَهَواتٍ.

بَل إن كُنتَ صادِقاً أيُّهَا المُتَكَلِّفُ لِوَصفِ رَبِّكَ فَصِف جَبرائيلَ وميكائيلَ وجُنودَ المَلائِكَةِ المُقَرَّبينَ في حُجُراتِ القُدُسِ مُرجَحِنّينَ، مُتَوَلِّهَةً عُقولُهُم أن يَحُدّوا أحسَنَ الخالِقينَ. فَإِنَّما يُدرَكُ بِالصِّفاتِ ذَوُو الهَيئاتِ وَالأَدَواتِ، ومَن يَنقَضي إذا بَلَغَ أمَدَ حَدِّهِ بِالفَناءِ؛ فَلا إلهَ إلّا هُوَ، أضاءَ بِنورِهِ كُلَّ ظَلام، وأظلَمَ بِظُلمَتِهِ كُلَّ نور.

أُوصيكُم عِبادَ الله بِتَقوَى الله الَّذي ألبَسَكُمُ الرِّياشَ وأسبَغَ عَلَيكُمُ المَعاشَ. ولَو أنَّ أحَداً

to delimit the '*Fairest of Creators*'. Surely only those are perceived through attributes who possess forms and instruments and who end in annihilation when they reach the limit of their term. *There is no god but He.* He illumines with His Light every darkness and He darkens with His Darkness every light."

"I advise you, O servants of God, to practise fear of God Who gave you good clothing and bestowed an abundance of sustenance on you. If there was anyone who could secure a ladder to everlasting life or a way to avoid death it was Sulaymān ibn Dāwūd (Solomon, son of David) who was given control over the domain of the jinn and men along with prophethood and great position (before God), but when he finished, what was his due in food (of this world) and exhausted his (fixed) time the bow of destruction shot him with arrow of death. His houses became vacant and his habitations became empty. Another group of people inherited them. Certainly, the by-gone centuries have a lesson for you. Where are the Amalekites and the sons of Amlekites? Where are the Pharaohs and the sons of the Pharaohs? Where are the people of the cities of ar-Rass who killed the prophets, destroyed the traditions of the divine messengers and revived the traditions of the despots? Where are those who advanced with armies, defeated thousands, mobilised forces and populated cities?"

In another part of the same sermon the Imam ('a.s) said:

"He will be wearing the armour of wisdom, which he will have secured with all its conditions, such as full attention towards it, its (complete) knowledge and exclusive devotion to it. For him it is like a thing which he had lost and which he was then seeking, or a need which he was trying to fulfil. If Islam is in trouble he will feel forlorn like a traveller and like a (tired) camel beating the end of its tail and with its neck flattened on the ground. He is the last of God's proofs and one of the vicegerents of His prophets."

Then he (a.s) continued:

"O' people! I have divulged to you advice which the prophets used to preach before their peoples, and I have conveyed to you what the vicegerents (of the prophets) conveyed to those coming after them. I tried to train you with my whip but you could not be straightened. I drove you with admonition but you did not acquire proper behaviour. May God deal with you! Do you want

يَجِدُ إلَى البَقاءِ سُلّماً، أو إلى دَفعِ المَوتِ سَبيلاً، لَكانَ ذلِكَ سُلَيمانُ بنُ داوُدَ عليه السلام الَّذي سُخِّرَ لَهُ مُلكُ الجِنِّ وَالإنسِ مَعَ النُّبُوَّةِ وعَظيمِ الزُّلفَةِ، فَلَمَّا استَوفى طُعمَتَهُ، وَاستَكمَلَ مُدَّتَهُ، رَمَتهُ قِسيُّ الفَناءِ بِنِبالِ المَوتِ، وأصبَحَتِ الدِّيارُ مِنهُ خالِيَةً، وَالمَساكِنُ مُعَطَّلَةً، ووَرِثَها قَومٌ آخَرونَ، وإنَّ لَكُم فِي القُرونِ السّالِفَةِ لَعِبرَةً! أينَ العَمالِقَةُ وأبناءُ العَمالِقَةِ! أينَ الفَراعِنَةُ وأبناءُ الفَراعِنَةِ! أينَ أصحابُ مَدائِنِ الرَّسِّ الَّذينَ قَتَلُوا النَّبِيّينَ، وأطفَؤوا سُنَنَ المُرسَلينَ، وأحيَوا سُنَنَ الجَبّارينَ! وأينَ الَّذينَ ساروا بِالجُيوشِ وهَزَموا بِالأُلوفِ. وعَسكَرُوا العَساكِرَ ومَدَّنُوا المَدائِنَ.

ومِنها: قَد لَبِسَ لِلحِكمَةِ جُنَّتَها، وأخَذَها بِجَميعِ أدَبِها مِنَ الإقبالِ عَلَيها، وَالمَعرِفَةِ بِها، وَالتَّفَرُّغِ لَها؛ فَهِيَ عِندَ نَفسِهِ ضالَّتُهُ الَّتي يَطلُبُها، وحاجَتُهُ الَّتي يَسأَلُ عَنها؛ فَهُوَ مُغتَرِبٌ إذَا اغتَرَبَ الإسلامُ، وضَرَبَ بِعَسيبِ ذَنَبِهِ، وألصَقَ الأَرضَ بِجِرانِهِ. بَقِيَّةٌ مِن بَقايا حُجَّتِهِ، خَليفَةٌ مِن خَلائِفِ أنبِيائِهِ.

ثُمَّ قالَ عليه السلام: أيُّهَا النّاسُ! إنّي قَد بَثَثتُ لَكُمُ المَواعِظَ الَّتي وَعَظَ الأَنبِياءُ بِها أُمَمَهُم، وأدَّيتُ إلَيكُم ما أدَّتِ الأَوصِياءُ إلى مَن بَعدَهُم، وأدَّبتُكُم بِسَوطي فَلَم تَستَقيموا. وحَدَوتُكُم بِالزَّواجِرِ فَلَم تَستَوسِقوا. للّهِ أنتُم! أ تَتَوَقَّعونَ إماماً غَيري يَطَأُ بِكُمُ الطَّريقَ، ويُرشِدُكُمُ السَّبيلَ؟ ألا إنَّهُ قَد أدبَرَ مِنَ الدُّنيا ما كانَ مُقبِلاً، وأقبَلَ مِنها ما كانَ مُدبِراً، وأزمَعَ التَّرحالَ عِبادُ اللهِ الأَخيارُ، وباعوا قَليلاً مِن الدُّنيا لا يَبقى بِكَثيرٍ مِنَ الآخِرَةِ لا يَفنى.

ما ضَرَّ إخوانَنَا الَّذينَ سُفِكَت دِماؤُهُم وهُم بِصِفّينَ ألّا يَكونُوا اليَومَ أحياءً؟ يُسيغونَ الغُصَصَ ويَشرَبونَ الرَّنَقَ. قَد ـ وَاللّهِ ـ لَقُوا اللّهَ فَوَفّاهُم أُجورَهُم، وأحَلَّهُم دارَ الأَمنِ بَعدَ خَوفِهِم.

أينَ إخوانِيَ الَّذينَ رَكِبُوا الطَّريقَ ومَضَوا عَلَى الحَقِّ؟ أينَ عَمّارٌ؟ وأينَ ابنُ التَّيِّهانِ؟ وأينَ

an Imam other than me to take you on the (right) path, and show you the correct way? Beware, the things in this world which were forward, have become things of the past, and those of which were behind, are going ahead. The virtuous people of God have made up their minds to leave and they have purchased, with a little perishable (pleasure) of this world, a lot of such (reward) in the next world that will remain.

What loss did our brothers whose blood was shed in Ṣiffīn suffer by not being alive today? Only that they are not suffering choking on swallowings and not drinking turbid water. By God, surely they have met God and He has bestowed upon them their rewards and He has lodged them in safe houses after their (having suffered) fear.

Where are my brethren who took the path and proceeded on the truth? Where is ʿAmmār? Where is Ibn al-Tayyihān? Where is Dhū al-Shahādatayn? Where are their peers among their brothers who had pledged themselves to death and whose [severed] heads were taken to the immoral ones.'

He then wiped his hand over his noble and honoured beard and wept for a long time.' Then he said:

'Alas for my brothers, who recited the Qur'ān and consolidated it, thought over its deadened obligations and established them, revived the [Prophetic] normative rule and the innovation. They were called to strive and fight and they responded and trusted in the leader and followed him.'

Then he called loudly:

'Struggle! Struggle! O servants of God! By God, I am encamping [for the battle] today; whoever desires to proceed towards God let him come forth.'

Nawf said: 'The Commander of the Faithful (a.s.) then appointed Ḥusain (a.s.) to command over [a battalion of] ten thousand, Qays ibn Saʿd over ten thousand, Abū Ayyūb al-Anṣārī over ten thousand, and so on, intending to return to Ṣiffīn. However it was not long before Ibn Muljam struck him. [As a result], the battalions retreated, and so we were like sheep that had lost their shepherd, while wolves were snatching them away from all sides."[1470]

ذُو الشَّهادَتَينِ؟ وأينَ نُظَراؤُهُم مِن إخوانِهِمُ الَّذينَ تَعاقَدوا عَلَى المَنِيَّةِ، وأبرِدَ بِرُؤوسِهِم إلَى الفَجَرَةِ.

قالَ: ثُمَّ ضَرَبَ بِيَدِهِ عَلى لِحيَتِهِ الشَّريفَةِ الكَريمَةِ فَأَطالَ البُكاءَ، ثُمَّ قالَ عليه السلام: أوَّهِ عَلى إخوانِيَ الَّذينَ تَلَوُا القُرآنَ فَأَحكَموهُ، وتَدَبَّرُوا الفَرضَ فَأَقاموهُ، أحيَوُا السُّنَّةَ وأماتُوا البِدعَةَ. دُعُوا لِلجِهادِ فَأَجابوا، ووَثِقوا بِالقائِدِ فَاتَّبَعوهُ.

ثُمَّ نادى بِأعلى صَوتِهِ: الجِهادَ الجِهادَ عِبادَ اللّهِ! ألا وإنّي مُعَسكِرٌ في يَومي هذا؛ فَمَن أرادَ الرَّواحَ إلَى اللّهِ فَليَخرُج!

قالَ نَوفٌ: وعَقَدَ لِلحُسَينِ عليه السلام في عَشَرَةِ آلاف، ولِقَيسِ بنِ سَعدٍ في عَشَرَةِ آلاف، ولِأَبي أيّوبٍ الأَنصارِيِّ في عَشَرَةِ آلاف، ولِغَيرِهِم عَلى أعداد أُخَرَ وهُوَ يُريدُ الرَّجعَةَ إلى صِفّينَ، فَما دارَتِ الجُمُعَةُ حَتّى ضَرَبَهُ المَلعونُ ابنُ مُلجَم لَعَنَهُ اللّهُ، فَتَراجَعَتِ العَساكِرُ، فَكُنّا كَأَغنامٍ فَقَدَت راعيَها تَختَطِفُهَا الذِّئابُ مِن كُلِّ مَكانٍ.

A Study about the Roots of Weakness (of the People)

We have learnt in Part Five that the Commander of the Faithful 'Alī (a.s.) enjoyed a wide popular support and arrived at the Caliphate through free election. He described the welcome of the people and their desire for his allegiance saying: 'You have come forward towards me as camels, who had recently brought forth, come forward towards their young.'

Similarly we have read in this chapter that the masses began to gradually distance themselves from the Imām, and before long he lost the protection and support of most of them. In the early days of the political era of the Imām some people revoked their allegiance and went forth, with a group of the forerunners to the allegiance of the Imām, to incite the Battle of the Camel. On the other hand, a number of influential personalities set out to join Mu'āwiyah, whereas others abandoned the Imām and decided to take a neutral position.

Thus the popular support for the Imām's government began to wane day after day such that not only did the 'Alawīd government lose that popular support, or rather, it turned into opposition! The the Imām lived the last few months of his life alone, complaining about the bitterness of his loneliness, insubordination of his companions and their disobedience.

The Problem of the Topic

The problem of the subject lies in the following basic questions:

•What are the reasons for the distance of the majority the people from Imām ʿAlī (a.s.)?

•Why was the Imām (a.s.) not able to preserve the support of the majority of people for his rule?

•Why did the divisions take place amongst the masses during the rule of the Imām? Why was he not able to create unity amongst the masses that swore allegiance to him?

•Why would the Imām, towards the end of his life, complain about the lack of the people's support for his reform movement? He would say in this regard:

"It is absolutely out of the question that I make known to you the realities of justice."

"I wish to treat [others] through you, when you are my ailment."

"I have been afflicted by people who do not obey."

"There is no richness in the multitude of your numbers despite the paucity of the unity of your hearts."

"If only I had as many as the companions of Badr Battle."

"I wish I had sold ten of you for a man of the people of Syria."

In brief: What was the reason for the turning away of most of the people from the ʿAlawīd Rule after their unprecedented interest in pledging allegiance to him?

•Does the abandonment of the people and the Imām's loneliness not indicate the impossibility of exercising authority according to the ʿAlawīd political way and that there is no place for the utopian ʿAlawīd society except in the world of fantasy?

Before we answer these questions and explain the reasons for the Imām's loneliness, it is necessary to refer to two points:

1. The Role of the Elite in the Political and Social Changes

The elite and prominent figures have played a key role in the social and political transformations throughout history.

In reality, they made decisions for the masses who often do not hesitate to follow them. They play the role of controlling and manipulating in such a way that people imagine that they themselves have made the decisions and are acting on their own!

In the early period of Islam, the chiefs of tribes enjoyed pivotal roles in political and social changes. In other times, the intellectual elite and the heads of parties played such roles. In today's society, the managers of large cultural, educational and information organizations, chief executives of press agencies and other mass media are the main manipulators, role-players and decision makers of societies.

2. The Role of the People of Kūfah in the Ruling of the Imām

In the geography of early Islam, Iraq served as a bridge connecting the east and west of the Islamic world and acted as a centre for supplying military power to the central authority. In this territory, Kūfah enjoyed a special status and a sensitive role.

Kūfah was built in 17AH/638CE to be a centre for the troops and large camps. It is therefore clear that Kūfah was a military centre; its residents knew that there was no other choice but to fight, wage war, gain spoils of war, etc.

The people living in Kūfah were far away from Madinah which accommodated most of the [Prophet's] companions. On the other hand the companions rarely went to Kūfah because 'Umar adopted a policy necessitating that the companions would not leave Madinah and proceed to other cities, rather they would stay in Madinah around him.[1471]

The Kūfans failed therefore to acquire necessary religious knowledge, and their enjoyment of the religious law and Islamic knowlede (and erudition) waned.

'Umar had straightforwardly spoken to the companions who wished to travel to Kūfah and prevented them from teaching the tradition in order that it would not harm the intimacy of those people with the Qur'ān.[1472] In addition, a group of people emerged in Kūfah known as the 'reciters' (al-qurrā') which later on formed the original core of

the Khārijites.

Another important point is the prevalence of ethnocentrism and dominance of clannish culture and lifestyle over the behaviour and relations of the Kūfans. In the framework of such cultural structure, the decisive word is the word of the chief of the tribe, whereas the rest should follow him without having the freedom of choice.

By juxtaposing these two points, when we say that the people dispersed from around Imām ʿAlī (a.s.) and left him alone, we mean the abandonment of the elite, the influential figures and the chieftains of the Islamic community, especially the people of Iraq and the people of Kūfah in particular.

Let us now proceed to deal with the reasons for Imām ʿAlī's loneliness, according to his own words and sayings.

The Loneliness of the Imām in His Own Words

We have already stated that history is a truthful witness to the claim that the short period of Imām ʿAlī's government represented a most beautiful manifestation of a rule based on human values. His ruling method did not only draw the attention of those committed to Islamic human values, or rather, it also attracted - and consistently attracts - those uncommitted to such values. Therefore, the reason for the people's distance from the government of Imām ʿAlī (a.s.) does not lie in an error of his approach to government policy.

Imām ʿAlī (a.s.) himself has explicitly talked about the people turning their backs on his government after their initial welcome. He revealed in detail the motives for the retreat of the society from his reformist programme; similarly he identified the roots of the differences that had stormed the society and the confusion that had emerged during his rule.

Below are the replies of the Imām to the aforementioned points:

1. Conflicting Wills

The first reason for the people's distance from Imām ʿAlī (a.s.) was the fundamental discrepancy between the different views and

conflicting principles, that is between the motivations and the aims of the people.

The majority of the participants in the uprising against ʿUthmān, especially the manipulators of the movement such as Ṭalḥa and al-Zubayr, did not wish to restore the community to the Prophetic lifestyle (sīra) and tradition (sunna) and to resume the genuine Islamic values. The motivation for their rise was their discontentment with the party monopolizing and tribal decision-making that the Umayyads practised. Hence, they waited for a while, hoping that the Imām would solve this problem.

The Imām, however, indeed had another objective and motive in accepting the Caliphate. Indeed he aimed through his acceptance to lead the community back to the lifestyle (sīra) of the Prophet, to revive the forgotten genuine Islamic values in the society, and to spread reforms in all the administrative, cultural, economic, social and judicial fields.

In brief, the aspirations of the people were personal and worldly, whereas what the Imām aspired to was divine. (In other words,) while the people's concern revolved around their personal interests, the Imam strived to restore and implement the Islamic values. This is what he referred to with his words:

"My concerns and yours are not the same. I desire you for the sake of God whereas you desire me for your own selves."[1473]

When people saw Imām ʿAlī's persistence in his goals and realized their incompatibility with these goals, they turned away from him. Then with the passing of time and the clearer the motives of the Imām, the lesser the support of the people and the wider the gap between them and the Imām.

2. The Betrayal of the Elite and Obedience of the People to Them

In the days of the government of the Commander of the Faithful (a.s.), the tribal chiefs played the main role in making decisions and making an impression on most of the people. He (a.s.) tried very hard

to lead them up intellectually, so that they would choose their path and recognize people by the criterion of truth rather than recognizing truth by the criteria of personalities.

The efforts of Imām 'Alī (a.s.) in this respect were of no avail. The control of the aforementioned situation hindered the basic reforms of 'Alī's rule. The Imām analysed this social atmosphere - that incites boredom - as follows:

"There are three sorts of people: A divinely inspired knower; a person who is seeking (true spiritual) knowledge along the path of salvation; and the riffraff and rabble, the followers of every screaming voice, those who bend with every wind, who have not sought to be illuminated by the light of divine knowledge and who have not had recourse to a solid support ."[1474]

In this insightful statement, Imām 'Alī (a.s.) divides people into three groups with regard to the way of living:

1. The learned men who know the straight road to life, having had divine knowledge.

2. The seekers of truth on the path of deliverance from darkness and corruption: 'along the path of salvation'.

3. The people who neither know the straight path nor seek to know its correct course, or rather, they are prompted to move by blind following of men. The Imām has called them the riffraff and rabble (al-Hamaj al-Ra'ā'), like the petty flies sitting on the faces of animals.

Through the Imām's analysis, those who neither know the right way of life nor allow themselves any wise deliberation, or rather, they blindly follow others, are like flies that have gathered around even more ignorant men. Such people neither possess a firm intellectual status nor are able to stand firm on one position. Without knowing their leader and whether he speaks the truth or false, they highly respect him with their body and soul and follow him only because he has reputation or holds a lofty position and bears on his forehead the title of chief of the tribe or the leader of a party ... .

It was so painful for ʿAlī (a.s.) to see that a great number of the people of his time were among the third group. He (a.s.) was faced by large masses who were neither people of knowledge nor on the path of understanding.

What is still more distressing is the lack of intelligent ones with whom Imām ʿAlī (a.s.) could share his concerns. In other words, he (a.s.) could not unveil the pains and social problems to the people of his time. He once shared it with one of his close companions, Kumayl, after he took his hand, led him to the desert and made clear to him the bitter reality with much sorrow and pity.

The Imām revealed to him the secret behind the abandonment of people and their failure to support him and declared all the defects of his reforms: they lie in people's ignorance and blind following of the elite who are either treacherous or ignorant.

Advancing the Argument against the Elite and the Public

In such an atmosphere, the Imām (a.s.) briefly stated to Kumayl ibn Ziyād in the desert the treason of the elite and the intellectual incapacity of the common people. He never ceasded to state these problems in details in the last months of his ruling before all people, thus advancing the argament against the elite and the public together.

In his speech, known as the Clashing Sermon (al-Khuṭba al-Qāṣiʿa), which was delivered after the Battle of al-Nahrawān, the Imām referred to very important points as to how and why pre-Islamic religious uprisings ended in failure, even as he predicted the future of the Muslims and the outcome of Islam.

Warning the Elite (al-khawāṣ)

After the Imām described the destiny of Satan who had worshipped God for six thousand years, he (a.s.) referred to the elite who had a bright past in their services to Islam and warned them lest they should end up with the same destiny, saying:

"O servants of God, take care of Satan not to infect you with his disease or lead you astray through his call."

In order for the Community [of Islam] not to be afflicted with this destiny, it is incumbent on it to desist from prejudice, the rancour characteristic of the age of ignorance and arrogant pride:

"Extinguish what hides in your hearts of the fires of anger and the grudges characteristic of the age of ignorance, as this vanity stems only from the works of Satan, his haughtiness, mischief and whisperings. Practise humility to trample self-pride under your feet and to cast off vanity from your necks."

Warning the Populace

Imām ʿAlī (a.s.) insistently enjoined on the common people not to obey the elite in case they failed to give up their superiority and persisted on their haughtiness, arrogance and sedition. Then he drew the attention of the people to the fact that all kinds of seditions and all types of corruption stemmed from those chiefs:

"Verily, beware of obeying your leaders and elders who felt proud over their achievements and boasted over their lineage ...They are the source of obstinacy and mischief .... They are the foundations of vice and disobedience. Satan has made them carriers of misguidance and the troops with whom he attacks men."

The Imām then gave an enlightening explanation of what was stated. Afterwards, he proceeded to assert a very important political and ethical point about social interaction and talked about the difficult divine trials in order to train human beings, emphasizing the philosophy of misfortune, difficulties and hardships in man's life. They aim, as prayers, fasting and alms, to promote the spiritual construction of man and purify him of moral vices, particularly selfishness, arrogance and seeking superiority.

He (a.s.) then enjoined on people to delve into the history and take lessons from the outcomes of the religious revolutions to recognize the impact of disparity and disunity on the failure of religious calls, lest the haughtiness and pride of the elite and the influential men should lead the Islamic government to the same outcome.

In this part of his speech, the Imām (a.s.) gave an explicit warning to the elite and the populace:

"Indeed, you have shaken off your hands from the rope of obedience and broken the divine fort by [resorting to] pre-Islamic laws ... Know that you have reverted to the position of the Bedouins after immigration [to Islam] and have become divided parties after having been once united. You do not possess anything of Islam except its name and know nothing of faith other than its form . . . indeed you have broken the borders of Islam, ineffectualized its penalties and deadened its rulings."[1475]

3. Justice in Distribution

One of the main reasons for the distance of the elite from the Imām is the policy of economical justice.

The close associates of the Imām's (a.s.) would always urge him to give up this policy in order that he might gain the support of the chieftains and attract influential prominent figures by granting them special material privileges for a time. However, the Imām deemed these suggestions conflicting with the principles and fundamentals of his government and far from the goals and ideals of the Islamic state, so he was not ready to accept it.

Here are three examples of such suggestions and the Imām's responses to them:

1. The following has been related in al-Ghārāt:

ʿAlī (a.s.) complained to Mālik al-Ashtar about the people's flight toward Muʿāwiyah. Al-Ashtar said: "O Commander of the Faithful! We fought people of the Battle of Jamal through the folk of Baṣra and Kūfa who were all agreed on their opinions. However, then they disagreed, showed enmity to one another and their intentions failed. Moreover, you call them to justice, treat them fairly, and take back the rights of the weak from the powerful who have no superiority over the weak to you.

A group of them, who were with you, began to grieve at such sort of justice. As for Muʿāwiyah, he would give freely to people, the souls

yearned for the worldly gains. Those who are not infatuated with the world are very few; many of them tend to discard the truth, go along with falsehood and prefer worldly gains. If you give them freely, they will be drawn toward you and their friendship will purely belong to you. May God settle your affair, O Commander of the Faithful and terminate your enemy, disperse their assembly, nullify their plots and slacken their efforts, for He knows what they do."

In response to him, ʿAlī (a.s.) thanked God, praised Him, and said: "As for what you said concerning our manners and pursuance of justice, God says: "*Whoever acts righteously, it is for his own soul, and whoever does evil, it is to its detriment, and your Lord is not tyrannical to the servants*"[1476]. I am more fearful that I may have been negligent in what you have said.

As for what you said about those who view the truth too heavy, God knows that they did not turn away from us due to our tyranny and that they sought nothing but the fleeting world, as if they had been parted from it; on the Resurrection Day, they will be called to account whether they had sought worldly gains or acted for God.

As for giving freely and generously, we cannot give away out of public assets to people beyond what they deserve, as God has rightfully said: '*How many a small party has overcome a large party by God's will!*'[1477]

He sent forth Muḥammad (ṣ.a.w.) as a Prophet alone and made him many after paucity and honoured his party after humiliation. If God wishes to assign to us a task, He will smooth out the difficulties and ease the hardships. I approve of your ideas inasmuch as there is pleasure of God; you are the most trustworthy the most reliable, and the most discerning of them to me."[1478]

2. In the same book, it is reported from Rabīʿa and ʿAmmāra the following:

"A group of ʿAlī's companions went to him and said: 'O Commander of the Faithful, give these riches away, and prefer the nobles of the Arabs and Quraysh over the retainers and the non-Arabs as well as those whose opposition you fear."

Rabīʿa said: "They said that in consideration of what Muʿāwiyah would do with regard to distribution. ʿAlī (a.s.) said to them: 'Are you ordering me to seek victory by means of tyranny? By God, I would not do that as long as the sun rises, and the star shines in the sky. By God, if these riches belonged to me, I would treat them equally, so how should be the case when they belong to the public.'[1479]

3. Sahl ibn Ḥunayf, Imām ʿAlī's (a.s.) governor over Medina, sent him a letter reporting that a group of the people of Medina had joined Muʿāwiyah. The Imām wrote in reply:

"Now, I have come to know that a number of men are stealthily going over to Muʿāwiyah. Do not feel sorry for what you lose of their numbers or their help. Their fleeing from guidance and truth and their resort to blindness and ignorance suffice as a sign of their error. They are a people of this world proceeding to it and are leaping towards it. They have known justice, seen, heard and recognized it. They have realized that, all men are in our sight equal in the matter of right. Therefore, they ran away to selfishness and partiality. Woe unto them!. By God, surely they have not fled from oppression nor did they join justice. In this matter, we desire that God smooth for us its hardships and make easy for us its unevenness, if God wills."[1480]

4. Avoiding of Force in the Execution of Laws

The Umayyad school sees that the aim justifies the means, such that the politician may utilize illegitimate tools in his policies, programmes and orders. It is not only for the leader to misguide the public through the language of allurement, he may also impose himself over them through the use of threatening language and the intervention of force.

Muʿāwiyah was able, through the employment of these policies, to maintain the presence of the people around him. He was able to protect the national interests of Shām (Syria) through this approach.

The issue, however, differs from the perspective of the ʿAlawid School, which does not permit the employment of illegitimate tools in the implementation of the necessary policies. It is not for the leader

to use the language of allurement in enforcing [his] rule nor is he able to use threatening language with the people.

On this basis, the Imām was not ready to compel the people to obey him. When the troops compelled him to cease the war at the Battle of Ṣiffīn and submit to the arbitration, he said:

"Yesterday I was the Commander of the Faithful, but today I am being given orders; I would prohibit [people], but today I am being commanded. Indeed you wish to live long in this world and it is not for me to force you to what you dislike."

In this light, the ʿAlawid rule is not able to realise its reform agenda except on the basis of the free choice of the public. The Imām does not see himself authorised to use the logic of force and resort to the sword to compel people to his obedience, for the masses will choose the path that they wish.

In other words, one of the replies of the Imām to this question: 'Why did the people leave him alone', would be: "I was not ready to force them to obedience by the logic of the sword. This approach may temporarily resolve the problems of the government; however, it will no longer be an ʿAlawid government."

On another accasion he addressed the people of Kūfah, after having complained about them, saying: "O People of Kūfah! Do you think I do not know what sets you right? Yes, I do. But I do not like to set you right by corrupting myself."[1481]

He also said:

"Indeed I know that what sets you is the sword, but I do not seek to set you right by corrupting myself. After me, a difficult ruler will rule over you."[1482]

The Imām, in these words, directs his speech to those who misused the atmosphere of freedom during his rule and tried to revolt against his obedience. He says: 'I can, as many more such professional politicians, force you into my obedience and it is within my ability to simply straighten your crookedness through force and the logic of the sword.

However, far be it from me to proceed with that, for reforming your affairs with the sword and the logic of force can only be by sacrificing my ethical values. This price contradicts the philosophy of my rule. You should, however, know that the future conceals for you within its fold a great event. Through your behaviour, you have paved the way for a people who will not rule over you except through the sword and will not talk to you except with the logic of force.'

The Imām addressed those people with these words: "O people of Iraq! None suits you save him who humiliates you and is humiliated by God."[1483]

The Realisation of the Predictions of the Imām

Imām ʿAlī (a.s.) never ceased to be oppressed among people. He would say:

"The subject, before me would complain about the oppression of their rulers, but now I complain about the oppression of my subject."[1484]

Indeed he had made clear to the Community that the wrongdoings of the subjects towards the just leader would be as dangerous to the community as the task of an oppressive leader. He says:

"If the subjects come to dominate over the ruler, or the ruler oppresses the subjects, the word will differ, the signs of oppression will appear, mischief will enter religion, and the ways of the tradition will be forgotten. Then desires will be acted upon, religious commands will be discarded, diseases of souls will become numerous; no one would hesitate to disregard the great rights, or committ major sins. In such circumstances, the virtuous will be humiliated, the wicked will be honoured, and the right of God against His servant will be too great."[1485]

The prediction of the Imām came true thirty four years after his martyrdom. In the era of ʿAbdul Malik ibn Marwān, a group of the Khārijites called "Azāriqa" who resided in Ahwāz, rebelled against the central government. There was no place from which to dispatch military troops except Kūfah; however, its people refused to go to

battle.

'Abdul Malik set out to hold a session that included the elite and close companions to address the problem and find a solution; he thus urged them with an arousing speech saying:

'Who will volunteer against them with a cutting sword and a piercing spear? Silence prevailed over all of them; no one spoke except al-Ḥajjāj ibn Yūsuf, who had recently suppressed 'Abdullah ibn Zubayr in Mecca; he stood up and declared his readiness, but 'Abdul Malik requested from him to sit.

He then asked them about the most powerful man to rule Iraq and lead the army against the Azāriqa. He said: 'Woe unto you? Who is for Iraq?' They remained silent, save al-Ḥajjāj, who stood up again and said: 'I am for it.'

What was wonderful asking him that 'Abdul Malik turned towards al-Ḥajjāj about the means he will resort to in gaining their obedience, saying:

'Every commander has instruments and leashes. What are your tools and leashes?'

Al-Ḥajjāj explained to 'Abdul Malik that he will resort to force and the use of his sword to compel people to obedience and that he will not spare any effort to threat and entice the opponents, describing his approach as follows:

"I will cut off him who fights with me and honour him who approaches me. I will seek him who distances from me, ruin him who resists me and chase him who turns his back on me and, when I find him, kill him. These are indeed my instruments."

'Abdul Malik approved of this policy and, in 74 AH/887 CE, appointed al-Ḥajjāj as governor over Kūfah and Baṣra.

The first thing he declared in his first encounter with the people of Kūfah was the following:

"Verily I see heads ripe enough to be plucked and I will undertake this task. It seems as if I were looking at blood gushing forth of turbans

and beards...

Know that I will not promise anything unless I fulfil it; I do not utter anything unless I execute it; I will not come close except that I understand; and do not leave unless I have heard. So beware of these calls, groups, hearsay and so on. What is wrong with you, O people of Iraq? O you who are seeking separation? O partisans of hypocrisy and vices? Verily you are the inhabitants of a town "*that was secure and peaceful. Its provision came abundantly from every place. But it was ungrateful toward God's blessings, so He made it taste hunger and fear because of what they used to do.*"[1486]

Know that my sword will soon be satiated by your blood and will peel off your skin. Therefore, whoever wishes, let him preserve his blood!"[1487]

People understood, through the harshness al-Ḥajjāj showed from the very first day of his appointment, that he was serious about carrying out his policies. On the second day, he commanded his caller to walk about in the streets and roads of Kūfah and declare to the people:

"Know that we have given the companions of Muhallab a respite of three days; whoever we catch thereafter, his punishment will be decapitation."

In order to guarantee the implementation of his command, al-Ḥajjāj summoned his doorman Ziyād ibn ʿUrwa and the head of his police and commanded them to patrol the streets and roads of the city with a number of troops, in order to oversee the marching of the people to the battlefield, so whoever refuses or delays in advancing should be killed.

So, all the troops who had at the beginning been with Muhallab ibn Abū Ṣafrah, who was the head of the army that marched forth at the battle against Azāraqa, returned to him, all of them, after they had left him alone.[1488]

ʿAbdul Malik ibn Marwān was able to silence all the opponents and defeat all the rebels through the policy of force and terror in all cities

of the Islamic world, so he set out for Mecca as a pilgrim in the year 75 AH/694 CE with peace of mind.

Al-Ya'qūbī said in this regard:

"When things were settled in favour of 'Abdul Malik and the cities were controlled and there was no place in need of control, he went forth to undertake the Ḥajj pilgrimage in the year 75 AH."[1489]

Yes, these are the reforms, the cost of which is the corruption of the reformer. Imām 'Alī (a.s.) was not ready to reform society in this manner. He was not able to yield to a policy that would solve the problems of the state by sacrificing the human values.

If such policies had been adopted, there would have been no need to send messengers and divine leaders, no need for the leadership of 'Alī, or rather, the 'Alawīd government would have been meaningless. It would then be a slogan without concept, for it is within the means of everybody to exercise power in this manner in the name of Islam.

In Imām 'Alī's government, however, it is values that are fundamental. On this basis he was not ready to sacrifice human and Islamic values at any cost. A government, in which values are ransomed for the interests of the government and the rulers, is an Umayyad government, not an 'Alawīd or Islamic one, even though it might act in the name of 'Alī (a.s.) and Islam.

It is self-evident that, in the contemporary world, the policy of force and the language of the sword are no longer effective. Military equipment has begun to gradually lose its efficacy and rulers and politicians have discovered new means to exercise power on the basis of the Umayyad path. Thus the means have become more complicated than what they were in the past. From among these policies has emerged the programme of economic reform which sacrifices social justice and aims at destroying the feeble classes in the social pyramid.

5. Additional Factors

What we have enumerated so far are the major factors of people's abandonment and Imām 'Alī's (a.s.) loneliness in the last days of his government.

We will refer to the second group as 'additional factors' that played, alongside the primary factors, a role in creating problems for the government of the Imām:

a) The Misconception of Fighting the People of the Qibla

The confrontation before the ʿAlawid era was with the disbelievers such that it was not possible for anyone to raise any misconception in this regard.

The wars that broke out during the rule of the Imām were against the people of the Qibla, in order to reform the Islamic society and restore it to the lifestyle and tradition [sunna] of the Prophet (ṣ.a.w.). These wars were waged against people who would claim affiliation to Islam or had good reputation and precedence in religion. Hence, the Prophet would refer to these wars as wars based on the interpretation (ta'wīl) of the Qurʿān.

The wars against the people of the Qibla during the rule of the Imām paved the appropriate grounds for creating misconceptions and and enhancing people's opposition to the Imām.

On this basis, the prominent personalities chose their position from the beginning not to be alongside ʿAlī in these wars. When the Imām sought arguments for such positions, Saʿd ibn Abū Waqqāṣ answered: "I hate to go forth in this battle, lest I should kill a believer. So, if you give me a sword that distinguishes a believer from a disbeliever, I will fight with you!"

Usāma said to him:

"You are the dearest of creation to me, but I have made a pledge to God not to fight the people of 'the Word of divine unity."

ʿAbdullah ibn ʿUmar said:

"I know nothing about this battle, so I ask you not to force me to that which I do not know."[1490]

The reluctance of the people to fight the people of the Qibla coincided with the misconceptions incited by the opponents of ʿAlawid reform programme, particularly Muʿāwiyah, through his violent propaganda

war against the Imām, which impeded the movement of general mobilisation. The Imām had no alternative but to enter the battlefield on many occasions and to to guide and direct the people himself.

He addressed them at the beginning:

"The door of war has been opened between you and the people of the Qibla [the Muslims]. This banner can only be borne by a man of sight, endurance and knowledge of the positions of truth. Therefore, go ahead with what you are commanded and desist from what you are refrained from. Do not make haste in any matter until you make clear. For with every matter you dislike we have an argument."[1491]

Although the Imām spared no effort to seize the opportunity to direct and guide the people, it was difficult for many to digest that 'Alī's action were right and that Ṭalḥa, Zubayr and 'Āisha were at the same time mistaken.

b) Fighting without Booty

The absence of booty was one of the negative factors on the souls of the people. Due to the decline of the level of cultural awareness of the popular base, the absence of war booty had a serious effect in destroying the psychological disposition of the fighting forces and making them exhausted, frustrated and weary of war. Hence, the disobedience to the Imām outweighed the misconception of fighting the people of the Qibla.

The fighters had been accustomed to receiving abundant booty before the era of the Imām from the wars with the disbelievers, especially the Persians and the Romans. However, the Imām (a.s.) would invite them, from the very first days of his rule and for the first time, to a war where there was no booty or where their share of it would be negligible or of no value.

Wars were closely linked with booty at that time. When we look at the popular base that accompanied the Imām in his wars and unsheathed the sword with him against the companions of the sedition, we find them not to be adorned with foresight, nor were they seekers of the

truth. The majority of them were only thinking of their personal interests rather than the truth and the well-being of the religion.

Of the objection raised by the troops of the Imām at the battles of al-Jamal (the Camel) and al-Nahrawān were: Why do they not capture the enemy women and take them as captives and prisoners? Why is their property not divided amongst them?

Ibn Abū al-Ḥadīd said in this regard:

"The reporters were agreed that ʿAlī (a.s.) seized what he found in the camp of [the Battle of] al-Jamal by way of weapons, riding animals, slaves and other things and divided them among his companions. They said to him: "Divide the people of Baṣra between us and make them slaves." He (a.s.) said: "No." So they said: "How should the shedding of their blood be lawful to us, when taking them as captives is forbidden to us?"[1492]

Indeed the factors of exhaustion, frustration and weariness that the troops experienced after two years of fighting without booty and material interests were intermixed with the negative consequences of the misconception of the illegitimacy of fighting the people of the Qiblah, thus leading to disobedience. As a result, the Imām (a.s.) would face serious problems in activating the forces and mobilizing them towards the end of his rule.

c) Losing Close Companions and Sincere Helpers

One of the other factors that contributed to the loneliness of the Imām during the last days of his rule is the absence of prominent companions and the loss of great personalities who had a key role in leading his army. These were articulate tongues whose words inflamed souls and affirmed hearts at the time of crisis. Their fiery sermons on the battle front had a profound effect on the people.

Now the battle front had become void of ʿAmmār ibn Yāsir, Mālik al-Ashtar and Hāshim ibn ʿUtba. Similarly, there was no trace of Muḥammad ibn Abū Bakr, ʿAbdullah ibn Badīl and Zayd ibn Ṣawḥān, in order that their glowing words may inflame the zeal of the people and arouse in them the determination.

The Imām would often refer to those lofty mountains adorned with foresight and radiant with light in the midst of the field of obstinacy, who were monks at night, and fighting lions at midday when the fierce fighting broke out. He says:

"Where are the people who were invited to Islam and accepted it wholeheartedly? They read the Qur'ān and acted according to it and established it in their hearts. They were exhorted to fight, so they leapt towards it as a she-camel leaps towards its young. They drew the swords out of their sheaths and went out into the field in groups and ranks. Some of them perished and some survived. The good news of their survival did not please them nor did they condole about the dead. Their eyes turned white from weeping, their bellies were emaciated because of fasting, their lips were dry because of constant praying, their colour was pale because of staying awake and their faces bore the dust of God-fearing and humility. These are my brothers who have departed. Therefore, it is most appropriate for us to be eager for them and bite our hands from being separated from them."[1493]

The Imām returned to mention those close friends in his last sermon which he delivered a few days before his assassination. He said:

"Where are my brothers who trod the true path and departed from the world with truth? Where is 'Ammār? Where is Ibn al-Tayyihān? Where is Dhū al-Shahādatayn? Where are their peers from among their brothers who had pledged themselves to death and whose severed heads were taken to the libertines?"[1494]

It must be added that some of the companions and troops of Imām 'Alī (a.s.) stood and rebelled against him after the Battle of Ṣiffīn. Some of them were killed at the battle of al-Nahrawan, whereas others retreated from the society. Imām 'Alī (a.s.) was therefore left totally alone with no true companions, eloquent speakers or highly-minded heroes of the battlefield.

The Leading Competence of the Imām Despite His Loneliness

The last point at the end of this brief analysis concering the

loneliness of the Imām (a.s.), is the leading ability and administrative competency with which the Commander of the Faithful (a.s.) was privileged during that bleak period.

The historical documents show that ʿAlī (a.s.) enjoyed a great leading competency during the period of his estrangement. When we assert that ʿAlī remained alone, we do not mean that the obstinacy of the troops or their disobedience forced him to retreat to his house or that, in the last months of his Caliphate, he lost his leading ability or his aptitude to administer the society, or that he would spend his time complaining about his people. Nay, the pages of history reveal a reality that is totally contrary. It portrays the Imām to have spent his greatest efforts during that period.

It was incumbent on the Imām to assume the burden alone and to proceed to fill all the gaps until the last moment of his life on the same path.

Let us observe the scene closely, in a society where the notables were not ready to comply with him and the elite were not pleased with his approach; in an atmosphere of misconceptions about fighting the people of the Qibla and the companions of the Praphet; in a gloomy situation where the troops were fed ap with life after three bloody battles within two years without spoils or any material interests [worthy] of mention; in circumstances where the senior companions of the Imām and his sincere disciples were absent; where the army of Muʿāwiyah never ceased to launch raids; in such gloomy situations, how much competence does a leader need in order to motivate the masses to return to fighting?

Indeed the Commander of the Faithful enjoyed all that competence, as is made clear by his epic sermon which he delivered before mobilising the troops to Siffīn. Nawf al-Bikālī relates:

"The Commander of the Faithful (a.s.) delivered this sermon to us at Kūfah. He was standing on a stone set up for him by Jaʿada ibn Hubayra al-Makhzūmī. He wore an outer garment of wool; his sword-

belt and his shoes were made of fibre. His forehead was like the knee of a camel.

At the end of the sermon, the Imām (a.s.) shouted loudly:

'Struggle! Struggle! O servants of God! By God, I am encamping [for the battle] today; whoever desires to proceed towards God, let him come forth.'

Nawf said:

"The Commander of the Faithful (a.s.) then appointed Ḥusain (a.s.) over [a battalion of] ten thousand, Qays ibn Sa'd over ten thousand, Abū Ayyūb al-Anṣārī over ten thousand and so on. However, it was not long before Ibn Muljam struck him. [As a result], the battalions retreated, and we were like sheep that had lost their shepherd while wolves were snatching them away from all sides."[1495]

Thus it became clear that the Imām's frequent complaints about his companions were not attributable to weakness in leadership' or incapacity in management of society. However, the Imām desired to make use of this language to motivate the people and mobilise them for action and struggle instead of the logic of force and the sword.

Moreover, his mobilization of great numbers of troops within a week before his martyrdom indicates his superb campetence and the success of his policy in the sphere of political administration.

Part Eight:
The Martyrdom of Imām ʿAlī (a.s.)

Chapter One: The Prophet Informing of His Martyrdom

Chapter Two: The Imām Informing of His Martyrdom

Chapter Three: The Plot to Assassinate the Imām (a.s.)

Chapter Four: The Assassination of the Imām (a.s.)

Chapter Five: From Assassination to Martyrdom

Chapter Six: After Martyrdom

Chapter One

The Prophet Informing of His Martyrdom

527. **Imām ʿAlī (a.s.) said:** "When God sent down His word: *'Alif Lam Mim. Do the people suppose that they will be let off because they say," We have faith," and they will not be tested?'*[1496] ,I came to know that such test (of dissension) would not befall us so long as the Messenger of God (ṣ.a.w.) is among us. So I said, 'O Messenger of God, what is this test of which God has informed you?' He replied, 'O ʿAlī, my community will be tested after me.' I said: 'O Messenger of God, did you not say to me, on the day of Uḥud, when a number of the Muslims were martyred, and I was not among them, so it was too hard for me, did you not say to me, 'Rejoice! For martyrdom is behind you'? He them said to me: 'That is indeed true. So, thus how will your patience be? I said: 'O Messenger of God, this is not a place of patience, or rather, it is a place of rejoice and gratitude."[1497]

528. **Al-Muʿjam al-Kabīr,** reporting from Jābir, who said: "The Messenger of God (ṣ.a.w.) said to ʿAlī (a.s.): 'Indeed you are a person who will be appointed as Caliph and you will be killed. This will be dyed from that (that is his beard from [the blood of] his head)."[1498]

529. **Musnad Abī Yaʿlā,** reporting from ʿĀ'isha, who said: "I saw the Prophet (ṣ.a.w.) hold ʿAlī,. kissed him and said: 'May may father be a ransom for the lonely martyr! May my father be a ransom for the lonely martyr.' "[1499]

الفصل الأوّل

إخبار النبيّ صلى الله عليه وآله باستشهاده عليه السلام

527. **الإمام عليّ عليه السلام**: إنَّهُ لَمّا أنزَلَ اللّه سُبحانَهُ قَولَهُ: ﴿الم * أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا ءَامَنَّا وَ هُمْ لاَ يُفْتَنُونَ﴾ عَلِمتُ أنَّ الفِتنَةَ لا تَنزِلُ بِنا ورَسولُ اللّهِ صلى الله عليه وآله بَينَ أظهُرِنا، فَقُلتُ: يا رَسولَ اللّهِ، ما هذِهِ الفِتنَةُ الَّتي أخبَرَكَ اللّهُ تَعالى بِها؟

فَقالَ: يا عَلِيُّ، إنَّ أُمَّتي سَيُفتَنونَ مِن بَعدي.

فَقُلتُ: يا رَسولَ اللّهِ، أَوَلَيسَ قَد قُلتَ لي يَومَ أُحُدٍ حَيثُ استُشهِدَ مَن استُشهِدَ مِنَ المُسلِمينَ، وحيزَت عَنِّي الشَّهادَةُ، فَشُقَّ ذلِكَ عَلَيَّ، فَقُلتَ لي: أبشِر، فَإنَّ الشَّهادَةَ مِن وَرائِكَ؟

فَقالَ لي: إنَّ ذلِكَ لَكَذلِكَ، فَكَيفَ صَبرُكَ إذَن؟

فَقُلتُ: يا رَسولَ اللّهِ، لَيسَ هذا مِن مَواطِنِ الصَّبرِ، ولكِن مِن مَواطِنِ البُشرى وَالشُّكرِ.

528. **المعجم الكبير عن جابر**: قالَ رَسولُ اللّهِ صلى الله عليه وآله لِعَلِيٍّ عليه السلام: إنَّكَ امرُؤٌ مُستَخلَفٌ، وإنَّكَ مَقتولٌ، وهذِهِ مَخضوبَةٌ مِن هذِهِ [يَعني] لِحيَتَهُ مِن رَأسِهِ.

529. **مسند أبي يعلى عن عائشة**: رَأَيتُ النَّبِيَّ صلى الله عليه وآله التَزَمَ عَلِيّاً وقَبَّلَهُ ويَقولُ: بِأَبِيَ الوَحيدُ الشَّهيدُ، بِأَبِيَ الوَحيدُ الشَّهيدُ.

530. **Imām ʿAlī (a.s.) said:** "The Messenger of God (ṣ.a.w.) said: 'O ʿAlī, do you know who is the most wretched of the former ones?' I said: 'God and His Messenger best know.' He said: 'The harmstringer of the camel [of Thamūd].' He said: 'Do you know who is more wicked) and once he said: the most wretched of the latter ones?' I said: 'God and His Messenger best know.' He said: 'Your killer.' "[1500]

530. **الإمام عليّ**عليه السلام: قالَ رَسولُ اللهِ صلى الله عليه وآله: يا عَلِيُّ، تَدري مَن أشقَى الأوَّلينَ ؟

قُلتُ: اللّهُ ورَسولُهُ أعلَمُ.

قالَ: عاقِرُ النّاقَةِ. قالَ: تَدري مَن شَرُّ، وقالَ مَرَّةً: مَن أشقَى الآخِرينَ ؟

قُلتُ: اللّهُ ورَسولُهُ أعلَمُ.

قالَ: قاتِلُكَ.

Chapter Two

The Imām Informing of His Martyrdom

531. **Imām ʿAlī (a.s.) said:** "The month of Ramadān has come to you. It is the master of the months, and the beginning of the year. In it the mill of authority turns. Indeed you will undertake the pilgrimage of this year in one rank. The sign of that is that I will no longer be among you."

His companions would say: "He is announcing his death to us." He (a.s.) was struck on the eve of the nineteenth and passed away on the eve of the twenty first of that month.[1501]

532. **ʿIlal al-Sharāʾiʿ**, reporting from Aṣbagh ibn Nubāta, who said: "I said to the Commander of the believers (a.s.): What has prevented you from dyeing when the Messenger of God (ṣ.a.w.) had dyed?' He said: 'I am awaiting the most wretched of them to dye my beard from the blood of my head according to a firm covenant of which my beloved the Messenger of God (ṣ.a.w.) had informed me.' "[1502]

533. **Tārīkh al-Yaʿqūbī relates:** " ʿAbd al-Raḥmān ibn Muljam al-Murādī arrived at Kūfah at the last ten days of the month of Shaʿbān, (40 AH). When ʿAlī was informed of his arrival, he said: 'Indeed, has he come? Nothing is left except his affair. This is its time.' He resided at al-Ashʿath ibn Qays al-Kindī, stayed with him for a month, sharpening his sword."[1503]

الفصل الثاني

إخبار الإمام باستشهاده

531. **الإرشاد عن الإمام عليّ**عليه السلام: أتاكُم شَهرُ رَمَضانَ، وهُوَ سَيِّدُ الشُّهورِ، وأوَّلُ السَّنَةِ، وفيهِ تَدورُ رَحىَ السُّلطانِ، ألا وإنَّكُم حاجُّوا العامِ صَفّاً واحِداً، وآيَةُ ذلِكَ أنّي لَستُ فيكُم.

فَكانَ أصحابُهُ يَقولونَ: إنَّهُ يَنعى إلَينا نَفسَهُ، فَضُرِبَ عليه السلام في لَيلَةِ تِسعَ عَشَرَةَ، ومَضى في لَيلَةِ إحدى وعِشرينَ مِن ذلِكَ الشَّهرِ.

532. **علل الشرائع عن الأصبغ بن نباتة:** قُلتُ لِأَميرِ المُؤمِنينَ عليه السلام: ما مَنَعَكَ مِنَ الخِضابِ وقَدِ اختَضَبَ رَسولُ اللّهِ صلى الله عليه وآله؟ قالَ: أنتَظِرُ أشقاها أن يَخضِبَ لِحيَتي مِن دَمِ رَأسي بَعدَ عَهد مَعهود أخبَرَني بِهِ حَبيبي رَسولُ اللّهِ صلى الله عليه وآله.

533. **تاريخ اليعقوبي:** قَدِمَ عَبدُ الرَّحمنِ بنُ مُلجَم المُرادِيُّ الكوفَةَ لِعَشر بَقينَ مِن شَعبانَ سَنَةَ (٤٠ هـ)، فَلَمّا بَلَغَ عَلِيّاً قُدومُهُ قالَ: وقَد وافى؟ أما إنَّهُ ما بَقِيَ عَلَيَّ غَيرُهُ، هذا أوانُهُ. فَنَزَلَ عَلَى الأَشعَثِ بنِ قَيس الكِندِيِّ، فَأَقامَ عِندَهُ شَهراً يَستَحِدُّ سَيفَهُ.

Chapter Three

The Plot to Assassinate the Imām (a.s.)

534. **Al-Irshād,** reporting from Abū Mikhnaf, Lūṭ ibn Yaḥyā, Ismāʿīl ibn Rāshid, Abū Hishām al-Rifāʿī, Abū ʿAmr al-Thaqafī and others who related: "A group of the Khārijites gathered at Mecca, and mentioned the leaders [of the people] and censured them and their actions. They remembered the people of al-Nahrawān and asked [God] to have mercy upon them. Then they said to each other: 'If only we devoted ourselves to God, and then went to the leaders of misguidance and sought a moment when they were inattentive and then rid the country and the worshippers of them and also avenged our brothers, the martyrs at al-Nahrawān.'

They made a covenant to do that after the completion of the pilgrimage. ʿAbd al-Raḥmān ibn Muljam said: "I'll take care of [killing] ʿAlī for you."

Al-Barak ibn ʿAbdullah al-Tamīmī said: "I will take care of (killing) Muʿāwiyah for you."

ʿAmr ibn Bakr al-Tamīmī said: "I will take care of (killing) ʿAmr ibn al-Āṣ for you."

They made a compact to do that and bound themselves to its fulfillment. They committed themselves [to execute it] on the night of the nineteenth [of the month] of Ramadān. On that they separated.

Ibn Muljam, set out - he was numbered among Kinda - until he

الفصل الثالث

التآمر في اغتيال الإمام عليه السلام

534. الإرشاد عن أبي مخنف لوط بن يحيى وإسماعيل بن راشد وأبي هشام الرفاعي وأبي عمرو الثقفي وغيرهم: إنَّ نَفَراً مِن الخَوارِجِ اجتَمَعوا بِمَكَّةَ، فَتَذاكَرُوا الأُمَراءَ، فَعابوهُم وعابوا أعمالَهُم عَلَيهِم، وذَكَروا أهلَ النَّهروانِ وتَرَحَّموا عَلَيهِم، فَقالَ بَعضُهُم لِبَعضٍ: لَو أنّا شَرَينا أنفُسَنا للّهِ، فَأَتَينا أئِمَّةَ الضَّلالِ، فَطَلَبنا غِرَّتَهُم، فَأَرَحنا مِنهُمُ العِبادَ وَالبِلادَ، وثَأَرنا بِإِخوانِنا لِلشُّهَداءِ بِالنَّهرَوانِ.

فَتَعاهَدوا عِندَانقِضاءِ الحَجِّ عَلى ذلِكَ، فَقالَ عَبدُ الرَّحمنِ بنُ مُلجَمٍ: أنَا أكفيكُم عَلِيّاً، وقالَ البَرَكُ بنُ عَبدِ اللّهِ التَّميمِيُّ: أنَا أكفيكُم مُعاوِيَةَ، وقالَ عَمرُو بنُ بَكرٍ التَّميمِيُّ: أنَا أكفيكُم عَمرَو بنَ العاصِ، وتَعاقَدوا عَلى ذلِكَ، وتَوافَقوا عَلَيهِ وعَلَى الوَفاءِ، وَاتَّعَدوا لِشَهرِ رَمَضانَ في لَيلَةِ تِسعَ عَشرَةَ، ثُمَّ تَفَرَّقوا.

فَأَقبَلَ ابنُ مُلجَمٍ ـ وكانَ عِدادُهُ في كِندَةَ ـ حَتّى قَدِمَ الكوفَةَ، فَلَقِيَ بِها أصحابَهُ، فَكَتَمَهُم أمرَهُ مَخافَةَ أن يَنتَشِرَ مِنهُ شَيءٌ. فَهُوَ في ذلِكَ إذ زارَ رَجُلاً مِن أصحابِهِ ذاتَ يَومٍ ـ مِن تَيمِ

came to Kūfah. There he met his colleagues, but he kept his task secret from them out of fear that something of it might spread around. The situation was like that until one day he visited one of his colleagues from Taym al-Rubāb. There he met by chance Qaṭām, daughter of al-Akhḍar al-Taymiyya. The Commander of the believers (a.s.) had killed her father and brother at al-Nahrawān. She was one of the most beautiful women of her time. When Ibn Muljam saw her, he fell in love with her, and his admiration for her became very intense. He asked for her hand. Then she said to him: "What marriage portion do you suggest for me?"

He said to her: "Decide on whatever you wish."

She said: "I have decided [that you should give me] three thousand dirhams, a young slave, a servant and the murder of ʿAlī ibn Abī Ṭālib."

He said: "You can have all that you have asked for; but as for the murder of ʿAlī ibn Abī Ṭālib, how can I do that?"

She said: "You should look [for a time] when he is inattentive. If you kill him, I will cure myself [of my obsession against him] and life with me will be a pleasure for you. If you are killed, that which is with God is better for you than this world."

He said: "By God I have not come to this town, when I was a fugitive from it and could find no protection with its inhabitants, except for that which you have asked me, the assassination of ʿAlī ibn Abī Ṭālib. So you will have what you have asked for."

She said: "I have been looking for someone to help you and strengthen you in that [undertaking]." Then she went to Wardān ibn Mujālid from Taym al-Rubāb. She gave him the information and asked help for Ibn Muljam. He undertook to share responsibility for that for her.

Then Ibn Muljam went out and came to a man from [the tribe of] Ashjaʿ called Shabīb ibn Bajura and said to him: "Shabīb, would you like the honour of this world and the Hereafter?"

He said: "What is that?"

He said: "You help me to kill ʿAlī ibn Abī Ṭālib."

Shabīb was one of those who held the view of the Khārijites,

الرُّبابِ ـ فَصادَفَ عِندَهُ قُطامَ بِنتَ الأَخضَرِ التَّيمِيَّةَ، وكانَ أميرُ المُؤمِنينَ عليه السلام قَتَلَ أباها وأخاها بِالنَّهروَانِ، وكانَت مِن أجمَلِ نِساءِ زَمانِها، فَلَمّا رَآهَا ابنُ مُلجَمٍ شَغِفَ بِها وَاشتَدَّ إعجابُهُ بِها، فَسَأَلَ في نِكاحِها وخَطَبَها فَقالَت لَهُ: مَا الَّذي تُسَمّي لي مِنَ الصَّداقِ؟ فَقالَ لَها: إحتَكَمي ما بَدا لَكِ. فَقالَت لَهُ: انَا مُحتَكِمَةٌ عَلَيكَ ثَلاثَةَ آلافِ دِرهَمٍ، ووَصيفاً وخادِماً، وقَتلَ عَلِيِّ بنِ أبي طالِبٍ. فَقالَ لَها: لَكِ جَميعُ ما سَأَلتِ، وأمّا قَتلُ عَلِيِّ بنِ أبي طالِبٍ فَأنّى لي بِذلِكَ؟ فَقالَت: تَلتَمِسُ غِرَّتَهُ، فَإن أنتَ قَتَلتَهُ شَفَيتَ نَفسي وهَنَّأَكَ العَيشُ مَعي، وإن قُتِلتَ فَما عِندَ اللّهِ خَيرٌ لَكَ مِنَ الدُّنيا. فَقالَ: أما وَاللّهِ ما أقدَمَني هذَا المِصرَ ـ وقَد كُنتُ هارِباً مِنهُ لا آمَنُ مَعَ أهلِهِ ـ إلّا ما سَأَلتِني مِن قَتلِ عَلِيِّ بنِ أبي طالِبٍ، فَلَكِ ما سَأَلتِ. قالَت: فَأنَا طالِبَةٌ لَكَ بَعضَ مَن يُساعِدُكَ عَلى ذلِكَ ويُقَوّيكَ.

ثُمَّ بَعَثَت إلى وَردانَ بنِ مُجالِدٍ ـ مِن تَيمِ الرُّبابِ ـ فَخَبَّرتهُ الخَبَرَ وسَأَلَتهُ مَعونَةَ ابنِ مُلجَمٍ، فَتَحَمَّلَ ذلِكَ لَها، وخَرَجَ ابنُ مُلجَم فَأَتى رَجُلاً مِن أشجَعَ يُقالُ لَهُ شَبيبُ بنُ بَجرَةَ، فَقالَ: يا شَبيبُ، هَل لَكَ في شَرَفِ الدُّنيا وَالآخِرَةِ؟ قالَ: وما ذاكَ؟ قالَ: تُساعِدُني عَلى قَتلِ عَلِيِّ بنِ أبي طالِبٍ ـ وكانَ شَبيبٌ عَلى رَأيِ الخَوارِجِ ـ فَقالَ لَهُ: يَابنَ مُلجَمٍ، هَبَلَتكَ الهَبولُ، لَقَد جِئتَ شَيئاً إدّاً، وكَيفَ تَقدِرُ عَلى ذلِكَ؟ فَقالَ لَهُ ابنُ مُلجَمٍ: نَكمُنُ لَهُ فِي المَسجِدِ الأَعظَمِ، فَإذا خَرَجَ لِصَلاةِ الفَجرِ فَتَكنا بِهِ، وإن نَحنُ قَتَلناهُ شَفَينا أنفُسَنا وأدرَكنا ثَأرَنا.

فَلَم يَزَل بِهِ حَتّى أجابَهُ، فَأَقبَلَ مَعَهُ حَتّى دَخَلاَ المَسجِدَ عَلى قُطامَ ـ وهِيَ مُعتَكِفَةٌ فِي المَسجِدِ الأَعظَمِ، قَد ضَرَبَت عَلَيها قُبَّةً ـ فَقالَ لَها: قَدِ اجتَمَعَ رَأيُنا عَلى قَتلِ هذَا الرَّجُلِ.

so he said to him: "O Ibn Muljam! May a wailing woman wail for you [at your death], for you have come to something which is horrific. How will you be able to do that?"

He said to him: "We will lie in wait for him in the great mosque. Then when he comes out for the dawn prayer, we will attack him. If we kill him, we will satisfy ourselves and attain our vengeance."

He insisted upon him until he agreed, went with him and entered the mosque to go to Qutām, while she was undertaking spiritual retreat in the Great Mosque; she had put up a tent for herself. He said to her: "We have agreed to kill this man." She said to them: "When you want [to do] that, come to me in this place."

Then they left her and waited for several days. They came to her with another person on the night of Wednesday, the nineteenth of the month [of the month] of Ramadān, 40 AH. She appealed for some silk which she tied around their chests. They put on their swords, and went out and sat opposite the door from which the Commander of the Faithful (a.s.) would come out to prayer; however, before that, they had informed al-Ashʿath ibn Qays of what was in their hearts of the determination to kill the Commander of the Faithful (a.s.). Al-Ashʿath ibn Qays agreed with them and came that night to assist them in that which they had agreed upon."[1504]

قالَت لَهُما: فَإذا أرَدتُما ذلِكَ فَالقَياني في هذَا المَوضِعِ.

فَانصَرَفا مِن عِندِها فَلَبِثا أيّاماً، ثُمَّ أتَياها ومَعَهُمَا الآخَرُ لَيلَةَ الأَربَعاءِ لِتِسعَ عَشَرَةَ لَيلَةً خَلَت مِن شَهرِ رَمَضانَ سَنَةِ أربَعينَ مِنَ الهِجرَةِ، فَدَعَت لَهُم بِحَريرٍ فَعَصَبَت بِهِ صُدورَهُم، وتَقَلَّدوا أسيافَهُم ومَضَوا وجَلَسوا مُقابِلَ السُّدَّةِ الَّتي كانَ يَخرُجُ مِنها أميرُ المُؤمِنينَ عليه السلام إلَى الصَّلاةِ، وقَد كانوا قَبلَ ذلِكَ ألقَوا إلَى الأَشعَثِ بنِ قَيسٍ ما في نُفوسِهِم مِنَ العَزيمَةِ عَلى قَتلِ أميرِ المُؤمِنينَ عليه السلام وواطَأَهُم عَلَيهِ وحَضَرَ الأَشعَثُ بنُ قَيسٍ في تِلكَ اللَّيلَةِ لِمَعونَتِهِم عَلى مَا اجتَمَعوا عَلَيهِ.

The Conspirators to Assassinate Imām ʿAlī

It is understood from historical texts that the reports transmitted by Shīʿa and Sunni historians assert Imām ʿAlī's assassination through a conspiracy executed by a few number of the Khārijites.

The reports of earlier historians in this regard are summarised as follows: A group of the Khārijites assembled after the Battle of al-Nahrawān at Mecca and vowed to avenge their killed. They tried to find a solution to the problems of the Islamic world and came to the conclusion that the source of the disturbance is three people: ʿAlī (a.s.), Muʿāwiyah and ʿAmr ibn al-ʿĀṣ. As long as these three are alive, the Islamic nation would experience a situation of confusion and agitation. Thus they made a compact to assassinate those three man.

ʿAbd al-Raḥmān ibn Muljam assumed the task of assassinating Imām ʿAlī (a.s.). Barak ibn ʿAbdullah al-Tamīmī assumed the task of assassinating Muʿāwiyah whereas the task of assassinating ʿAmr ibn al-ʿĀṣ was entrusted to ʿAmr ibn Bakr al-Tamīmī.

The three decided to execute their plan on one of the nights [of the month] of Ramadān, since those three had to go to the Mosque - based on the better known in our opinion - on the eve of the nineteenth [of the month] of Ramadān.

ʿAmr ibn Bakr, who was responsible for killing ʿAmr ibn al-ʿAṣ, killed another person who had gone for prayers that night instead of

حول المتآمرين لاغتيال الإمام علي عليه السلام

يفهم من النصوص التاريخيّة أنّ الأخبار التي رواها مؤرخو الشيعة والسنّة تشير إلى أنّ الإمام عليّاً عليه السلام اغتيل بمؤامرة نفّذها عدد من بقايا الخوارج.

وتتلخص أخبار المؤرخين الأوائل في هذا المجال: أنّ جماعة من الخوارج اجتمعوا بعد معركة النهروان في مكّة وأقسموا على الانتقام لقتلاهم، واستقرّ رأيهم بعد المداولات حول كيفية إيجاد حلّ لمشكلات العالم الإسلامي على أنّ منشأ الفتنة ثلاثة أشخاص هم: علي عليه السلام، ومعاوية، وعمرو بن العاص. ومادام هؤلاء الثلاثة أحياءً فستبقى الأُمّة الإسلاميّة تعيش حالة من الاضطراب. وهكذا أخذ ثلاثة من أُولئك القوم على عاتقهم مهمّة اغتيال هؤلاء الثلاثة.

تبنّى عبد الرحمن بن ملجم المرادي مهمّة اغتيال الإمام علي عليه السلام، وتبنّى برك بن عبد اللّه التميمي مهمّة اغتيال معاوية، وأُنيطت مهمّة قتل عمرو بن العاص بعمرو بن بكر التميمي.

وعزم هؤلاء الثلاثة على تنفيذ خطّة القتل في إحدى ليالي شهر رمضان حيث يضطرّ هؤلاء الثلاثة إلى القدوم إلى المسجد وبناءً على المشهور لدينا في ليلة التاسع عشر من رمضان.

فقتل عمرو بن بكر الذي كان مكلّفاً بقتل عمرو بن العاص شخصاً آخر كان قد ذهب إلى

Ibn al-ʿĀṣ and Barak ibn ʿAbdullah injured Muʿāwiyah. Ibn Muljam, however, was able to execute his task with the incitement of Quṭām, a beautiful woman in cooperation with Wardān ibn Mujālid and Shabīb ibn Bujara and finished the task of killing Imām ʿAlī (a.s.).

This report is agreed upon by approximately all Muslim historians. Was the incident truly so or is the truth something else? Were the Khārijites the original planners to assassinate the Imām, whereas Muʿāwiyah had no role in it?

Were the stories related about the role of Qutām in the assassination of the Imām true? Or was the original architect for the assassination of the Imām Muʿāwiyah?

A contemporary historian is inclined to support the hypothesis on the key role of Muʿāwiya in the crime of assassination and basically denies the role of the Khārijites in the process of this assassination.

Dr Shahīdī referred to this hypothesis saying: "I do not want to say, as the contemporary Abāḍī historian Shaikh Sulaymān ibn Dāwūd said, that the Khārijites were the supporters of Imām ʿAlī (a.s.), that they did not participate in his killing, that the tribe of the Banū Murād to which Ibn Muljam belongs was not of the Khārijites, and that the story of Ibn Muljam and his colleagues is of the fabrication of Muʿāwiyah's mercenaries to conceal the truth from the people. I have expressed my criticisms on this book of his in a meeting that brought us together in Al Jazira (Northwest Mesopotamia), and also wrote a letter to him. If someone, however, were to say that the conspiracy of assassinating Imām ʿAlī (a.s.) was not in the manner widely known among people, I do not regard unlikely the correctness of such view."

After he criticized some of the texts related to the role of Qutām in the conspiracy, he wrote: "All these contradictions support the idea that this story is fabricated. It seems that the story of Qutām was invented and connected with the story of those three, that the minds [of people] will be ready to accept it."

Let us here investigate into the role of the Khārijites, Muʿāwiyah

الصلاة بدلاً عن ابن العاص في تلك الليلة، وجرح برك بن عبد اللّه معاوية. أمّا ابن ملجم فقد استطاع تنفيذ مهمّته بتحريض من قطام وكانت امرأة جميلة وبمساعدة من وردان بن مجالة وشبيب بن بجرة، وأنهى مهمّة قتل الإمام عليّ عليه السلام .

وهذه الرواية متّفق عليها من قبل جميع المؤرّخين المسلمين تقريباً. وهل كانت القصّة على هذا المنوال حقّاً، أم أنّ الحقيقة شيء آخر؟ وهل كان الخوارج كما جاء في النصوص التاريخيّة هم المخطّطون الأصليّون لاغتيال الإمام ولم يكن لمعاوية أيّ دور فيه؟ وهل الحكايات التي حكيت حول دور قطام في اغتيال الإمام كانت صحيحة، أم أنّ المخطّط الأصلي لاغتيال الإمام كان معاوية، وكلّ ما جاء في التاريخ عن الفاعلين ليس إلّا تلفيقاً يراد منه تبرئة ساحة معاوية من جريمة اغتيال أمير المؤمنين؟

يميل بعض المؤرخين المعاصرين إلى تأييد الفرضية، وينكرون أساساً دور الخوارج في عملية الاغتيال هذه.

أشار الدكتور شهيدي إلى هذا الافتراض قائلاً: «لا أُريد القول كما قال المؤرّخ الأباضي المعاصر الشيخ سليمان يوسف بن داود بأنّ الخوارج كانوا أنصار الإمام عليّ عليه السلام ولم يشتركوا في قتله، وأنّ قبيلة بني مراد التي ينتمي إليها ابن ملجم لم تكن من الخوارج، وأنّ قصة ابن ملجم ورفيقيه من تلفيق جلاوزة معاوية لإخفاء الحقيقة عن الناس. وقد عرضت بعض الانتقادات على كتابه هذا في لقاء جمع بيننا في الجزيرة، وكتبتها له في رسالة أيضاً. ولكن لو أنّ أحداً قال بأنّ مؤامرة شهادة الإمام عليّ عليه السلام ليست بالشكل الذي شاع على الألسن، فإنني لا أستبعد صحّة قوله».

وبعد نقده لبعض النصوص المتعلّقة بدور قطام في مؤامرة الاغتيال هذه كتب ما يلي: «مجموع هذه التناقضات يؤيد كون هذه القصّة ملفّقة. ويبدو أنّ قصّة قطام قد ابتدعت ورُبطت بقصّة أولئك الثلاثة لكي تتقبلها الأذهان أكثر».

and Qutām in the assassination of the Imām, all separately.

1. The Role of the Khārijites

The role of the Khārijites in the conspiracy to kill Imām ʿAlī (a.s.) is indisputable in Islamic history. The Khārijites themselves have confessed this reality. ʿImrān ibn Ḥattān has composed a poem in praise of the action of Ibn Muljam, which reads:

"O blow of a god-wary one, it was not intended
But to attain the pleasure of the Possessor of the Throne
I occasionally recall him and deem him to be
The most loyal of creatures with God in respect of scales."[1505]

Ibn Abū Mayyās al-Murādī also states:

"We struck Ḥaydarā, O possessor of good
Abā Ḥasan, so the crown of his head split
We stripped his government from its system
With the strike of a sword when he exalted himself
We are honoured in the morning elevated
When death is draped in death and wrapped[1506]".[1507]

Without doubt, if it had been of the fabrication of the story tellers of Muʿāwiyah, such critical historical issue would not have remained hidden from the minds of the historians and traditionists. We may study and evaluate the extent of the role of the Khārijites whether they undertook the action of their own accord or in cooperation with Muʿāwiya and his henchmen. Such issues require reflection and scrutiny.

2. The Role of Muʿāwiyah

There is no historical document to attribute the conspiracy to kill Imām ʿAlī to Muʿāwiya. There are, however, eventual examples in light of which we cannot deny the role of Muʿāwiyah in this incident.

There is no doubt that Muʿāwiyah intended to kill the Imām; he knew well that he would not assume the Caliphate as long as ʿAlī (a.s.) was alive; on the other hand, the killing of the Imām on the battlefield was not something simple. The Battle of Ṣiffīn proved that if the war

يبدو أنّ على الباحث الذي يريد الاقتراب من الحقيقة عند تتبّع واقعة قتل الإمام ومعرفة مسبّبيها أن يبحث في دور الخوارج ومعاوية وقطام في قتل الإمام كلّاً على حدة:

1. دور الخوارج

دور الخوارج في مؤامرة قتل الإمام عليّ عليه السلام من مسلّمات التاريخ الإسلامي ولا يمكن إنكارها. وقد أذعن الخوارج أنفسهم لهذه الحقيقة. فقد نظم عمران بن حطان قصيدة في الثناء على عمل ابن ملجم جاء فيها:

يا ضَرْبَةً مِنْ تَقِيٍّ مَا أَرَادَ بِهَا ... إلّا لِيَبلُغَ مِنْ ذِي العَرشِ رِضْوَانَا

إنّي لأَذكُرُهُ حِيناً فَأَحْسِبُهُ ... أَوفَى البَرِيَّةِ عِندَ اللّهِ مِيزَانَا

وقال ابن أبي ميّاس المرادي:

وَنَحْنُ ضَرَبنَا يَالَكَ الخَيرُ حَيدَرَاً ... أبا حَسَنٍ مَأمُومَةً فَتَفَطَّرا

وَنَحْنُ خَلَعنَا مُلكَهُ مِنْ نِظامِهِ ... بِضَرْبَةِ سَيْفٍ إذ عَلا وَتَجَبَّرا

وَنَحْنُ كِرامٌ فِي الصَّباحِ أعِزَّةٌ ... إذَا المَوتُ بِالمَوتِ ارتَدى وَتَأَزَّرا

لا شكّ في أنّ مثل هذه المسألة لو كانت من اختلاق قُصّاص معاوية لما بقي هذا الموضوع التاريخي المهمّ خافياً عن أذهان المؤرّخين والمحدّثين. ويمكن فهم مدى دور الخوارج في هذه المؤامرة من خلال معرفة هل هم تصرّفوا فيها على نحو مستقلّ أم كانوا في عملهم القذر هذا أداة بيد معاوية أو جلاوزته؟ وكذلك من خلال النظر إلى كيفيّة تنفيذ المؤامرة. وهذه المسائل تتطلّب التأمّل والتمعّن.

2. دور معاوية

لا يوجد من الناحية التاريخيّة سند يمكن أن يعزو بوضوح مؤامرة قتل الإمام إلى معاوية. ولكن توجد ثمّة قرائن لا يمكن للباحث أن ينكر في ضوئها دور معاوية في هذه الواقعة.

broke out once again, it would definitely conclude with the defeat and destruction of Muʿāwiyah. The best way to remove the Imām from the path was to assassinate him, as he did to Mālik al-Ashtar who was considered to be the best of the individuals that stood side by side with the Imām.

The most successful means to execute the plan was to execute it on the hand of the former supporters of the Imām, the remnants of the Khārijites, who had recently entered into a confrontation with the Imām. They had sufficient motive to embark on this dangerous and evil action. This was the reason why there was no historical document to establish the connection of this incident to Muʿāwiyah. It is natural that historians have no access to such secretive sensitive decisions.

One of the evidential examples in this connection is the role of al-Ashʿath in this incident. He did not support the Imām with all his heart, even as he threatened the Imām with killing; the Imām openly described him as a hypocrite; however, because he was the leader of the Kinda tribe, the Imām pursued with him a plan based on affability, because his isolation from the Imam would create difficulties with that big tribe and thus prevent them from standing on the side of the Imam.

The role of al-Ashʿath in imposing the arbitration on the Imām and the choice of Abū Mūsa for it reveal his hidden relation with Muʿāwiyah. Hence his prior knowledge of the assassination process and his relation with Ibn Muljam before executing the plan are considered a signification of the presence of the hand of Damascus in the incident.

Ibn Abū al-Dunyā relates from his teacher ʿAbd al-Ghaffār that he said: "I heard more than one reporter mention that Ibn Muljam spent the night at al-Ashʿath ibn Qays; when he awoke at dawn he said to him: You have entered the morning."[1508]

The historians have reported that when Ibn Muljam passed by al-Ashʿath next to the Mosque before he embarked on the assassination

لا شكّ في أنّ معاوية كان بصدد قتل الإمام؛ وذلك لأنّه كان يعلم جيّداً بأنّه لن يصل إلى الخلافة طالما بقي عليّ عليه السلام حيّاً، هذا من جهة، ومن جهة أُخرى فإنّ قتل الإمام في ساحة المعركة لم يكن أمراً ميسوراً، بل إنّ تجربة وقعة صفّين أثبتت لو أنّ هذه الحرب تكرّرت مرّةً أُخرى لانتهت قطعاً بهزيمة معاوية والقضاء عليه. وعلى هذا فإنّ أفضل السبل لإزاحة الإمام عن الطريق هو اغتياله، وهو عمل سبق له أن جرّبه مع مالك الأشتر الذي يعتبر من أفضل العناصر التي وقفت إلى جانب الإمام.

وكان أنجح أُسلوب لتنفيذ الخطّة هو تنفيذها على يد أنصار سابقين للإمام؛ أي على يد بقايا الخوارج الذين دخلوا مؤخّراً في صراع مع الإمام، وكانوا يفكّرون بالانتقام لقتلاهم. وتوفّرت لديهم الدواعي الكافية للإقدام على هذا العمل الخطير والخبيث، هذا فضلاً عن عدم إمكانية تتبّع المؤامرة والوصول الى الفاعل الأصلي، ولعلّ هذا هو السبب الذي أدّى إلى عدم وجود أي سند تاريخي يثبت ارتباط هذه القضية بمعاوية. ومن الطبيعي أنّ أمثال هذه القرارات السرّية من قبل الحكومات ليست مما يمكن للمؤرخين الاطّلاع عليه وتثبيته في كتبهم.

إحدى القرائن الأُخرى الجديرة بالتأمّل في هذا السياق هو دور الأشعث في هذه الواقعة؛ فهو لم يكن مؤيّداً للإمام من كلّ قلبه، بل إنّه هدّد الإمام بالقتل، ووصفه الإمام علانية بالنفاق، ولكن بما أنّه كان رئيساً لقبيلة كندة، فإنّ الإمام كان ينتهج معه أُسلوب المداراة؛ لأنّ إبعاده عن الإمام كان يخلق له مشكلة مع تلك القبيلة الكبيرة ويمنعها من الوقوف إلى جانبه.

إنّ دور الأشعث في فرض التحكيم على الإمام، واختيار أبي موسى للتحكيم وما تبع ذلك من وقائع، ينمّ عن علاقاته الخفية بمعاوية. وعلى هذا الأساس فإنّ علمه المسبق بعملية الاغتيال قبل وقوعها، وعلاقة ابن ملجم به قبل تنفيذ العملية يعدّ مؤشّراً على وجود يد لدمشق في تلك الحادثة.

نقل ابن أبي الدنيا عن أُستاذه عبد الغفّار أنّه قال: «سَمِعتُ غَيرَ واحِدٍ يَذكُرُ أَنَّ اِبنَ مُلجَمٍ

process, he said to him: "Hasten! Hasten towards your need, for the morning has exposed you." When Ḥujr ibn ʿAdī heard his words, he knew what he meant and thus said to him: "O one eyed, you have killed him". He immediately came to the Mosque to inform the Imām of the incident, but the Imām had entered through another door; so when Ḥujr arrived, the man had struck the Imām.

Such evidential example may support the involvement of Damascus in the assassination of the Imām; however, this does not mean that the Khārijites had no role in that assassination; rather, they embarked on this action under the influence of Muʿāwiyah's device through, say, intermediaries, like the probability that is estimated concerning the issue of imposing the arbitration on the Imam.

It may be said that if Muʿāwiyah had had a hand in the assassination of the Imām, why had this plan have rebounded to on him and his close ally ʿAmr ibn al-ʿAṣ?

This doubt can be answered as follows:

First: It is possible that Muʿāwiya's blow on his buttocks was a political play in order that the new ruler would confront fewer problems with the people.

Second: A number of indirect conspiracies devised and executed by the opposition elements may include the original conspirators and planners themselves, especially at that time when means of quick communication did not exist.

3. The Role of Quṭām

Many Historians have [either] exaggerated or underrated the role of Quṭām in the assassination of the Commander of the Faithful. Some of them have ascribed to her the primary role in this incident. The first historian that exaggerated the role of Quṭām in the conspiracy of killing is Ibn Aʿtham. The author of Biḥār al-Anwār has also reported this story from an unknown book in the form of a romantic tale. When this story fell into the hand of the Christian novelist Jurji Zaydan, he created for it many branches and offshoots. On the other

باتَ عِندَ الأَشعَثِ بنِ قَيسٍ، فَلَمّا أسحَرَ جَعَلَ يَقُولُ لَهُ: أَصبَحتَ».

ونقل الكثير من المؤرّخين أنّ ابن ملجم عندما مرّ بالأشعث عند المسجد قبل الإقدام على عملية الاغتيال، قال له: «النَّجاءَ النَّجاءَ لِحاجَتِكَ فَقَد فَضِحَكَ الصُّبحُ». ولما سمع حُجر بن عدي مقالته عرف مقصوده، فقال له: «قَتَلتَهُ يا أَعوَرُ»، وخرج من المسجد من ساعته ليبلغ الإمام بالقضية، ولكنّ الإمام كان قد دخل من باب آخر، وعندما وصل حجر، كان الرَّجل قد ضرب الإمام!

يمكن لهذه القرائن أن تؤيّد تدخّل دمشق في اغتيال الإمام، ولكن لا بمعنى نفي أي دور للخوارج في ذلك الاغتيال، ولكن يعني أنّهم أُقدموا على هذا العمل تحت تأثير مكائد معاوية ولو عن طريق وسطاء، مثلما يسري هذا الاحتمال على قضية فرض التحكيم على الإمام.

الشبهة الوحيدة التي يمكنها الطعن بهذا الرأي هي أنّه لو كانت لمعاوية يد في اغتيال الإمام لما انعكست هذه الخطّة عليه وعلى رفيقه المقرّب عمرو بن العاص.

ويمكن الإجابة عن هذه الشبهة بالقول:

أولاً: يحتمل أنّ الضربة التي أصابت ألية معاوية، كانت ـ مثل قتل شخص آخر بدلاً من عمرو بن العاص ـ لعبة سياسية لكي يواجه الحاكم الجديد مشاكل أقلّ مع الناس.

ثانياً: في المؤامرات غير المباشرة التي تحوكها وتنفّذها العناصر المعارضة، كثيراً ما تطال نيران تلك المؤامرات المخطّطين الأصليّين وخاصة في ذلك العصر الذي كانت تنعدم فيه وسائل الاتصال السريع.

3. دور قطام

ذهب المؤرخون إلى الإفراط والتفريط فيما يخصّ دور قطام في مقتل أمير المؤمنين. فالبعض جعل لها في هذه الحادثة دوراً أساسياً، ولعلّ أول مؤرّخ بالغ في تضخيم دور قطام في مؤامرة القتل، هو ابن أعثم. ونقل كتاب بحار الأنوار عن كتاب مجهول هذه القصّة على صورة رواية

hand, a number of contemporary historians have doubted the actual existence of such an incident in the assassination of the Imām (a.s.) through reference to the contradictions of the story.

It seems that the actual existence of Quṭām and her role in the assassination of the Imām is undeniable. The stories related by Ibn A'tham, the auther of Biḥār al-Anwār and Jurji Zaydan have no truth to it.

Such old references as al-Ṭabaqāt al-Kubrā (B. 230 AH), al-Imāma wa al-Siyāsa (B. 276 AH), Ansāb al-Ashrāf (B. 279 AH), al-Akhbār al-Ṭiwāl (B. 282 AH), al-Kāmil by al-Mubarrad (B. 285 AH), Maqātil al-Ṭālibiyyīn (B. 356 AH) are agreed on the role of a woman by the name of Quṭām, whose father and brother (and her uncle) were killed at the Battle of al-Nahrawān, which made her hate the Imām and participate in the conspiracy to assassinate him. She was in contact with Ibn Muljam. Hence, it is not possible to deny the original story with such simplicity. The closest of the texts to reality is that which comes down in the books of Ansāb al-Ashrāf and al-Imāma wa al-Siyāsa which read:

"Ibn Muljam arrived at Kūfah and concealed his affair. He married a woman called Qutām bint ʿAlqama, a Khārijite. Alī had killed her brother at the battle along with the Khārijites. He married her on condition that he would kill Alī. He stayed by her for a while. One day she said to him while he was hiding himself: 'You have long loved that you remain with your family and turn away from the task for which you have come.' He said: 'I have a time I have promised with my companions and I will not bypass it.' "[1509]

غرامية. وعندما وقعت هذه القصة بيد القاص المسيحي جرجي زيدان، جعل لها أغصاناً وفروعاً كثيرة. وفي مقابل ذلك شكّك مؤرخون معاصرون من خلال عرضهم لبعض الإشكالات والتناقضات الموجودة في هذه القصّة، في أصل وجود مثل هذه القضية في قتل الإمام عليه السلام.

ويبدو أنّ أصل وجود قطام ودورها في مؤامرة اغتيال الإمام شيء لا يمكن إنكاره. بيد أنّ الحكايات التي جاءت بهذا الخصوص في فتوح ابن أعثم وفي بحار الأنوار، وفي كتاب جرجي زيدان لا واقع لها.

تتفق مصادر قديمة كالطبقات الكبرى (م٢٣٠)، الإمامة والسياسة (م٢٧٦)، أنساب الإشراف (م٢٧٩)، الأخبار الطوال (م٢٨٢) والكامل للمبرد (م٢٨٥)، مقاتل الطالبيّين (م ٣٥٦) على دور امرأة اسمها قطام قُتل أبوها ـ وأخوها وفي بعض النصوص عمّها ـ في معركة النهروان، ممّا جعلها تحقد على الإمام وتشارك في مؤامرة اغتياله، وكانت على صلة بابن ملجم. وعلى هذا لا يمكن إنكار أصل القصّة بهذه البساطة. ولكن يمكن التشكيك في كيفيّتها. وأما ما جاء منها على شكل رواية ابن اعثم أو كتاب مجهول نقل عنه بحار الأنوار، فهو باطل قطعاً. وربما يمكن القول بأنّ أقرب النصوص إلى الواقع هو النصّ الذي جاء في كتابي أنساب الأشراف والإمامة والسياسة الذي جاء فيه:

«قَدِمَ ابنُ مُلجَمٍ الكُوفَةَ وَكَتَمَ أمرَهُ، وَتَزَوَّجَ إمرَأَةً يُقالُ لَها: قُطامُ بِنتُ عَلْقَمَةَ، وَكَانَت خَارِجِيَّةً، وَكَانَ عَلِيٌّ قَد قَتَلَ أخَاهَا فِي حَرْبِ الخَوارِجِ، وَتَزَوَّجَها عَلَى أن يَقتُلَ عَلِيّاً فَأقَامَ عِندَهَا مُدَّةً، فَقَالَت لَهُ فِي بَعضِ الأيّامِ وَهُوَ مُختَفٍ: لَطالَماً أحبَبتَ المَكثَ عِندَ أهلِكَ وَأضرَبتَ عَنِ الأمرِ الَّذي جِئتَ بِسَبَبِهِ، فَقَالَ: إنَّ لِي وَقتاً وَأعِدْتُ فيه أصحَابِي وَلَنْ أُجَاوِزَهُ».

Chapter Four

The Assassination of the Imām (a.s.)

The Eve of the Nineteenth

535. **Al-Irshād relates:** "It is reported that the Commander of the believers (a.s.), spent that night awake and he frequently went out and looked up to the sky, saying: 'By God, I have not lied nor have I been lied to. It is the night which I was promised.'

Then he would return to his bed. When dawn arose, he put on his wrapper [izār] and went out, saying:

Stiffen your breast for death.
Indeed death will meet you.
Do not show grief at death.
When it arrives in your valley.

When he reached the courtyard of his house, the geese met him and hooted in his face. [The people] began to drive them away but he said: 'Leave them, for they are mourners [of my death].' He (a.s.) then went out and was struck down."[1510]

The Dawn of the Nineteenth

536. **Tārīkh al-Ṭabarī,** reporting from Muḥammad ibn al-Ḥanafiyya, who said: "By God, I was praying that night when Alī was struck in the Great Mosque, among many men of the town dwellers, who were praying near the threshold. They were either standing in

الفصل الرابع

إغتيال الإمام عليه السلام

أ ـ لَيلَةُ التّاسِعِ عَشر

535. **الإرشاد:** رُوِيَ أنَّ أميرَ المُؤمِنينَ عليه السلام سَهِرَ تِلكَ اللَّيلَةَ، فَأكثَرَ الخُروجَ وَالنَّظَرَ فِي السَّماءِ وهُوَ يَقولُ: وَاللّهِ ما كَذَبتُ ولا كُذِّبتُ، وإنَّهَا اللَّيلَةُ الَّتي وُعِدتُ بِها، ثُمَّ يُعاوِدُ مَضجَعَهُ، فَلَمّا طَلَعَ الفَجرُ شَدَّ إزارَهُ وخَرَجَ وهُوَ يَقولُ:

أُشدُدْ حَيازيمَكَ لِلمَوتِ ... فَإنَّ المَوتَ لا قيكَ

ولا تَجزَع مِنَ المَوتِ ... إذا حَلَّ بِواديكَ

فَلَمّا خَرَجَ إلى صَحنِ الدّارِ استَقبَلَتهُ الإوَزُّ فَصِحنَ في وَجهِهِ، فَجَعَلوا يَطرُدونَهُنَّ فَقالَ: «دَعوهُنَّ فَإنَّهُنَّ نَوائِحُ»، ثُمَّ خَرَجَ فَأُصيبَ عليه السلام .

ب ـ فَجرُ التّاسِعِ عَشرٍ

536. **تاريخ الطبري عن محمّد ابن الحنفيّة:** كُنتُ وَاللّهِ إنّي لَأُصَلّي تِلكَ اللَّيلَةَ الَّتي ضُرِبَ فيها عَلِيٌّ فِي المَسجِدِ الأعظَمِ، في رِجالٍ كَثيرٍ مِن أهلِ المِصرِ، يُصَلّونَ قَريباً مِنَ السُّدَّةِ، ما هُم إلّا قِيامٌ ورُكوعٌ وسُجودٌ، وما يَسأمونَ مِن أوَّلِ اللَّيلِ إلى آخِرِهِ، إذ خَرَجَ عَلِيٌّ لِصَلاةِ الغَداةِ، فَجَعَلَ يُنادي: أيُّهَا النّاسُ، الصَّلاةُ، الصَّلاةُ، فَما أدري أخرَجَ مِنَ السُّدَّةِ فَتَكَلَّمَ بِهذِهِ

prayer, bowing down or in prostration. They were not exhausted from the beginning of the night till its end, when Alī came out for the Dawn Prayer. He began calling out: 'O people, Prayer! Prayer!' I do not know whether he came out from the door and said those words or not! I noticed a glitter and heard someone say: 'Judgement belongs to God, O Alī, not to you, nor to your companions.' I saw a sword, then I heard Alī say: 'Do not let the man escape from you', so people surrounded him from all sides.

He said: It was not long before Ibn Muljam was taken and brought in the presence of Alī. I entered with those who had entered from among the people and heard Alī say: 'A soul for a soul. If I die, then kill him as he has killed me. If I remain [alive], I will consider my judgement on him.' "[1511]

537. **Imām ʿAlī (a.s.) said,** when Ibn Muljam struck him, "I have achieved success, by the Lord of the Kaʿba."[1512]

الكَلِماتِ أم لا! فَنَظَرتُ إلى بَريقٍ، وسَمِعتُ: الحُكمُ للّهِ يا عَلِيُّ لا لَكَ ولا لِأَصحابِكَ، فَرَأَيتُ سَيفاً، ثُمَّ رَأَيتُ ثانِياً، ثُمَّ سَمِعتُ عَلِيّاً يَقولُ: لا يَفوتَنَّكُمُ الرَّجُلُ. وشَدَّ النّاسُ عَلَيهِ مِن كُلِّ جانِبٍ.

قالَ: فَلَم أبرَح حَتّى أُخِذَ ابنُ مُلجَمٍ وأُدخِلَ عَلى عَلِيٍّ، فَدَخَلتُ فيمَن دَخَلَ مِنَ النّاسِ، فَسَمِعتُ عَلِيّاً يَقولُ: النَّفسُ بِالنَّفسِ، إن أنَا مُتُّ فَاقتُلوهُ كَما قَتَلَني، وإن بَقيتُ رَأَيتُ فيهِ رَأيي.

ج ـ فُزتُ وَرَبِّ الكَعبَةِ

537. **الإمام عليّ**عليه السلام ـ لَمّا ضَرَبَهُ ابنُ مُلجَمٍ ـ : فُزتُ ورَبِّ الكَعبَةِ.

A Study about the Imām Exposing Himself to Slaying

It can be concluded from the historical and traditional texts, some of which were mentioned earlier, that Imām ʿAlī (a.s.) had knowledge of his martyrdom and that he knew his killer as well and that some of the people of distinction of his were aware of this issue .[151]

Why did the Imām expose himself to slaying? Was it not incumbent on him to protect himself from slaying, in order that the Islamic Nation may benefit from his blessed existence? Is his going to the Mosque, when he knew he would be killed, not considered to be throwing oneself into destruction?

Such questions are also applicable to the other Imāms (a.s.), that is, if they had knowledge of their martyrdom, why did they not prevent it?

The Origins of the Knowledge of the Imām

Before answering the above question we'd better answer another question that arises as from where the Imāms know the manner in which they would be killed?

We have put forth a detailed answer to this question in our book (Ahlul-Bayt in the Qur'ān and Sunna) under the heading (The Origins of their Knowledge). In brief, the origins of the diverse and vast sorts and forms of the Imām's knowledge are the teachings of the Messenger of God transferred via Imām ʿAlī (a.s.) to the Imāms (a.s.),

the scriptures of the previous prophets, the Book of Imām ʿAlī (a.s.), the Codex (muṣḥaf), of Fāṭima (a.s.), the Book of Divinition (al-Jafr), the Comprehensive Book (Kitāb al-Jāmiʿa) and Inspiration.[1514]

Answers to the Imām exposing Himself to Slaying

Why do the Imāms not prevent their martyrdom despite their prior knowledge thereof? The main reasons can be summarised as follows:

1. Absence of Detailed Knowledge

Even though the Imāms had collective knowledge about the manner in which they would be killed, they did not have detailed knowledge thereof, even though the reason for its absence may be their unwillingness to know.

This answer, however, contradicts the apparent meanings of the reports that assert the Imāms' detailed knowledge about the events of their martyrdom. At least about Imam ʿAlī (a.s) with all that historical and traditional texts, some of which were mentioned earlier, this justification cannot be accepted. What is surprising is the words of Shaykh al-Mufīd to say: "As for his knowledge of the time for his slaying, there is no proof for it".

2. Absence of Knowledge during the Occurrence of the Divine Decree

That is the Imāms had detailed knowledge about their martyrdom but this knowledge is stripped from them at the time of their martyrdom in accordance with the definite divine decree. A report by Imām al-Riḍā (a.s.) supports the correctness of this answer. Al-Ḥasan Ibn al-Jahm relates:

"I said to Imām al-Riḍā (a.s.): 'The Commander of the Faithful (a.s.) had knowledge of his killer, the night in which he was killed and the spot where he was killed. On hearing the geese honk, he said 'These are honks that will be followed by lamentations.' In addition, when Umm Kulthūm said: "Why do you not pray inside the house and order someone else to lead the people in prayer?", he refused. At that

night his frequent coming and going in an unarmed manner while he (a.s.) knew that Ibn Muljam would kill him with a sword, all these are evidences denoting that he was not supposed to have exposed himself [to death].' He said, "That did happen, but he was made to choose (khuyyira) on that night, so that the predetermined decrees of God may come to pass."[1515]

In another copy of the same source the variant "ḥuyyyira" (was confused) occurred in lieu of "khuyyira" (was made to choose); this way the Imam's word very clearly denotes that, at that moment a certain condition occurred to the Imām with which he was not legally responsible for warding off the slaying in order that the Divine decree may be enacted.

3. The Imām (a.s.) is Required to Choose Martyrdom

There is no doubt that the ordainment of martyrdom for the Imām is based on divine wisdom. For this reason the Imām is required not only to evade it, but it is also obligatory on him to choose martyrdom in spite of his precise knowledge about the manner of his martyrdom. For the choice of martyrdom despite knowledge of its timing and manner is considered a virtue that none can endure except for the great divine leaders and their close companions.

This is the best reply to the question, supported by the intellectual and transmitted argument.[1516] In order to provide additional information for the scholars we put forth the replies of Shaykh al-Mufīd and ʿAllāmah Ṭabāṭabā'ī below:

The Reply of Shaykh al-Mufīd

ʿAllāmah al-Majlisī narrated that in th book al-Masā'il al-'Ukbariyya Shaykh al-Mufīd was asked: There is consensus among us that the Imām knows what comes to pass. So how should the Commander of the Faithful (a.s.) go to the mosque when he knew that he would be killed and he knew his killer and its timing? Similarly, Ḥusain Ibn ʿAlī (a.s.) marched on to Kūfah when he knew that they would betray him and that he would be killed there? When he was confined and water

was withheld from him, he knew that if he dug, water would gush out, but he did not dig and assisted himself against thirst? Similarly, al-Ḥasan (a.s.) reconciled with Muʿāwiyah and concluded a truce with him when he knew that he would violate it and he would kill the Shīʿa of his father (a.s.)."

The Shaykh answered as follows:

"As for the reply to his words (the Imām knows what comes to pass), our consensus is that the issue is contrary to what he has said, and the Shīʿa are not agreed on this view. Indeed they are agreed that the Imām knows the ruling of everything without having knowledge about the exact things, their details and particulars. This voids the foundation on which the questions are based. We do not deny that the Imām may know the exact things by permission of God. As for the claim that he knows all that is, we do not utter it nor do approve of such doctrine, for it is without evidence.

As for the claim that the Commander of the Faithful (a.s.) knew his killer and the time in which he was killed, it has come down in the tradition that he knew generally he would be killed and he knew his killer in detail. As for knowledge of the timing of his slaying, there is no proof for it. If there was proof to that effect, it will not necessitate that which the questioner assumes. Rather, it is possible that God wants to enjoin on him patience about martyrdom and surrender to slaying, so he may attain thereby elevated positions. Hence the Commander of the Faithful will not thereby cast himself into destruction with his hand, nor will he assist against himself in a manner that the wise will abhor.

As regards the knowledge of al-Ḥusain (a.s.) that the people of Kūfah would betray him, we cannot be certain about that, as there is no evidence, intellectual or transmitted, for it. If he was aware of that, then the answer would be the above-mentioned answer concerning the timing of his slaying and about his killer.

As regards his claim that we say: "Ḥusain (a.s.) had knowledge about

the location of the water and had access to it," we do not say that, nor is there any tradition to that effect. If it is established that he was aware of the location of the water, it is intellectually possible that he was obligated to abandon any effort in search of it, as explained earlier in respect of the Commander of the Faithful (a.s.); however, the apparent condition is to the contrary of it, as we have stated earlier.

The knowledge of al-Ḥasan (a.s.) about the aftermath of his reconciliation with Muʿāwiyah is contrary to what has been stated. It has been mentioned in traditions and indicated by circumstential evidences that he did know about that, which hindered from hastening his slaying and (at the same time) hindered his companions from surrendering him to Muʿāwiyah. So he remained alive and preserved the life of his partisans, his family and children. He was able to repel corruption in the religion which was greater than that which triggered by his truce."

ʿAllāmah al-Majlisī added: Sayyid Muhanna Ibn Sinān asked ʿAllāmah al-Hillī about the knowledge of the Commander of the Faithful (a.s.). He answered that it is possible that he (a.s.) was informed about the slaying on that night, but he was not aware of the exact time or place of slaying. His (a.s.) legal responsibility is different from ours, so it is permissible that he sacrificed his blood in the path of God even as it is necessary for the combatant to be steadfast even if steadfastness leads to his slaying.[1517]

The Reply of ʿAllāmah Ṭabāṭabā'ī

ʿAllāmah Ṭabāṭabā'ī says in this regard:

The Imām (a.s.) is aware by the permission of God, of the realities of the objective world, all of them, be it perceptible or beyond sense perception , such as the heavenly existents, past incidents and future events.

What indicates this doctrine is that which has come down in the countless successively transmitted reports transmitted in the Shiʿa collections of traditions like al-Kāfī, al-Baṣā'īr, the compilations of al-

Ṣadūq, Biḥār al-Anwār and (many) other sources to the effect that the Imām (a.s.) is aware of all things, not through acquired knowledge, but through divine endowment. He can know all things by the permission of God with the least of attention.

Such divine knowledge, that is established through intellectual and transmitted arguments, cannot fail or change, nor is there any mistake in it, for it is knowledge of which is inscribed in the Sacred Tablet, and of a matter to which applies the definite decree.

This necessitates the absence of any legal responsibility towards the dependent object of knowledge. Legal responsibility applies when a person has free choice to do or not to do. As for that which is necessary and is associated with the inevitable decree, it is impossible for it to be subject to legal responsibility.

It is possible for God to command His servant to do something or abandon something which is at his disposal; however, it is impossible for Him to command him to do or abandon something which the divine will has already demanded, for such command is futile and absurd.

It becomes clear from this statement that:

1. The presential knowledge at the disposal of the Imām (a.s.) has no effect on his actions, nor is it related to his specific legal responsibilities. Man has nothing to do with that which is related to the inevitable decree of God, However, the dependent object of the inevitable decree and the definitive divine Providence is good pleasure with God's decree, just as the Master of the Martyrs (a.s.), in the last moments of his life while weltering in his own blood, is repoted to have said: "I bear patiently Your decree; there is no object of worship save You; O Helper of those that seek help."[1518]

Similarly when he left Mecca, he said: "God's good pleasure is the pleasure of us, the Ahlul Bayt."[1519]

2. The inevitability of man's action in respect of its connection with the Divine decree does not contradict its voluntary attribute, because

the Divine decree is connected to its qualities and not to it absolutely.

3. The apparent aspect of the Imām's actions, which is subjected to correspodence with external causes and occasions, should not be considered as evidence for lack of his presential knowledge or ignorance of the external world. Therefore, we cannot say: If Imām al-Ḥusain (a.s.) had knowledge of the objective reality, why did he send Muslim Ibn Aqīl as his deputy to Kūfah? Why did he send a letter to the people of Kūfah in the hand of al-Ṣaidāwī? Why did he leave Mecca for Kūfah? Why did he cast himself into destruction when God says: "*and do not cast yourselves with your own hands into destruction*"[1520].[1521]

Chapter Five

From Assassination to Martyrdom

The Imam's Command to Do Good to His Assassin

538. **Ansāb al-Ashrāf relates concering what happened after the assassination of the Imām (a.s.):** "Ibn Muljam was taken and brought to ʿAlī. He said: 'Make good his food and soften his bed. If I survive, I will be the guardian of my blood, so I may forgive or punish. If, however, I die, join him to me, "*but do not transgress. Indeed God does not love the transgressors*"[1522].[1523]

539. **Al-Riyāḍ al-Naḍira, relates:** "When Ibn Muljam was taken, ʿAlī said: 'Detain him; if I die, kill him. Do not mutilate him. If I do not die, it will be for me to forgive or punish.' "[1524]

The Will of the Imām (a.s.)

Imām ʿAlī (a.s.) enjoined on his children and visitors, in his last days, to do the following

540. **Imām ʿAlī's (a.s.)** Last Will to Ḥasan and Ḥusain (a.s.)

"I enjoin you to be wary of God, and not go after this world even though it may try to entice you. Do not be sorry for anything you have missed in it. Proclaim the truth, work for the next world and oppose the oppressor and support the oppressed.

I enjoin on you (both), all my children, my family and whosoever my writing reaches too, to be wary of God and to keep your affairs

الفصل الخامس

مِن الاِغتِيالِ إلى الاِستِشهادِ

أ ـ أمرُ الإمامِ عليه السلام بِالإحسانِ إلى قاتِلِهِ

538. **أنساب الأشراف** ـ في ذِكرِ ما جَرى بَعدَ اغتِيالِ الإمامِ عليه السلام ـ: أمَّا ابنُ مُلجَمٍ فَأُخِذَ وأُدخِلَ عَلىٰ عَلِيٍّ، فَقالَ: أطيبوا طَعامَهُ وألينوا فِراشَهُ، فَإن أعِش فَأنَا وَلِيُّ دَمي؛ فَإمّا عَفَوتُ وإمّا اقتَصَصتُ، وإن أمُت فَألحِقوهُ بي ﴿وَلاَ تَعْتَدُوا إِنَّ اللّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾.

539. **الرياض النضرة**: لَمّا أُخِذَ [ابنُ مُلجَمٍ] قالَ عَلِيٌّ(رضي اللّه عنه): إحبسُوهُ؛ فَإن مُتُّ فَاقتُلوهُ، ولا تُمَثِّلوا بِهِ، وإن لَم أمُت فَالأَمرُ إلَيَّ فِي العَفوِ أوِ القِصاصِ.

ب ـ وَصايَا الإمامِ عليه السلام

أوصى الإمام عليّ عليه السلام أولاده وعانديه في أيامه الأخيرة بوصايا عديدة، ذكرتها كتب الحديث والتاريخ، ونحن نشير هنا إلى بعض هذه الوصايا:

540. **الإمام عليّ** عليه السلام ـ مِن وَصِيَّةٍ لَهُ لِلحَسَنِ وَالحُسَينِ عليهما السلام لَمّا ضَرَبَهُ ابنُ مُلجَمٍ لَعَنَهُ اللّهُ ـ: أُوصيكُما بِتَقوَى اللّهِ، وألّا تَبغِيَا الدُّنيا وإن بَغَتكُما، ولا تَأسَفا عَلى شَيءٍ مِنها زُوِيَ عَنكُما، وقولا بِالحَقِّ، وَاعمَلا لِلأَجرِ، وكونا لِلظّالِمِ خَصماً، ولِلمَظلومِ عَوناً.

أُوصيكُما وجَميعَ وُلدي وأهلي ومَن بَلَغَهُ كِتابي بِتَقوَى اللّهِ ونَظمِ أمرِكُم وصَلاحِ ذاتِ

in order and to maintain good relations among yourselves. Indeed I heard your grandfather (ṣ.a.w.), say: 'Reconciliation is better than all prayers and fastings.'

Fear God [in respect of] the orphans. Do not feed their mouths for a day and starve them for a day. Do not let them be ruined in your presence.

Fear God [in respect of] your neighbours. Indeed they are the will of your Prophet. He continued to enjoin on us to do good to them until we thought that he will make them heirs.

Fear God [in respect of] the Qur'an, let not others surpass you in acting according to it.

Fear God [in respect of] prayers; for indeed they are the pillars of your faith.

Fear God [in respect of] the House of your Lord; let it not be deserted as long as you are alive; for if it is deserted, you will not be granted respite.

Fear God [in respect of] struggle in His path, with your wealth, your souls and your tongues.

Keep to mutual communication and generosity. Beware of mutual hostility and separation.

Do not abandon enioining good and forbidding evil or else, the wicked among you would rule over you and then you will call [upon God] but you will not be answered.

Then he said: 'O sons of 'Abd al-Muṭṭalib! Let me not find you shedding the blood of Muslims, saying: the Commander of the Faithful was killed. Do not kill save my killer. If I die of this stroke, then strike him one for one. Do not mutilate the man, for I have heard the Messenger of God say: 'Beware of mutilation, even though it be a rabid dog."[1525]

Visiting the Imām (a.s.)

541. **Al-Amālī by al-Mufīd,** reporting from Aṣbagh ibn Nubāta, who said: "When Ibn Muljam struck down the Commander of the Faithful, 'Alī ibn Abī Ṭālib (a.s.), a group of our companions

بَينَكُم؛ فَإنّي سَمِعتُ جَدَّكُماﷺ يَقولُ: صَلاحُ ذاتِ البَينِ أفضَلُ مِن عامَّةِ الصَّلاةِ وَالصِّيامِ.

اللّهَ اللّهَ فِي الأَيتامِ؛ فَلا تُغبّوا أفواهَهُم، ولا يَضيعوا بِحَضرَتِكُم.

وَاللّهَ اللّهَ في جيرانِكُم؛ فَإنَّهُم وَصِيَّةُ نَبِيِّكُم. ما زالَ يوصي بِهِم حَتّى ظَنَنّا أنَّهُ سَيُوَرِّثُهُم.

وَاللّهَ اللّهَ فِي القُرآنِ، لا يَسبِقُكُم بِالعَمَلِ بِهِ غَيرُكُم.

وَاللّهَ اللّهَ فِي الصَّلاةِ؛ فَإنَّها عَمودُ دينِكُم.

وَاللّهَ اللّهَ في بَيتِ رَبِّكُم، لا تُخَلّوهُ ما بَقيتُم؛ فَإنَّهُ إن تُرِكَ لَم تُناظَروا.

وَاللّهَ اللّهَ فِي الجِهادِ بِأَموالِكُم وأنفُسِكُم وألسِنَتِكُم في سَبيلِ اللّهِ.

وعَلَيكُم بِالتَّواصُلِ وَالتَّباذُلِ، وإيّاكُم وَالتَّدابُرَ وَالتَّقاطُعَ.

لا تَترُكُوا الأَمرَ بِالمَعروفِ وَالنَّهيَ عَنِ المُنكَرِ، فَيُوَلّىٰ عَلَيكُم شِرارُكُم، ثُمَّ تَدعونَ فَلا يُستَجابُ لَكُم.

ثُمَّ قالَ: يا بَني عَبدِ المُطَّلِبِ، لا أُلفِيَنَّكُم تَخوضونَ دِماءَ المُسلِمينَ خَوضاً، تَقولونَ: قُتِلَ أميرُ المُؤمِنينَ. ألا لا تَقتُلُنَّ بي إلّا قاتِلي.

أُنظُروا إذا أنَا مُتُّ مِن ضَربَتِهِ هذِهِ، فَاضرِبوهُ ضَربَةً بِضَربَةٍ، ولا تُمَثِّلوا بِالرَّجُلِ؛ فَإنّي سَمِعتُ رَسولَ اللّهِﷺ يَقولُ: إيّاكُم وَالمُثلَةَ ولَو بِالكَلبِ العَقورِ.

ج ـ عِيادَةُ الإمامِ عليه السلام

541. **الأمالي للمفيد عن الأصبغ بن نباتة:** لَمّا ضَرَبَ ابنُ مُلجِمٍ أميرَ المُؤمِنينَ عَلِيَّ بنَ أبي طالِبٍ عليه السلام غَدَونا عَلَيهِ نَفَرٌ مِن أصحابِنا، أنَا وَالحارِثُ وسُوَيدُ بنُ غَفَلَةَ وجَماعةٌ مَعَنا،

visited him in the morning, including al-Ḥārith, Suwayd ibn Ghafala, me, and another group so we sat at the door. When we heard the weeping, we wept. So Ḥasan ibn ʿAlī (a.s.) came out to us and said: The Commander of the Faithful says to you: 'Return to your homes.' So all the people left except me. The wailing intensified from inside the house, so I wept. Ḥasan (a.s.) came out again and said: 'Did I not tell you to leave?' I said: 'Nay, by God, O son of the Messenger of God, my heart does not follow me, nor are my feet able to carry me until I see the Commander of the Faithful, may God bless him."

He said: Then he paused and entered. It was not long before he came out and said to me: 'Enter.' I then entered on the Commander of the Faithful (a.s.) and found that he was resting [on something], his head bandaged with a pale headband, he had bled profusely, and his face was pale. I could not recognize which one was paler, his face or the headband. So I leaned towards him, kissed him and cried. He said to me: 'Do not cry O Aṣbagh, for, by God, it is Paradise.' So I said to him: 'May I be your ransom. I know full well that you do come home to Paradise. I only weep because I am missing you, O' Commander of the Faithful!"[1526]

Words of the Imām before His Death

542. **Imām ʿAlī (a.s.) said,** shortly before his death: "By God, I have never detested or denied death; I have been like a night traveller who has reached the destination, or a seeker of water who has attained it, and a seeker who found [his lost items], "*and what is with God is better for the pious.*"[1527][1528]

543. **Rabiʿ al-Abrār,** reporting from Asmā bint ʿUmays who said: "I was by ʿAlī ibn Abī Ṭālib (a.s.) when Ibn Muljam struck him down. He gave out a cry and then fell unconscious. After a while, he regained consciousness and said: 'Welcome! Welcome! Praise belongs to God Who fulfilled His promise and granted us Paradise.' It was said to him: What do you see? He said: This is the Messenger of

فَقَعَدنا عَلَى البابِ فَسَمِعنَا البُكاءَ فَبَكَينا، فَخَرَجَ إلَينَا الحَسَنُ بنُ عَلِيٍّ عليه السلام فَقالَ: يَقولُ لَكُم أميرُ المُؤمِنينَ: اِنصَرِفوا إلى مَنازِلِكُم.

فَانصَرَفَ القَومُ غَيري، وَاشتَدَّ البُكاءُ مِن مَنزِلِهِ فَبَكَيتُ فَخَرَجَ الحَسَنُ عليه السلام فَقالَ: أ لَم أقُل لَكُمُ انصَرِفوا. فَقُلتُ: لا وَاللّهِ يَابنَ رَسولِ اللّهِ، ما تُتابِعُني نَفسي، ولا تَحمِلُني رِجلي أن أنصَرِفَ حَتّى أرى أميرَ المُؤمِنينَ صَلَواتُ اللّهِ عَلَيهِ. قالَ: فَتَلَبَّثَ، فَدَخَلَ، ولَم يَلبَث أن خَرَجَ فَقالَ لي: اُدخُل، فَدَخَلتُ عَلى أميرِ المُؤمِنينَ عليه السلام فَإذا هُوَ مُستَنِدٌ، مَعصوبُ الرَّأسِ بِعِمامَةٍ صَفراءَ، قَد نُزِفَ واصفَرَّ وَجهُهُ، ما أدري وَجهُهُ أصفَرُ أم العِمامَةُ، فَأَكبَبتُ عَلَيهِ فَقَبَّلتُهُ وبَكَيتُ، فَقالَ لي: لا تَبكِ يا أصبَغُ؛ فَإنَّها وَاللّهِ الجَنَّةُ، فَقُلتُ لَهُ: جُعِلتُ فِداكَ، إنّي أعلَمُ وَاللّهِ أنَّكَ تَصيرُ إلَى الجَنَّةِ، وإنَّما أبكي لِفِقداني إيّاكَ يا أميرَ المُؤمِنينَ.

د ـ كَلِماتُ الإمامِ عليه السلام قُبَيلَ مَوتِهِ

542. **الإمام عليّ عليه السلام ـ مِن كَلامِهِ قُبَيلَ مَوتِهِ ـ :** وَاللّهِ، ما فَجَأني مِنَ المَوتِ وارِدٌ كَرِهتُهُ، ولا طالِعٌ أنكَرتُهُ، وما كُنتُ إلّا كَقارِبٍ وَرَدَ، وطالِبٍ وَجَدَ ﴿وَمَا عِندَ اللّه خَيْرٌ لِّلْأبرَارِ﴾.

هـ ـ لِقاءُ المَحبوبِ

543. **ربيع الأبرار عن أسماء بنت عُميس:** أنَا لَعِندَ عَلِيِّ بنِ أبي طالِبٍ عليه السلام بَعدَما ضَرَبَهُ ابنُ مُلجَمٍ، إذ شَهَقَ شَهقَةً، ثُمَّ أُغمِيَ عَلَيهِ، ثُمَّ أفاقَ فَقالَ: مَرحَباً، مَرحَباً، الحَمدُ للّهِ الَّذي صَدَقَنا وَعدَهُ، وأورَثَنَا الجَنَّةَ، فَقيلَ لَهُ: ما تَرى؟ قالَ: هذا رَسولُ اللّهِ، وأخي جَعفَرٌ، وعَمّي حَمزَةُ، وأبوابُ السَّماءِ مُفَتَّحَةٌ، وَالمَلائِكَةُ يَنزِلونَ يُسَلِّمونَ عَلَيَّ ويُبَشِّرونَ، وهذِهِ فاطِمَةُ قَد

God, my brother Jaʿfar and my uncle Ḥamza. The doors of the heaven are open and the angels are descending greeting me and giving glad tidings. This is Fāṭima whose maidens from among the houris are surrounding her, and these are my dwelling places in Paradise. "*Let all the workers work for the like of this.*[1529]"[1530]

Date of His Martyrdom

The Imām (a.s.) was assassinated at the hand of Ibn Muljam at dawn of the nineteenth day[1531] of the month of Ramadān. His martyrdom was on the eve of Friday[1532], the twenty first[1533] of the month of Ramadān, 40 AH[1534], which coincides with the night of the revelation of the Qurʾān.[1535]

There are many more such views concering the date of his assassination as follows: the seventeenth day[1536] or the twenty first[1537] of the month of Ramadān.

Similarly, there are many more such views concering the date of his martyrdom as follows: The twenty third[1538], the nineteenth[1539], the seventeenth[1540] or the twenty seventh[1541] of the month of Ramadān, 40 AH.

There are also differences among historians as to the age of the Imām (a.s.) upon his martyrdom. Most historians and traditionists from both schools have mentioned that he was 63 years old;[1542] however, there are other view in this regard as follows: 58 years[1543], 65 years[1544], and 64 years.[1545]

طافَ بِها وَصائِفُها مِنَ الحورِ، وهذِهِ مَنازِلي فِي الجَنَّةِ، ﴿لِمِثْلِ هَـذَا فَلْيَعْمَلِ الْعَـامِلُونَ﴾.

و ـ تاريخُ شَهادَتِهِ

كان اغتيال الإمام عليه السلام على يد ابن ملجم على المشهور في فجر اليوم التاسع عشرمن شهر رمضان. وكانت شهادته عليه السلام في ليلة الجمعة الحادي والعشرين من شهر رمضان سنة (٤٠ هـ)، والذي يصادف ليلة نزول القرآن.

وهناك أقوال أُخر حول تاريخ اغتياله وهي: اليوم السابع عشر، والحادي والعشرون من شهر رمضان.

كما ذُكرت أقوال أُخر حول تاريخ شهادته وهي: اليوم الثالث والعشرون، والتاسع عشر، والسابع عشر، والسابع والعشرون من شهر رمضان سنة (٤٠ هـ).

وهناك اختلاف أيضاً بين المؤرّخين حول سنّ الإمام عليه السلام حين شهادته؛ فقد ذكر أكثر المؤرّخين والمحدّثين من الفريقين أنّ عمره الشريف كان (٦٣ سنة) بيد أنّ هناك أقوال أُخر في هذا المضمار، وهي: (٥٨ سنة) و(٦٥ سنة) و(٦٤ سنة).

Chapter Six

After Martyrdom

The Funeral

544. **Al-Irshād,** reporting from Ḥibbān ibn ʿAlī al-ʿAnzī from the retainer of ʿAlī, who said: "When the Commander of the Faithful was dying, he said to al-Ḥasan and al-Ḥusain (a.s.): 'When I die, [both of you] put me on my bier. Then take me out and carry the back of the bier. You two will protect the front of it. Then bring me to al-Gharīyyayn[1546]. You will see a white rock shining with light. Dig there, and you will find a teak board, so bury me by it.' "

He said: When he died, we took him out and began to carry the back of the bier, while we guarded the front of it. We began to hear humming and rustling until we came to al-Gharīyyayn. Behold! There was a white rock beaming with light. We dug there and beheld, there was a shield on which was written: 'This is one of the things which Noah had preserved for ʿAlī ibn Abī Ṭālib.' We buried him there and left. We were happy at God's mark of honour to the Commander of the Faithful (a.s.). A group of the Shiʿa, who had not witnessed the prayer, followed us. We informed them about what had happened and about God's mark of honour to the Commander of the Faithful (a.s.). They said: 'We would like to see what you have seen of his affair.' We said to them: 'Traces of the place have been removed according to his will.'

They kept coming back and forth to us and and they told us that they had dug but could not find anything."[1547]

الفصل السادس
بَعْدَ الاِسْتِشْهادِ

أ ـ التَّجهيزُ وَالدَّفنُ

544. الإرشاد عن حبّان بن عليّ العنزي عن مولىً لعليّ عليه السلام: لَمّا حَضَرَت أميرَ المُؤمِنينَ عليه السلام الوَفاةُ قالَ لِلحَسَنِ وَالحُسَينِ عليهما السلام: إذا أنَا مُتُّ فَاحمِلاني عَلى سَريري، ثُمَّ أخرِجاني وَاحمِلا مُؤَخَّرَ السَّريرِ؛ فَإِنَّكُما تَكفيانِ مُقَدَّمَهُ، ثُمَّ انتِيا بِيَ الغَرِيَّينِ؛ فَإِنَّكُما سَتَرَيانِ صَخرَةً بَيضاءَ تَلمَعُ نوراً، فَاحتَفِرا فيها؛ فَإِنَّكُما تَجِدانِ فيها ساجَةً، فَادفِناني فيها.

قالَ: فَلَمّا ماتَ أخرَجناهُ وجَعَلنا نَحمِلُ مُؤَخَّرَ السَّريرِ ونُكفي مُقَدَّمَهُ، وجَعَلنا نَسمَعُ دَوِيّاً وحَفيفاً حَتّى أتَينَا الغَرِيَّينِ، فَإذا صَخرَةٌ بَيضاءُ تَلمَع نوراً، فَاحتَفَرنا فَإذا ساجَةٌ مَكتوبٌ عَلَيها: «مِمَّا ادَّخَرَ نوحٌ لِعَلِيِّ بنِ أبي طالِبٍ». فَدَفَنّاهُ فيها، وَانصَرَفنا ونَحنُ مَسرورونَ بِإكرامِ اللّهِ لِأَميرِ المُؤمِنينَ عليه السلام، فَلَحِقَنا قَومٌ مِنَ الشّيعَةِ لَم يَشهَدوا الصَّلاةَ عَلَيهِ، فَأَخبَرناهُم بِما جَرى وبِإكرامِ اللّهِ أميرَ المُؤمِنينَ عليه السلام فَقالوا: نُحِبُّ أن نُعايِنَ مِن أمرِهِ ما عايَنتُم. فَقُلنا لَهُم: إنَّ المَوضِعَ قَد عُفِّيَ أثَرُهُ بِوَصِيَّةٍ مِنهُ عليه السلام، فَمَضَوا وعادوا إلَينا فَقالوا: إنَّهُمُ احتَفَروا فَلَم يَجِدوا شَيئاً.

Imam Ḥasan's Sermon after His Father's Martyrdom

545. **Tārīkh al-Ṭabarī,** reporting from Khālid ibn Jābir who said: "I heard Ḥasan, when ʿAlī was killed, having stood and delivered a sermon, say: You have killed a man on the night the Qur'ān was revealed, Jesus the son of Mary (a.s.) was raised and Yūshaʿ ibn Nūn, the youth of Mūsa (a.s.), was killed. By God, nobody before him has preceded him, nor will anybody after him reach him. By God, the Messenger of God would send him to battle with Gabriel on his right and Michael on his left. By God, he did not leave any Dināars or Dirhams except eight hundred – or seven hundred – that he kept in store for his servant."[1548]

Ibn Muljam's Retribution

546. **Tahdhīb al-Aḥkām,** reporting from Abū Maṭar, who said: "When Ibn Muljam, the wicked, struck the Commander of the Faithful (a.s.), Ḥasan said to him: 'Shall I kill him?' He said: 'No, but detain him; if I die, kill him. When I die, bury me behind this, by the grave of my two brothers Hūd and Ṣāliḥ (a.s.).' "[1549]

The Gravesite of the Imām

547. **Imām al-Ṣādiq (a.s.) said:** "The Commander of the Faithful ʿAlī would come to Najaf and say: 'The valley of peace, the junction of the spirits of the believers! An excellent abode for the believer is this place!' He would say: 'O God, make my grave in it.' "[1550]

548. **Tahdhīb al-Aḥkām,** reporting from Abū Baṣīr, who said: "I said to Abū 'Abdillah (a.s.): 'Where was the Commander of the Faithful buried?' He said: 'He was buried in the grave of his father Nūḥ (a.s.).' I said: Where is the grave of Nūh? The people say: Indeed it is in the Mosque. He said: 'No, it is on the outskirts of Kūfah.' "[1551]

Concealing the Grave of the Imām (a.s.)

549. **Imām al-Ṣādiq (a.s.) said:** "The Commander of the Faithful (a.s.)

ب ـ خُطبَةُ الإمامِ الحَسَنِ عليه السلام بَعدَ أبيهِ

545. تاريخ الطبري عن خالد بن جابر: سَمِعتُ الحَسَنَ يَقولُ ـ لَمّا قُتِلَ عَلِيٌّ عليه السلام وقَد قامَ خَطيباً، فَقالَ ـ : لَقَد قَتَلتُمُ اللَّيلَةَ رَجُلاً في لَيلَةٍ فيها نَزَلَ القُرآنُ، وفيها رُفِعَ عيسَى بنُ مَريَمَ عليه السلام، وفيها قُتِلَ يوشَعُ بنُ نونٍ فَتى موسى عليهما السلام.

وَاللّهِ ما سَبَقَهُ أحَدٌ كانَ قَبلَهُ، ولا يُدرِكُهُ أحَدٌ يَكونُ بَعدَهُ، وَاللّهِ إن كانَ رَسولُ اللّهِ صلى الله عليه وآله لَيَبعَثُهُ فِي السَّرِيَّةِ وجَبريلُ عَن يَمينِهِ وميكائيلُ عَن يَسارِهِ، وَاللّهِ ما تَرَكَ صَفراءَ ولا بَيضاءَ إلّا ثَمانُمِئَة ـ أو سَبعُمِئَة ـ أرصَدَها لِخادِمِهِ.

ج ـ قِصاصُ ابنِ مُلجَمٍ

546. تهذيب الأحكام عن أبي مطر: لَمّا ضَرَبَ ابنُ مُلجَم الفاسِقُ ـ لَعَنَهُ اللّه ـ أميرَ المُؤمِنينَ عليه السلام قالَ لَهُ الحَسَنُ عليه السلام: أقتُلُهُ؟ قالَ: لا، ولكِن احبِسهُ؛ فَإذا مُتُّ فَاقتُلوهُ، وإذا مُتُّ فَادفِنوني في هذَا الظَّهرِ في قَبرِ أخَوَيَّ هودٍ وصالِحٍ عليهما السلام.

د ـ مَكانُ قَبرِ الإمامِ عليه السلام

547. الإمام الصادق عليه السلام: كانَ أميرُ المُؤمِنينَ عَلِيٌّ يَأتِي النَّجَفَ ويَقولُ: وادِي السَّلامِ ومَجمَعُ أرواحِ المُؤمِنينَ ونِعمَ المَضجَعُ لِلمُؤمِنِ هذَا المَكانُ. وكانَ يَقولُ: اللّهمَّ اجعَل قَبري بِها.

548. تهذيب الأحكام عن أبي بصير: قُلتُ لِأبي عَبدِ اللهِ عليه السلام: أينَ دُفِنَ أميرُ المُؤمِنينَ عليه السلام قالَ: دُفِنَ في قَبرِ أبيهِ نوحٍ عليه السلام قُلتُ: وأينَ قَبرُ نوحٍ؟ النّاسُ يَقولونَ: إنَّهُ فِي المَسجِدِ، قالَ: لا، ذاكَ في ظَهرِ الكوفَةِ.

هـ ـ إخفاءُ قَبرِ الإمامِ عليه السلام

549. الإمام الصادق عليه السلام: إنَّ أميرَ المُؤمِنينَ عليه السلام أمَرَ ابنَهُ الحَسَنَ أن يَحفِرَ لَهُ أربَعَةَ قُبور في

commanded his son Ḥasan to dig four graves for him at four places: in the mosque, in the courtyard, at al-Ghariyy and inside the house of Jaʿda Ibn Hubayra. He meant thereby that no one of his enemies should know his gravesite."[1552]

Emergence of the Grave of the Imām (a.s.)

550. **Kitāb Man lā-Yaḥduruh al-Faqīh,** reporting from Ṣafwān, from Imām al-Ṣādiq (a.s.), who said: "I accompanied him when he travelled through al-Qādisiyya until he overlooked Najaf . . . he said: 'Turn around'. I turned, and he continued until he arrived at al-Ghariyy. He stood at the grave and he called down salutations unto every prophet (a.s.) beginning with Ādam. I called down salutations with him until we reached salutations on the Prophet (ṣ.a.w.), then he fell onto the grave and saluted him weeping. Thereafter he stood and prayed four units - or six units, according to another account - and I prayed with him. I said to him: 'O son of the Messenger of God, whose grave is this?' He said: 'This is the grave of my ancestor ʿAlī ibn Abī Ṭālib (a.s.).' "[1553]

Reward for Visiting Him

551. **The Prophet (ṣ.a.w.) said:** "Whoever visits ʿAlī after his death, his reward is Paradise."[1554]

552. **Tahdhīb al-Aḥkām,** reporting from Jaʿfar ibn Muḥammad ibn Mālik, from his reporters, who said: "I was with Ja'far ibn Muḥammad al-Ṣādiq (a.s.) when he mentioned the Commander of the Faithful ʿAlī ibn Abī Ṭālib (a.s.). Ibn Mārid said to Abū ʿAbdillah (a.s.): What is [the reward] for him who visits your ancestor, the Commander of the Faithful (a.s.)? He said: O Ibn Mārid, whoever visits my ancestor knowing his right, God will write for him for every step an acceptable Hajj and ʿUmrah. By God, O Ibn Mārid! God will not feed a dust-covered foot, having visited the Commander of the Faithful the Fire, be it walking or riding. O Ibn Mārid! 'Write this report with liquid gold."[1555]

أربَعَةِ مَواضِعَ: فِي المَسجِدِ، وفِي الرُّحبَةِ، وفِي الغَرِيِّ، وفي دارِ جَعدَةَ بنِ هُبَيرَةَ، وإنَّما أرادَ بِهذا أن لا يَعلَمَ أحَدٌ مِن أعدائِهِ مَوضِعَ قَبرِهِ عليه السلام .

و ـ ظُهورُ قَبرِ الإمامِ عليه السلام

550. **كتاب من لا يحضره الفقيه عن صفوان عن الإمام الصادق عليه السلام:** سارَ وأنَا مَعَهُ فِي القادِسِيَّةِ حَتّى أشرَفَ عَلَى النَّجَفِ... ثُمَّ قالَ عليه السلام: اِعدِلِ بِنا، قالَ: فَعَدَلتُ بِهِ فَلَم يَزَل سائِراً حَتّى أتَى الغَرِيَّ، فَوَقَفَ عَلَى القَبرِ فَساقَ السَّلامَ مِن آدَمَ عَلى نَبِيٍّ نَبِيٍّ عليهم السلام وأنَا أسوقُ السَّلامَ مَعَهُ حَتّى وَصَلَ السَّلامُ إلَى النَّبِيِّ صلى الله عليه وآله، ثُمَّ خَرَّ عَلَى القَبرِ فَسَلَّمَ عَلَيهِ وعَلا نَحيبَهُ، ثُمَّ قامَ فَصَلّى أربَعَ رَكَعات ـ وفي خَبَر آخَرَ: سِتَّ رَكَعات ـ وصَلَّيتُ مَعَهُ، وقُلتُ لَهُ: يَابنَ رَسولِ اللّهِ ما هذَا القَبرُ؟ قال: هذَا القَبرُ قَبرُ جَدّي عَلِيِّ بنِ أبي طالِبٍ عليه السلام.

ز ـ ثَوابُ زِيارَتِهِ

551. **رسول الله صلى الله عليه وآله:** مَن زارَ عَلِيّاً بَعدَ وَفاتِهِ فَلَهُ الجَنَّةُ.

552. **تهذيب الأحكام عن جعفر بن محمّد بن مالك عن رجاله يرفعه:** كُنتُ عِندَ جَعفَرِ بنِ مُحَمَّد الصّادِقِ عليه السلام وقَد ذَكَرَ أميرَ المُؤمِنينَ عَلِيَّ بنَ أبي طالِبٍ عليه السلام فَقالَ ابنُ مارِد لِأَبي عَبدِ اللّهِ عليه السلام: ما لِمَن زارَ جَدَّكَ أميرَ المُؤمِنينَ عليه السلام؟ فَقالَ: يَابنَ مارِد، مَن زارَ جَدّي عارِفاً بِحَقِّهِ كَتَبَ اللّهُ لَهُ بِكُلِّ خُطوَة حَجَّةً مَقبولَةً وعُمرَةً مَبرورَةً، وَاللّهِ يَابنَ مارِد ما يُطعِمُ اللّهُ النّارَ قَدَماً اغبَرَّت في زِيارَةِ أميرِ المُؤمِنينَ عليه السلام ماشِياً كانَ أو راكِباً، يَابنَ مارِد! أُكتُب هذَا الحَديثَ بِماءِ الذَّهَبِ.

Part Nine:
Views Concering the Personality of Imām ʿAlī

Chapter One: ʿAlī from the perspective of the Qur'ān

Chapter Two: ʿAlī (a.s.) from the perspective of the Prophet (ṣ.a.w.)

Chapter Three: ʿAlī from the Perspective of ʿAlī

Chapter Four: ʿAlī from the Perspective of Ahlul Bayt

Chapter Five: ʿAlī from the perspective of the Wives of the Prophet

Chapter Six: ʿAlī from the Perspective of the Companions of the Prophet

Chapter Seven: ʿAlī (a.s.) from the Perspective of his Companions

Chapter Eight: ʿAlī from the Perspective of His Enemies

Chapter Nine: ʿAlī from the Perspective of Poets

Chapter One

ʿAlī from the perspective of the Qur'ān

ʿAlī (a.s.) is the preserver of the secret of the Holy Qur'ān and the most sublime locus of manifestation as far as comprehending the Divine Book is concerned. Indeed he is an equal to this heavenly call and its speaking tongue.

His bond with it is firm and inseparable. This bond will continue to exist until the Day of Judgment and the Return at the pond of Kawthar.

The Messenger of God (ṣ.a.w.) referred to this great reality in the significant tradition of al-Thaqalayn. He (ṣ.a.w.) also said: "'Alī is with the Qur'ān and the Qur'ān is with ʿAlī. They will not be parted from each other until they join me at the Pond."[1556]

This profound speech makes clear that ʿAlī (a.s.) is the equal to the Holy Qur'ān, the tireless defender of its knowledge and the clarifier of its teachings. He (a.s.) said: "That is the Qur'ān, make it speak, but it will never speak. I will inform you about it."[1557] He also said: "By God, no verse was revealed but that I knew why it was revealed, where it was revealed and upon whom it was revealed."[1558] All the companions have agreed upon this reality and recognized it from the very beginning.

From the exalted speech of the Prophet, we also understand that the Holy Qur'ān is the best document expressing the greatness and

الفصل الأوّل

عَلِيٌّ عليه السلام عَنْ لِسَانِ أَصْحَابِهِ

عليّ عليه السلام حافظ سرّ القرآن الكريم، والمظهر الأسمى لفهم هذا الكتاب الإلهيّ. إنّه قرين هذا النداء السماويّ، ولسانه الناطق.

وارتباطه به ارتباط وثيق لا ينفكّ، ويظلّ هذا الارتباط قائماً إلى يوم القيامة، والميعاد على حوض الكوثر.

وهذه الحقيقة العظيمة نطق بها رسول الله صلى الله عليه وآله في حديث الثقلين العظيم، وقال صلى الله عليه وآله في كلام آخر له أيضاً: «عَلِيٌّ مَعَ القُرآنِ وَالقُرآنُ مَعَ عَلِيٍّ؛ لا يَفتَرِقانِ حَتّى يَرِدا عَلَيَّ الحَوضَ».

يترجم لنا هذا الكلام الثمين أنّ علياً عليه السلام عِدل القرآن الكريم، والمدافع الدؤوب عن معارفه، وحليفه الكبير المبيّن لتعاليمه، كما قال عليه السلام: «ذلِكَ القُرآنُ فَاستَنطِقوهُ ولَن يَنطِقَ، ولكِن أُخبِرُكُم عَنهُ». وقال: «وَاللّهِ، ما نَزَلَت آيَةٌ إلّا وقَد عَلِمتُ فيما نَزَلَت، وأينَ نَزَلَت، وعَلى مَن نَزَلَت». وهذه حقيقة أقرّ بها الجميع، واعترف بها الصحابة منذ الأيّام الأُولى.

من جهة أُخرى يمكننا أن نفهم من هذا الكلام النبويّ الرفيع أنّ القرآن الكريم أفضل وثيقة دالّة على عظمة عليّ عليه السلام وناطقة بجلالته وسموّ شأنه: «وَالقُرآنُ مَعَ عَلِيٍّ».

majesty of Imāmʿ Alī (a.s.): "and the Qur'ān is with ʿAlī."[1559]

It was not hidden from anyone from the very first days of the revelation of the Holy Qur'ān, that the Messenger of God (ṣ.a.w.) would say: "God has not revealed a verse including His words "*O you who have faith*" but that ʿAlī is its head and its prince."[1560]

The great commentator of the Qur'ān ʿAbdullah ibn ʿAbbās said: "There is no verse in the Qur'ān including His words "*O you who have faith*" but that ʿAlī is its head, its prince and its noble. Indeed God has reproached the companions of Muḥammad in the Qur'ān, but He has only spoken well of ʿAlī."[1561]

He also said: "Nothing was revealed, in the Book of God, concerning anyone as much as what was revealed concerning ʿAlī."[1562]

Ḥudhayfa ibn al-Yamān said: "His words "*O you who have faith*" were not revealed but that their essence and their core were characteristic of ʿAlī."[1563]

Mujāhid said: "Seventy verses were revealed concerning ʿAlī with whom no one shared."[1564]

ʿAbd al-Raḥmān ibn Abū Laylā said: "Eighty verses were revealed concerning ʿAlī exclusively. No one of the community shares it with him."[1565]

Below is nothing but a drop in the ocean.

He is the Soul of the Prophet

"Should anyone argue with you concerning him, after the knowledge that has come to you, say, 'Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down God's curse upon the liars.'"[1566]

553. **Imām ʿAlī (a.s.) said:** "The Christians claimed something, so God revealed His words: *"Should anyone argue with you concerning him, after the knowledge that has come to you, say, 'Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down God's curse upon the liars'* ".

ولم يَخْفَ هذا على أحد منذ الأيام الأُولى لنزول القرآن الكريم، أنّ رسول الله ﷺ قال: «ما أنزَلَ اللّهُ آيَةً فيها ﴿يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوا﴾ إلّا وعَلِيٌّ رَأسُها وأميرُها».

وقال مفسّر القرآن الكبيرُ عبد الله بن عبّاس: «لَيسَ مِن آيَة فِي القُرآنِ فيها: ﴿يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوا﴾ إلّا وعَلِيٌّ رَأسُها وأميرُها وشَريفُها. ولَقَد عاتَبَ اللّهُ أصحابَ مُحَمَّد فِي القُرآنِ، وما ذَكَرَ عَلِيّاً إلّا بِخَير».

وقال أيضاً: «ما نَزَلَ في أحَدٍ مِن كِتابِ اللّهِ تَعالى ما نَزَلَ في عَلِيٍّ».

وقال حذيفة بن اليمان: «ما نَزَلَت فِي القُرآنِ ﴿يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوا﴾ إلّا كانَ لِعَلِيٍّ لُبُّها ولُبابُها».

وقال مجاهد: «نَزَلَت في عَلِيٍّ سَبعونَ آيَةً، لَم يَشرَكهُ فيها أحَدٌ».

وقال عبد الرحمن بن أبي ليلى: «لَقَد نَزَلَت في عَلِيٍّ ثَمانونَ آيَةً صَفواً في كِتابِ اللّه، ما يَشرَكُهُ فيها أحَدٌ مِن هذِهِ الأُمَّةِ».

وما سنذكره في السطور القادمة من هذه المجموعة ما هو غَيضٌ من فَيض. وقد آثرنا الإيجاز في عرض هذه الحقائق.

أ ـ نَفسُ النَّبِي ﷺ

﴿فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللهِ عَلَى الْكَـٰذِبِينَ﴾.

553. **الإمام عليّ** عليه السلام: إنَّ النَّصارَى ادَّعَوا أمراً فَأَنزَلَ اللّهُ عَزَّ وجَلَّ فيهِ: ﴿فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ

Hence, my soul was the soul of the Messenger of God (ṣ.a.w.), the women Fātimah and the sons Ḥasan and Ḥusain."[1567]

A Witness from Him

"Is he who stands on a manifest proof from his Lord, and whom a witness of his own [family] follows?"[1568]

554. **The Prophet (ṣ.a.w.) said:** His words "Is he who stands on a manifest proof from his Lord" refer to me and His words "and whom a witness of his own [family] follows" refer to ʿAlī."[1569]

He Who Has Knowledge of the Book

"The disbelievers say, 'You have not been sent' [by God]. Say, 'God suffices as a witness between me and you, and he who possesses the knowledge of the Book'."[1570]

555. **Al-Kāfī,** reporting from Burayd ibn Muʿāwiyah, who said: "I said to Abū Jaʿfar (a.s.): "*Say, 'God suffices as a witness between me and you, and he who possesses the knowledge of the Book'*". He said: 'It refers to us: ʿAlī (a.s.) is the first of us, the most excellent of us and the best of us after the Prophet (ṣ.a.w.).' "[1571]

The Believer

"Is he who has been a believer like unto him who has been a transgressor? They are not equal."[1572]

556. **Tafsīr al-Ṭabarī,** reporting from ʿAṭā ibn Yasār that he said concering the holy verse above that it was revealed in Madinah concerning ʿAlī ibn Abī Ṭālib (a.s.) and al-Walīd ibn ʿUqbah ibn Abī Muʿaiṭ. There was an exchange of words between al-Walīd and ʿAlī (a.s.). Al-Walīd ibn ʿUqbah said: "I am more eloquent in speech than you, sharper in spearheading than you and more able to repel a battalion than you are.' ʿAlī (a.s.) said: 'Be silent, for you are a transgressor!' Then God revealed concerning them: "*Is he who has been a believer like unto him who has been a transgressor? They are not equal*" through His words: "*Which you used to deny.*"[1573]

ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللّهِ عَلَى الْكَـذِبِينَ﴾، فكانَت نَفسي نَفسُ رَسولِ اللّهِ ﷺ؛ وَالنِّساءُ فاطِمَةُ عليها السلام، وَالأَبناء الحَسَنُ وَالحُسَينُ.

ب ـ شاهِدٌ مِنهُ

﴿أَفَمَن كَانَ عَلَى بَيِّنَة مِّن رَّبِّهِ وَ يَتْلُوه شَاهِدٌ مِّنْهُ﴾.

554. **رسول الله ﷺ:** ﴿أَفَمَن كَانَ عَلَى بَيِّنَة مِّن رَّبِّهِ﴾: أنَا، ﴿وَ يَتْلُوهُ شَاهِدٌ مِّنْهُ﴾: عَلِيٌّ.

ج ـ الَّذي عِندَه عِلمُ الكِتابِ

﴿وَ يَقُولُ الَّذِينَ كَفَرُواْ لَسْتَ مُرْسَلاً قُلْ كَفَى بِاللَّهِ شَهِيدَ بَيْنِى وَ بَيْنَكُمْ وَ مَنْ عِندَه عِلْمُ الْكِتَـبِ﴾.

555. **الكافي عن بريد بن معاوية:** قُلتُ لِأَبي جَعفَر عليه السلام: ﴿قُلْ كَفَى بِاللَّهِ شَهِيدَ بَيْنِى وَ بَيْنَـكُمْ وَ مَنْ عِندَهُ عِلْمُ الْكِتَـبِ﴾؟ قالَ عليه السلام: إيّانا عَنى، وعَلِيٌّ عليه السلام أوَّلُنا وأفضَلُنا وخَيرُنا بَعدَ النَّبِيِّ ﷺ.

د ـ المُؤمِنُ

﴿أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لاَّ يَسْتَوُونَ﴾.

556. **تفسير الطبري عن عطاء بن يسار** فِي الآيَةِ الكَريمَةِ ـ نَزَلَت بِالمَدينَةِ في عَلِيِّ بنِ أبي طالِب عليه السلام، وَالوَليدِ بنِ عُقبَةَ بنِ أبي مُعَيطٍ؛ كانَ بَينَ الوَليدِ وبَينَ عَلِيٍّ عليه السلام كَلامٌ، فَقالَ الوَليدُ بنُ عُقبَةَ: أنَا أبسَطُ مِنكَ لِساناً، وأحَدُّ مِنكَ سِناناً، وأرَدُّ مِنكَ لِلكَتيبَةِ! فَقالَ عَلِيٌّ عليه السلام: اُسكُت؛ فَإنَّكَ فاسِقٌ.

فَأنزَلَ اللّهُ فيهِما: ﴿أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لاَّ يَسْتَوُونَ﴾ إلى قوله: ﴿بِهِ تُكَذِّبُونَ﴾.

The Outstripper

1) *"And the outstrippers: the outstrippers. They are the ones brought near to God"*[1574]

2) *"The outstrippers, the first of the Emigrants and the Helpers"*[1575]

557. **Al-Amālī,** by al-Mufīd, reporting from Ibn ʿAbbās, who said: "I asked the Messenger of God (ṣ.a.w.) about God's words: "*And the outstrippers: the outstrippers. They are the ones brought near to God who will reside in the gardens of bliss.*" He (ṣ.a.w.) said: Gabriel said to me: They are ʿAlī and his Shīʿa. They are the outstrippers to Paradise, who are brought near to God, the Exalted, by His honour to them.' "[1576]

The Righteous among the Believers

"If the two of you repent to God... for your hearts have certainly swerved, and if you back each other against him, [know that] God is indeed his protecting friend, and Gabriel, the righteous among the believers, and, thereafter, the angels are his supporters."[1577]

558. **The Prophet (ṣ.a.w.) said:** "The righteous among the believers is ʿAlī ibn Abī Ṭālib."[1578]

The Best of Creation

"Indeed those who have faith and do righteous deeds, it is they who are the best of creatures."[1579]

559. **The Prophet (ṣ.a.w.) said,** concering God's words: "It is they who are the best of creatures": These refer to you, O ʿAlī and your Shīʿa."[1580]

560. **Imām al-Bāqir (a.s.) said:** "The Prophet (ṣ.a.w.) said: "O ʿAlī. His words "Indeed those who have faith and do righteous deeds, it is they who are the best of creatures" refer to you and your Shīʿah. You will join me, you and your partisans, well-pleased and well-pleasing."[1581]

The Disputant against the Disbelievers

"These are two disputants who have disputed concerning their Lord"[1582].

هـ ـ السّابِقُ

﴿وَ السَّـبِقُونَ السَّـبِقُونَ * أُوْلَـئِكَ الْمُقَرَّبُونَ﴾.

﴿وَ السَّـبِقُونَ الاَوَّلُونَ مِنَ الْمُهَـجِرِينَ وَالاَنصَارِ﴾.

557. الأمالي للمفيد عن ابن عبّاس: سَأَلتُ رَسولَ اللّهﷺ عَن قَولِ اللّهِ عَزَّ وجَلَّ: ﴿وَ السَّـبِقُونَ السَّـبِقُونَ * أُولَئِكَ الْمُقَرَّبُونَ * فِى جَنَّـتِ النَّعِيمِ﴾، فَقالَﷺ: قالَ لي جَبرَئيلُ: ذاكَ عَلِيٌّ وشيعَتُهُ؛ هُمُ السّابِقونَ إلَى الجَنَّةِ، المُقَرَّبونَ إلَى اللّهِ تَعالى بِكَرامَتِهِ لَهُم.

و ـ صالِحُ المُؤمِنينَ

﴿إِن تَتُوبَآ إِلَى اللّه فَقَدْ صَغَتْ قُلُوبُكُمَا وَ إِن تَظَـهَرَا عَلَيْهِ فَإِنَّ اللّه هُوَ مَوْلَئهُ وَ جِبْرِيلُ وَ صَـلِحُ الْمُؤْمِنِينَ وَ الْمَلَائِكَةُ بَعْدَ ذَ لِكَ ظَهِيرٌ﴾.

558. رسول اللهﷺ: صالِحُ المُؤمِنينَ عَلِيُّ بنُ أبي طالِب.

ز ـ خَيرُ البَرِيَّةِ

﴿إِنَّ الَّذِينَ ءَامَنُواْ وَ عَمِلُواْ الصَّلِحَـتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ﴾.

559. رسول اللهﷺ في قَولِهِ تَعالى: ﴿أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ﴾ ـ: أنتَ يا عَلِيُّ وشيعَتُكَ.

560. الإمام الباقرؑ: إنَّ النَّبِيَّﷺ قالَ: يا عَلِيُّ ﴿إِنَّ الَّذِينَ ءَامَنُوا وَ عَمِلُوا الصَّـلِحَـتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ﴾: أنتَ وشيعَتُكَ. تَرِدُ عَلَيَّ أنتَ وشيعَتُكَ راضينَ مَرضِيّينَ.

ح ـ خَصمُ الكُفّارِ

﴿هَـذَانِ خَصْمَانِ اخْتَصَمُواْ فِى رَبِّهِمْ﴾.

561. **Ṣaḥiḥ al-Bukhārī**, reporting from Abī Majlaz, from Qays ibn ʿUbād, from Imām ʿAlī, who said: "I will be the first to kneel, before the Beneficent, for disputantion on the Day of Judgment." Qays said: His words: "*These are two disputants who have disputed concerning their Lord*" were revealed concerning those who went forth in the field on the Day of Badr, ʿAlī, Ḥamza, ʿUbayda, Shayba ibn Rabīʿa, ʿUtbah ibn Rabīʿa and al-Walīd ibn ʿUtbah."[1583]

The Guide

"You are only a warner, and there is a guide for every people."[1584]

562. **Tārīkh Dimashq**, reporting from Ibn ʿAbbās, who said: "*When* [the following verse] was revealed: "*You are only a warner, and there is a guide for every people*", the Prophet (ṣ.a.w.) said: 'I am the warner and ʿAlī is the guide. Through you, O ʿAlī, will people be guided.' "[1585]

The Giver of Charity While Bowing

"Your protecting friend is only God, His Messenger, and the believers who maintain the prayer and give the zakat while bowing down."[1586]

563. **Al-Muʿjam al-Awsaṭ**, reporting from ʿAmmār ibn Yāsir, who said: "A beggar stood by ʿAlī ibn Abī Ṭālib while he was bowing preforming a supererogatory prayer, so he took off his ring and gave it to the beggar. When he came to the Messenger of God (ṣ.a.w.) and informed him about it, this verse was revealed on the Prophet (ṣ.a.w.): "*Your guardian is only God, His Messenger, and the believers who maintain the prayer and give the zakat while bowing down*". The Messenger of God (ṣ.a.w.) recited it and then said: whoever has adopted me as his master, ʿAlī is his master. O God, befriend him who befriends him and show enmity to him who shows enmity to him."[1587]

He Who Sacrifices Himself for God's Good Pleasure

"Among the people is he who sells his soul seeking the good pleasure of God, and God is most kind to [His] servants."[1588]

561. صحيح البخاري عن أبي مجلَز عن قيس بن عباد عن الإمام عليّ عليه السلام: أنَا أوَّلُ مَن يَجثو بَينَ يَدَيِ الرَّحمنِ لِلخُصومَةِ يَومَ القِيامَةِ.

قالَ قَيسٌ: وفيهِم نَزَلَت: ﴿هَـٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾ قالَ: هُمُ الَّذينَ بارَزوا يَومَ بَدر: عَلِيٌّ وحَمزَةُ وعُبَيدَةُ، وشَيبَةُ بنُ رَبيعَةَ وعُتبَةُ بنُ رَبيعَةَ وَالوَليدُ بنُ عُتبَةَ.

ط ـ الهادي

﴿إِنَّمَآ أَنتَ مُنذِرٌ وَ لِكُلِّ قَوْم هَاد﴾.

562. تاريخ دمشق عن ابن عبّاس: لَمّا نَزَلَت: ﴿إِنَّمَآ أَنتَ مُنذِرٌ وَ لِكُلِّ قَوْم هَاد﴾ قالَ النَّبِيُّ صلى الله عليه وآله: أنَا المُنذِرُ، وعَلِيٌّ الهادي، بِكَ يا عَلِيُّ يَهتَدِي المُهتَدونَ.

ي ـ الوَلِيُّ المُتَصَدِّقُ فِي الرُّكوعِ

﴿إِنَّمَا وَلِيُّكُمُ اللّه وَرَسُولُهُ وَالَّذِينَ ءَامَنُواْ الَّذِينَ يُقِيمُونَ الصَّلَوةَ وَيُؤْتُونَ الزَّكَوةَ وَهُمْ رَ كِعُونَ﴾.

563. المعجم الأوسط عن عمّار بن ياسر: وَقَفَ عَلى عَلِيِّ بنِ أبي طالِب سائِلٌ وهُوَ راكِعٌ في تَطَوُّع، فَنَزَعَ خاتَمَهُ فَأعطاهُ السّائِلَ، فَأتى رَسولَ اللّهِ صلى الله عليه وآله فَأعلَمَهُ ذلِكَ، فَنَزَلَت عَلَى النَّبِيِّ صلى الله عليه وآله هذِهِ الآيَةُ: ﴿إِنَّمَا وَلِيُّكُمُ اللّه وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَوةَ وَيُؤْتُونَ الزَّكَوةَ وَهُمْ رَ كِعُونَ﴾ فَقَرَأها رَسولُ اللّه صلى الله عليه وآله ثُمَّ قالَ: مَن كُنتُ مَولاهُ فَعَلِيٌّ مَولاهُ، اللّهمَّ والِ مَن والاهُ، وعادِ مَن عاداهُ.

ك ـ الَّذي يَشري نَفسَهُ ابتِغاءَ مَرضاةِ اللّه

﴿وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّهِ وَاللَّهُ رَءُوفُ بِالْعِبَادِ﴾.

564. **Imām Zayn al-ʿĀbidīn said,** concering this holy verse: "It was revealed concerning ʿAlī (a.s.) when he slept on the bed of the Messenger of God." [1589]

He Who Gives His Wealth by Night and Day, Secretly and Openly

"Those who give their wealth by night and day, secretly and openly, they shall have their reward near their Lord, and they will have no fear, nor will they grieve."[1590]

565. **Al-Muʿjam al-Kabīr,** reporting from Ibn ʿAbbās that he said concering God's words "*Those who give their wealth by night and day, secretly and openly*": "These were revealed concerning ʿAlī ibn Abī Ṭālib who had four Dirhams, so he gave one by night, one by day, one secretly and one openly."[1591]

The Caller between the Inhabitants of Heaven and Hell

"The inhabitants of paradise will call out to the inmates of the Fire, 'We found what our Lord promised us to be true; did you find what your Lord promised you to be true?' 'Yes,' they will say. Then a caller will declare in their midst, 'May God's curse be on the wrongdoers!'"[1592]

566. **Al-Kāfī,** reporting from Aḥmad ibn ʿUmar al-Ḥallal, who said: "I asked Abū al-Ḥasan (a.s.) about God's words: "*Then a caller will declare in their midst, 'May God's curse be on the wrongdoers*"!' He (a.s.) said: The caller is the Commander of the Faithful (a.s.)."[1593]

Loyalty to Him is the Perfection of Religion

"Today the disbelievers have despaired of your religion. So do not fear them, but fear Me. Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion."[1594]

"O Messenger! Communicate that which has been sent down to you from your Lord, and if you do not, you will not have communicated His message, and God shall protect you from the people. Indeed God does not guide the disbelieving lot."[1595]

567. **Tārīkh Dimashq,** reporting from Abū Saʿīd al-Khudarī who said: "This verse: "*O Messenger! Communicate that which has been sent down to you from your Lord*" was revealed on the Messenger of God on the day of Ghadīr Khumm concering ʿAlī ibn Abī Ṭālib." [1596]

564. **الإمام زين العابدين**عليه السلام ـ فِي الآيَةِ الكَريمَةِ ـ: نَزَلَت في عَلِيٍّ عليه السلام حينَ باتَ عَلى فِراشِ رَسولِ اللّه صلى الله عليه وآله.

ل ـ الَّذي يُنفِقُ مالَهُ بِاللَّيلِ وَالنَّهارِ سِرّاً وعَلانِيَةً

﴿الَّذِينَ يُنفِقُونَ أَمْوَ لَهُم بِالَّيْلِ وَالنَّهَارِ سِرًّا وَعَلاَنِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ﴾.

565. **المعجم الكبير عن ابن عبّاس** في قَولِ اللّه عَزَّ وجَلَّ: ﴿الَّذِينَ يُنفِقُونَ أَمْوَ لَهُم بِالَّيْلِ وَالنَّهَارِ سِرًّا وَعَلاَنِيَةً﴾ ـ: نَزَلَت في عَلِيِّ بنِ أبي طالِبٍ، كانَت عِندَهُ أربَعَةُ دَراهِمَ، فَأَنفَقَ بِاللَّيلِ واحِداً، وبِالنَّهارِ واحِداً، وفِي السِّرِّ واحِداً، وفِي العَلانِيَةِ واحِداً.

م ـ المُؤَذِّنُ بَينَ أصحابِ الجَنَّةِ وَالنّارِ

﴿وَنَادَى أَصْحَـبُ الْجَنَّةِ أَصْحَـبَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا قَالُواْ نَعَمْ فَأَذَّنَ مُؤَذِّنٌم بَيْنَهُمْ أَن لَّعْنَةُ اللّه عَلَى الظَّـلِمِينَ﴾.

566. **الكافي عن أحمد بن عمر الحلّال**: سَأَلتُ أبَا الحَسَنِ عليه السلام عَن قَولِهِ تَعالى: ﴿فَأَذَّنَ مُؤَذِّنٌم بَيْنَهُمْ أَن لَّعْنَةُ اللّه عَلَى الظَّـلِمِينَ﴾؟ قالَ عليه السلام: المُؤَذِّنُ أميرُالمُؤمِنينَ عليه السلام.

ن ـ وِلايَتُهُ كَمالُ الدّينِ

﴿الْيَوْمَ يَـئِسَ الَّذِينَ كَفَرُواْ مِن دِينِكُمْ فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ الإِسْلَـمَ دِينًا﴾.

﴿يَـأَيُّهَا الرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللّه لاَ يَهْدِى الْقَوْمَ الْكَـفِرِينَ﴾.

567. **تاريخ دمشق عن أبي سعيد الخدري**: نَزَلَت هذِهِ الآيَةُ: ﴿يَـأَيُّهَا الرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ﴾ عَلى رَسولِ اللّه صلى الله عليه وآله يَومَ غَديرِ خُمٍّ في عَلِيِّ بنِ أبي طالِب.

The Position of the Imām from the Prophetic tradition

What will come down in this chapter is magnificent words, towering heights and unparalleled praise, uttered by the Messenger of God (ṣ.a.w.) in respect of ʿAlī (a.s.). At the outset we see that it is necessary to mention a few points about the dimensions of the personality of Imām ʿAlī (a.s.) and the position that this great Imām enjoys in the view of the Prophet (ṣ.a.w.)

1. The Multiplicity of the Traditions in Connection with Him

The brilliant words of the Messenger of God (ṣ.a.w.) comprise the greater part of what we mentioned in the chapters of this book concerning the charachteristic traits of Imām ʿAlī (a.s.) and the diverse dimensions of his great personality. In this light, the Prophetic reports have spread all over the pages of the book.

What we register here are, in brief, a number of striking points and radiating manifestations from the sayings of the noble Prophet.

2. ʿAlī is the Hidden Mystery

There are many unknown dimensions to the personality of the Commander of the Faithful. People have acknowledged throughout history their incapacity to ascend to the reality of that personality which is unparalleled in the history of Islam. However, this reality has manifested itself in its most perfect form in the Prophetic traditions.

The Messenger of God (ṣ.a.w.) said: "Had it not been for the extremists of my community saying concerning you what the Christians had said concerning Jesus, I would have said concerning you words such that you pass not by a council of people but that they take dust from under your feet, seeking thereby cure. "[1597]

Yes, indeed the Community does not tolerate the reality of your personality, nor does it bear the appearance of your excellences and merits as they are. Ears do not have the ability to listen to them, nor do souls have the receptivity to immerse in it and quench their thirst from its pureness.

Despite all that, the most beautiful and most sublime forms, the most expressive and eloquent attributes about the personality of the Commander of the Faithful, are those that which we have come down in the sayings of the Prophet (ṣ.a.w.).

The question however is:

Do all the volumes of the Prophetic traditions express all that which is associated with the Imām, or is that most of these realities have remained hostage to the chests out of fear of harm and ill consequences, so they were buried with their bearers and dispersed with their companions?

In this introduction we do not want to remove the curtain from this scene of history which is very distressing and agonising; however, we assert that what remains is a drop in the ocean and that which has reached us is purely examples of facts that have remained buried in the annals of history and sunken in its interior.

By God, those people could not withstand the rays of the sun; they were not pleased with this little and could not bear it, so they hastened to issue their judgments on it describing it as fabricated because of stubbornness, deviation from truth and enmity towards the virtue.

In places where the virtues, due to their strength and shining radiance, were not receptive to denial, they set out to suprasensory distortion[1598] and appealed to illogical justifications and ineffective efforts, in order that they may conceal radiation of the lights of truth

and limit their extension.

We record with regret: Many a book and work that has been disregarded or lost due to this cultural onslaught!

3. The Prophet's Words Are a Window to Knowledge of ʿAlī

ʿAlī is the secret of the hidden existence. Is there any way to grasp this secret and open its locks other than deriving from the most knowledgeable personality in existence? Indeed the Messenger of God (ṣ.a.w.) best knows the secret, even as he is the teacher and the trainer of the Imām (a.s.). Verily the Imām (a.s.) is his pupil, companion in his mission and his friend.

Indeed the Messenger of God (ṣ.a.w.) had taken ʿAlī to live under his wings when he was little. He then murmured the call of revelation within his entire soul, and so the depths of ʿAlī's existence began to exude the fragrance of the perfume of divine teachings.

You may contemplate on the following ʿAlawīd description of the relationship between them:

"He placed me under his protection when I was only a child. He used to press me against his chest and lay me beside him in his bed, bring his body close to mine and make me smell his scent. He used to chew something and then feed it to me. He found no lie in my speaking, nor weakness in any act. From the time of his weaning, God joined a mighty angel to him to take him along the path of high character and good behaviour by day and night, while I used to follow him like a young camel following in the footprints of its mother. Every day he would show me part of his high noble traits and commanded me to follow it. Every year he would go to the cave of Hirā' for seclusion, where I would see him to the exclusion of others. In those days Islām did not bring together in any house except the Messenger of God (ṣ.a.w.) and Khadīja, and I was the third of them. I used to see the light of Revelation and the Message and smell the scent of Prophethood.

When the revelation descended on the Prophet of God (ṣ.a.w.), I heard the groan of Satan. I said, 'O Messenger of God, what is this groaning?' He replied, 'This is Satan, who has lost all hope of being

worshipped. O ʿAlī, you see what I see and hear what I hear, except that you are not a Prophet, but you are indeed a vizier and you are surely on [the path of] good."

Indeed the Messenger of God (ṣ.a.w.) has been connected with the source of revelation and the spring of inspiration, so whatever he says is a reflection of divine manifestation, the reality of revelation, and the crystallization of the word of God. Hence, whenever the Prophet speaks about ʿAlī, it is as if God were speaking about him. He unveils the curtains and removes the veils from the towering personality of the Leader of Humanity.

If we view the scene from another angle, ʿAlī is the equal of the Messenger of God (ṣ.a.w.).

In light of the brilliant divine words: "*our souls and your souls*", ʿAlī (a.s.) is identical with the Messenger of God (ṣ.a.w.). He possesses all that which Prophet possesses by way of exoteric and esoteric stations except Prophethood. When the Messenger of God (ṣ.a.w.) speaks about the Commander of the believers and reveals his excellences and merits, he is in reality pointing to his existential extension before others and introducing him for political and social purposes.

4. Classifying the Word of the Prophet in respect of ʿAlī

Before we proceed to classify the words of the greatest Prophet (ṣ.a.w.) concering Imām ʿAlī ibn Abī Ṭālib, we should acknowledge that a minute summary and a comprehensive categorisation of the Prophet's words concerning ʿAlī is an immense and strenuous task that is beyond the scope of this study.

Let us here sum up the key points as follows:

ʿAlī in Respect of Creation

A part of the speech of the Messenger of God (ṣ.a.w.) concerning Imām ʿAlī is related to the essence of his existence and the manner of his creation. From the perspective of the Prophet, ʿAlī and the Messenger of God (ṣ.a.w.) are ray of a single light. Both of them are a manifestation of the light of God; hence, the flesh of ʿAlī is the flesh of the Prophet, his blood his blood, his soul his soul, ect. Both of

them come from a single tree, whereas the rest of people come from diverse trees and different clays.

There are many more such traditions in the sources of both schools of law!

ʿAlī (a.s.) in Respect of His Family

ʿAlī was the paternal cousin of the Prophet (ṣ.a.w.), his son-in-law, and the father of his two sweet basils [i.e. Ḥasan and al-Ḥusain]. He is one of the "companions of the cloak" and "the five pure ones", concering whom the Verse of Purification was revealed to grant them the most superior and sublime excellence.

In addition, the Prophet considered the perpetuity of his posterity to be from the pure loins of ʿAlī. He (ṣ.a.w.) says: "Indeed God appointed the descendents of every prophet from his loins, but He appointed my descendants from the loins of ʿAlī ibn Abī Ṭālib."

Through the eternity of the Prophet's descendents in 'Alī' children, the Messenger of God (ṣ.a.w.) registered for the Imām, father of the two sweet basils Ḥasan and Ḥusain, the most elevated speciality and the most sublime virtue.

ʿAlī (a.s.) and His Knowledge

ʿAlī is considered, according to the Messenger of God (ṣ.a.w.), the most knowledgeable and the most far-sighted of the Community. The Prophet introduced ʿAlī as the treasurer of his knowledge and its trustee, his inheritor, the preserver of his secrets and the source of the entirety of his knowledge. According to the Prophet (ṣ. a. w) ʿAlī is a man that has acquired nine-tenth of the entire human knowledge, and that the path to the horizon of Prophetic knowledge and the sphere of Muhammadan sciences must pass through ʿAlī. He has knowledge of all that is in the heavenly books and their rulings and teachings even as he has knowledge of the Qurʿān, its teachings and rulings.

ʿAlī is the most knowledgeable of the realities of the Qur'ān. None on the face of the earth, over the ages, save 'Alī has ever said: 'Ask me before you lose me'.

Ibn ʿĀbbās became angry when somebody compared his knowledge

to ʿAlī's, saying: My knowledge in relation to ʿAlī's, is as knowledge of all the companions of Muḥammad in comparison to ʿAlī's, is like a drop in seven oceans.

ʿAlī (a.s.) in Respect of Doctrine

He who has grown up under the protection of the Prophet (ṣ.a.w.), whose moments of life have mixed and intertwined with the moments of the life of the Prophet, and who heard the call of the Divine revelation, is most appropriate to occupy such a grand position with the Messenger of God (ṣ.a.w.).

ʿAlī was the first among men to declare his belief in the Messenger of God (ṣ.a.w.). The Prophet himself says in this connection: "Indeed you hear what I hear and see what I see." He (ṣ.a.w.) bears witness to his steadfastness, steadiness of his faith, and firmness: "Faith is mingled with your flesh and your blood as it had been mingled with my flesh and blood."

ʿAlī (a.s.) in Respect of Characters

Among the things that the Prophet (ṣ.a.w.) declared about the philosophy of his mission and the aim of his message is the perfecting of high moral standards. On this basis, the Messenger of God (ṣ.a.w.) strived to make clear a new project and nurture a different person and to create from the believers through his principles and practical examples for the humanistic approach and elevated exemplars of noble characters.

He considers him the best in character, the peak of forbearance, patience, justness, humility, asceticism and many more such noble characteristics. Despite all that, the Imām was resolute in implementing the law of truth and unyielding in his execution of justice and fairness such that it is said concerning him: 'Indeed he is the word of justice and the real embodiment of justice and fairness.'

ʿAlī (a.s.) in the Sphere of Practice

Most of people are pretenders, who speak of truth and raise its slogan, but when the time of practice comes, accompanied by effort,

sacrifice and perseverance, become few and the escapers become many. ʿAlī, however, in the sphere of work is also unrivalled, that is because of his association with truth, his steadiness alongside the Qurʿān.

He was the first to establish prayer with the Messenger of God (ṣ.a.w.). He was the bravest of the fighters at the battlefields. He never fled from an enemy. He carried the badge of honour "There is no sword like Dhu al-Faqār and there is no youth like ʿAlī". The Prophet deemed his strike on the Day of the Trench better than the deeds of the Community and the worship of men and Jinn until the Day of Judgment.

ʿAlī (a.s.) in Respect of Political Position

Through pondering on what has been recorded from the Prophet concering ʿAlī and shedding light on the traditions issued concerning his excellences and charismatic gifts no doubt remains that the Messenger of God (ṣ.a.w.) has attempted to make known the elevated position for the leadership of the future and define the path to it the future.

In this light, the Messenger of God (ṣ.a.w.) carved out, for the Community and the Message, the leadership and policy of the future.

Hence, he (ṣ.a.w.) recorded for Imām ʿAlī the position of father in his relation to the Community. He says: "The right of ʿAlī ibn Abī Ṭālib against this Community is like the right of the father against his child."

He would often say in connection with him: "ʿAlī is the master of the Arabs", "Master of the Muslims" and "Master of the World and the Hereafter" and many more such expressions.

Similarly he would describe him as "Proof of God", "Bearer of the Secret", "The Minister", "The Executor" and "The Vicegerent". As well, "ʿAlī's paty is God's party; "ʿAlī is of me and I am of him"; "ʿAlī is from me and I am from him" and

"His flesh is my flesh and his blood is my blood";

"ʿAlī is with the truth and the truth is with ʿAlī"; "ʿAlī is with the Qur'ān and the Qur'ān is with him." Such expressions indicate that

obedience to ʿAlī is obedience to God and the Messenger and a sort of pursuance of the truth and the Qurʿān. "ʿAlī is the Ark of deliverance." "The example of ʿAlī in this Community is like the example of the Kaʿba". "O ʿAlī! The example of you in my Community is like the example of the Ark of Noah: whoever boards it is delivered and whoever lags behind it is drowned.

The wide-scale Prophetic traditions affirm the necessity of love for ʿAlī, and that love for ʿAlī is love of God and love of the Messenger of God (ṣ.a.w.). As well, love of Commander of the Faithful is as a duty obligatory and an act of worship. Love of ʿAlī is part of religion.

"None loves him but the true believer; none hates him but the hypocrite. Love for him is [a sign of] faith and hatred for him is [a sign of] disbelief."

As well, he said: "Whoever loves ʿAlī has indeed been guided."

On the other hand, hatred for ʿAlī has been connected with disbelief. The Prophet deemed his haters to be the hypocrites of the Community and his enemies and opponents to be enemies of God and His Messenger.

The great effort of Messenger of God (ṣ.a.w.) reached its utmost limit in the event of Ghadīr Khumm when he raised ʿAlī, in the presence of thousands of witnesses, as a future leader.

Indeed all the titles and attributes chosen by the Messenger of God (ṣ.a.w.) in connection with ʿAlī are purposeful and expressive. For example, he says: ʿAlī is "the firm rope of God", "the pillar of religion", "the Master of the true believers", "the standard of guidance", "the city of guidance", "the greater attester, "the mightier criterion" and "the master of every believer after me".

As for such expressions as: "Prosperous is he who follows you", "Whoever deviates from you has mistaken the path", "There is no way for the believers to know me more appropriate than [through] you" "Were it not for you, no true believer would have known me", these words affirm that the Messenger of God (ṣ.a.w.) would reflect on the guidance of the community and its pursuance of the path of truth.

The Messenger of God (ṣ.a.w.) has not disregarded, even for a moment, the clear statement of such realities and teachings.

ʿAlī (a.s.) in Respect of Spiritual Station

ʿAlī looks at what is beyond this world as he looks at what is in this world. The realities of the world of Dominion are clear to him as daylight. He used to say: "If the veil were to be opened, I would not gain more certitude."

Reflection on all the sublime dimensions of this personality unveils the superior nature of its spiritual centre and the elevated position the Imām enjoys in respect of spirituality. Such Proptectic expressions as: "'Alī is the best of creatures" and "'Alī is the best of those I leave behind" denote that ʿAlī is the best after the Messenger of God (ṣ.a.w.), having no parallel or equal to his perfect personality.

ʿAlī is the husband of Fātima al-Zahrā. But for ʿAlī, no one would have been equal to her. The verse of Purification[1599] testifies to ʿAlī's purification and prosperity. However, it was ʿAlī's journey to God through which he attained His good pleasure and on which the noble writers and archangels prided themselves. He reached the highest goal of humanity and the greatest share of perfection, such that mention of him or looking at him was considered to be an act of worship.

His Position in the Hereafter

When the Messenger of God (ṣ.a.w.) was sent forth to guide the Community and the entire humanity, the first hand to aid his noble hands was that of ʿAlī. Hence, the first hand to shake the Prophet's hand on the Day of Judgement will be that of ʿAlī.

It is the palm of ʿAlī that will bear the "Standard of Praise", the banner of the Messenger of God (ṣ.a.w.) on the plains of [the Day of] Judgement.

ʿAlī is the first to join the Prophet at the "Pond of Kawthar".

In the Hereafter the name of ʿAlī will be illuminated with such epithets as "the master of the martyrs", "the father of the martyrs", "Nobody will pass the Pathway (al-Ṣirāt) except for whom ʿAlī has

written the authorization", no wonder! he is "the divider of Paradise and Hell".

ʿAlī in the Hereafter, will be the Prophet's companion and associate.

ʿAlī Being Oppressed

Why all this concentration on the personality of ʿAlī? Why all this exaltation and veneration? ʿAlī is great and his status is mightier than that a bird should climb to his peak. Thus it is necessary for this personality to be made known. However, the question is: Why all this emphasis on the necessity of love for ʿAlī? Why all this warning against opposition to him?

It is as if the Messenger of God (ṣ.a.w.) anticipated all that through the mirror of time, seeing diverse sorts of oppression, hatred and malice, seeing ʿAlī's loneliness and complaint. Yes, it is as if the Messenger of God were looking at all that, when he addressed the Commander of the Faithful with his words: "Indeed the Community will betray you after me."

As well, ʿAlī, is reported to have said: "The Prophet (ṣ.a.w.) embraced me, and then he began to weep. I said: What makes you weep? He said: The malice of people, which they will not reveal to you except after me."

Moreover, the Messenger of God (ṣ.a.w.) chose ʿAlī as his brother from among all of his companions. A heavenly command came to him to the effect that all the doors leading to the Mosque be blocked up except the door of ʿAlī. He would frequently declare that whoever hurts ʿAlī has thereby hurt him and whoever reviles ʿAlī has indeed reviled God and His Messenger. He once addressed him saying:

"May my father be your ransom, the lonely martyr."

As well, he said: You shall be killed, and this [pointing at ʿAlī's beard] will be dyed from that [pointing at top of his head denoting the blood pouring out of it]."

In light of this, let us put forth a part of the words of the Prophet (ṣ.a.w.) concering ʿAlī (a.s.):

Chapter Two

ʿAlī (a.s.) from the perspective of the Prophet (ṣ.a.w.)

Creation

568. **The Prophet (ṣ.a.w.) said:** "I and ʿAlī were created from one light."[1600]

569. **The Prophet (ṣ.a.w.) said:** "O ʿAlī, you were created from the (same) tree I was created from. I am its roots; you are its stem; Ḥusain and Ḥasan are its branches, and our lovers are its leaves; whoever clings on to any part of it, God, the Great and Almighty, will admit him into paradise."[1601]

570. **The Prophet (ṣ.a.w.) said:** "This is ʿAlī ibn Abī Ṭālib: his flesh is my flesh and his blood is my blood. He is in relation to me as Aaron was in relation to Moses except that there is no prophet after me."[1602]

Family

571. **Imām ʿAlī (a.s.) said:** I proposed to the Messenger of God (ṣ.a.w.) for Fāṭima (a.s.), so he married me. I said: "O Messenger of God, am I more beloved to you or is she? He said: She is more beloved to me than you, however, you are dearer to me than her."[1603]

572. **Al-Muʿjam al-Kabīr,** reporting from Ḥudhayfa, who said: "One day we saw delight in the face of the Messenger of God (ṣ.a.w.), so we said: 'O Messenger of God, we have seen in your face signs of delight.' He said: 'Why should I not be happy when Gabriel (a.s.) has come to me with glad tidings that Ḥasan and Ḥusain are the masters of the

الفصل الثاني

عَلِيٌّ عليه السلام عَن لِسانِ أصحابِ النَّبِيِّ صلى الله عليه وآله

أ ـ الخِلقَةُ

568. **رسول الله** صلى الله عليه وآله: خُلِقتُ أنَا وعَلِيٌّ مِن نورٍ واحِدٍ.

569. **عنه** صلى الله عليه وآله: خُلِقتَ يا عَلِيُّ مِن شَجَرَة خُلِقتُ مِنها، أنَا أصلُها، وأنتَ فَرعُها، وَالحُسَينُ وَالحَسَنُ أغصانُها، ومُحِبّونا وَرَقُها، فَمَن تَعَلَّقَ بِشَيء مِنها أدخَلَهُ اللّهُ عَزَّ وجَلَّ الجَنَّةَ.

570. **عنه** صلى الله عليه وآله: هذا عَلِيُّ بنُ أبي طالِبٍ، لَحمُهُ لَحمي، ودَمُهُ دَمي، هُوَ مِنّي بِمَنزِلَةِ هارونَ مِن موسى، إلّا أنَّهُ لا نَبِيَّ بَعدي.

ب ـ الأُسرَةُ

571. **الإمام عليّ** عليه السلام: خَطَبتُ إلى رَسولِ اللّهِ صلى الله عليه وآله فاطِمَةَ عليها السلام، فَزَوَّجَني، فَقُلتُ: يا رَسولَ اللّهِ، أنَا أحَبُّ إلَيكَ أم هِيَ؟ قالَ: هِيَ أحَبُّ إلَيَّ مِنكَ، وأنتَ أعَزُّ عَلَيَّ مِنها.

572. **المعجم الكبير عن حذيفة**: رَأَينا في وَجهِ رَسولِ اللّهِ صلى الله عليه وآله السُّرورَ يَوماً مِنَ الأيّامِ، فَقُلنا: يا رَسولَ اللّهِ، لَقَد رَأَينا في وَجهِكَ تَباشيرَ السُّرورِ، قالَ: وكَيفَ لا أُسَرُّ وقَد أتاني جَبرَئيلُ عليه السلام

youth of Paradise and their father is better than them.' "[1604]

573. **The Prophet (ṣ.a.w.) said:** "O ʿAlī, God, the Great and Almighty has not sent forth a prophet except that he appointed his offspring to be from his loins. He has appointed my offspring from your loins. If it weren't for you, I would not have had any offspring."[1605]

His Status in Relation to the Prophet (ṣ.a.w.)

574. **The Prophet (ṣ.a.w.) said:** "'Alī is in relation to me as I am in relation to my Lord."[1606]

575. **The Prophet (ṣ.a.w.) said:** "'Alī is in relation to me as my head is in relation to my body."[1607]

576. **The Prophet (ṣ.a.w.) said to ʿAlī (a.s.):** "You are of me and I am of you."[1608]

577. **The Prophet (ṣ.a.w.) said:** "O ʿAlī, I love for you what I love for myself and I detest for you what I detest for myself."[1609]

578. **The Prophet (ṣ.a.w.) said:** "'Alī is in relation to me like myself; obedience to him is obedience to me and disobedience to him is disobedience to me."[1610]

579. **The Prophet (ṣ.a.w.) said:** "'Alī ibn Abī Ṭālib is the special friend of household and the beloved to my heart." [1611]

580. **The Prophet (ṣ.a.w.) said to ʿAlī (a.s.):** "You are my brother and my minister[1612]; you pay my debts, fulfil my promises and meet my obligations."[1613]

581. **Al-Mustadrak ʿAlā al-Ṣaḥīḥayn,** reporting from Ibn ʿAbbās, who said: "the Prophet (ṣ.a.w.) said [to his cousins]: 'Which one of you will befriend me in this world and the hereafter?' He asked each one of them: 'Will you befriend me in this world and the hereafter?' They said: 'No.' He had passed most of them when ʿAlī said: 'I befriend you in this world and the hereafter.' He said: 'You are my friend in this world and the hereafter.' "[1614]

His Political and Social Status

582. **The Prophet (ṣ.a.w.) said:** "' I and 'Alī are the fathers of this Community."[1615]

فَبَشَّرَني أنَّ حَسَناً وحُسَيناً سَيِّدا شَبابِ أهلِ الجَنَّةِ، وأبوهُما أفضَلُ مِنهُما.

573. **رسول الله**ﷺ: يا عَلِيُّ، ما بَعَثَ اللّهُ عَزَّ وجَلَّ نَبِيّاً إلّا وجَعَلَ ذُرِّيَّتَهُ من صُلبِهِ، وجَعَلَ ذُرِّيَّتي مِن صُلبِكَ، ولَولاكَ ما كانَت لي ذُرِّيَّةٌ.

ج ـ المَنزِلَةُ عِندَ النَّبِيِّ ﷺ

574. **رسول الله**ﷺ: عَلِيٌّ مِنّي بِمَنزِلَتي مِن رَبّي.

575. **عنه** ﷺ: عَلِيٌّ مِنّي بِمَنزِلَةِ رَأسي مِن بَدَني.

576. **عنه** ﷺ ـ لِعَلِيٍّ عليه السلام ـ : أنتَ مِنّي وأنَا مِنكَ.

577. **عنه** ﷺ: يا عَلِيُّ، أُحِبُّ لَكَ ما أُحِبُّ لِنَفسي، وأكرَهُ لَكَ ما أكرَهُ لِنَفسي.

578. **عنه**ﷺ: عَلِيٌّ مِنّي كَنَفسي، طاعَتُهُ طاعَتي، ومَعصِيَتُهُ مَعصِيَتي.

579. **عنه**ﷺ: إنَّ عَلِيَّ بنَ أبي طالِبٍ خاصَّةُ أهلي، وحَبيبي إلى قَلبي.

580. **عنه**ﷺ ـ لِعَلِيٍّ عليه السلام ـ : أنتَ أخي، ووَزيري، تَقضي دَيني، وتُنجِزُ مَوعِدي، وتُبرِئُ ذِمَّتي.

581. **المستدرك على الصحيحين عن ابن عبّاس**: إنَّ النَّبِيَّ ﷺ قالَ [لِبَني عَمِّهِ]: أيُّكُم يَتَوَلّاني فِي الدُّنيا وَالآخِرَةِ؟ فَقالَ لِكُلِّ رَجُل مِنهُم: أ تَتَوَلّاني فِي الدُّنيا وَالآخِرَةِ؟ فَقالَ: لا، حَتّى مَرَّ عَلى أكثَرِهِم، فَقالَ عَلِيٌّ: أنَا أتَوَلّاكَ فِي الدُّنيا وَالآخِرَةِ. فَقالَ: أنتَ وَلِيّي فِي الدُّنيا وَالآخِرَةِ.

د ـ المَكانَةُ السِّياسِيَّةُ وَالاِجتِماعِيَّةُ

582. **رسول الله**ﷺ: أنا وعَلِيٌّ أبَوا هذِهِ الأُمَّةِ.

583. **The Prophet (ṣ.a.w.) said:** "The right of ʿAlī ibn Abī Ṭālib against this Community is like the right of the father against his child."[1616]

584. **The Prophet (ṣ.a.w.) said:** "Three things were revealed to me concering ʿAlī: he is the master of the Muslims, the imam of the God-wary and the leader of the bright - foreheaded [in Paradise]."[1617]

585. **Tārīkh Baghdād,** reporting from Ibn ʿAbbās, who said: "The Prophet (ṣ.a.w.) looked at ʿAlī and said: 'You are a master in this world and a master in the hereafter.' "[1618]

586. **The Prophet (ṣ.a.w.) said:** "O ʿAlī, you and my two sons[1619] are the best of God's creatures."[1620]

587. **Tārīkh Dimashq,** reporting from Anas, who said: I was sitting with the Prophet (ṣ.a.w.) when ʿAlī ibn Abī Ṭālib (a.s.) came, so the Prophet (ṣ.a.w.) said: "O Anas, I and this are the proof of God against His creation."[1621]

588. **The Prophet (ṣ.a.w.) said,** concering ʿAlī (a.s.): "I have taught him my knowledge and deposited to in him my secret, and he is my trustee over my Community."[1622]

589. **The Prophet (ṣ.a.w.) said to ʿAlī (a.s.):** "You are my inheritor and executor, you will pay my debts, fulfil my promises and fight in accordance with my precedent (sunnah)."[1623]

590. **The Prophet (ṣ.a.w.) said:** "O ʿAlī, you are the imam and the vicegerent after me."[1624]

591. **The Prophet (ṣ.a.w.) said:** "As for you, O ʿAlī, you are my choice and my trustee."[1625]

592. **The Prophet (ṣ.a.w.) said:** "The best [person] I leave behind and the best of my companions is ʿAlī."[1626]

593. **The Prophet (ṣ.a.w.) said:** "The party of ʿAlī is the party of God and the party of his enemies is the party of Satan."[1627]

594. **The Prophet (ṣ.a.w.) said to ʿAlī (a.s.):** "Whoever obeys me has indeed obeyed God and whoever disobeys me has indeed disobeyed God. Whoever obeys you has indeed obeyed me and whoever disobeys you has indeed disobeyed me."[1628]

583. **عنه**ﷺ: حَقُّ عَلِيِّ بنِ أبي طالِبٍ عَلى هذِهِ الأُمَّةِ كَحَقِّ الوالِدِ عَلى وَلَدِهِ.

584. **عنه**ﷺ: أُوحِيَ إلَيَّ في عَلِيٍّ ثَلاثٌ: أنَّهُ سَيِّدُ المُسلِمينَ، وإمامُ المُتَّقينَ، وقائِدُ الغُرِّ المُحَجَّلينَ.

585. **تاريخ بغداد عن ابن عبّاس:** نَظَرَ النَّبِيُّﷺ إلى عَلِيٍّ فَقالَ: أنتَ سَيِّدٌ فِي الدُّنيا، سَيِّدٌ فِي الآخِرَةِ.

586. **رسول الله**ﷺ: أنتَ يا عَلِيُّ ووَلَدايَ خِيَرَةُ اللّهِ مِن خَلقِهِ.

587. **تاريخ دمشق عن أنس:** كُنتُ جالِساً مَعَ النَّبِيِّﷺ، إذ أقبَلَ عَلِيُّ بنُ أبي طالِب(رضي اللّه عنه)، فَقالَ النَّبِيُّﷺ: يا أنَسُ، أنَا وهذا حُجَّةُ اللّهِ عَلى خَلقِهِ.

588. **رسول الله**ﷺ ـ في عَلِيٍّ ـ: قَد عَلَّمتُهُ عِلمي، وَاستَودَعتُهُ سِرّي، وهُوَ أميني عَلى أُمَّتي.

589. **عنه**ﷺ ـ لِعَلِيٍّ ـ : أنتَ وارِثي، ووَصِيّي، تَقضي دَيني، وتُنجِزُ عِداتي، وتَقتُلُ عَلى سُنَّتي.

590. **عنه**ﷺ: يا عَلِيُّ، أنتَ الإمامُ وَالخَليفَةُ مِن بَعدي.

591. **عنه**ﷺ: أمّا أنتَ يا عَلِيُّ فَصَفِيّي وأميني.

592. **عنه**ﷺ: خَيرُ مَن أخلُفُ بَعدي، وخَيرُ أصحابي عَلِيٌّ.

593. **عنه**ﷺ: حِزبُ عَلِيٍّ حِزبُ اللّهِ، وحِزبُ أعدائِهِ حِزبُ الشَّيطانِ.

594. **عنه**ﷺ ـ لِعَلِيٍّ ـ : مَن أطاعَني فَقَد أطاعَ اللّهَ، ومَن عَصاني فَقَد عَصَى اللّهَ، ومَن أطاعَكَ فَقَد أطاعَني، ومَن عَصاكَ فَقَد عَصاني.

595. **The Prophet (ṣ.a.w.) said:** "The example of ʿAlī in this Community is like the example of the Kaʿba."[1629]

596. **The Prophet (ṣ.a.w.) said:** "O ʿAlī, the example of you in my Community is like the example of the Ark of Noah, whoever boards it will be saved, and whoever lags behind it will be drowned."[1630]

597. **The Prophet (ṣ.a.w.) said,** in describing ʿAlī (a.s.): "He is the leader of the true believers."[1631]

598. **The Prophet (ṣ.a.w.) said:** "ʿAlī is the sign of Truth and the standard of guidance."[1632]

599. **The Prophet (ṣ.a.w.) said,** concering ʿAlī (a.s.): "He is the straight path. He is the one concerning whose wilāyah (loyalty to him) God will question (the creatures) on the Day of Judgment."[1633]

600. **The Prophet (ṣ.a.w.) said:** "ʿAlī (a.s.) is a city of guidance; whoever enters it will be saved and whoever lags behind it will perish."[1634]

601. **Al-Muʿjam al-Kabīr,** reporting from Abū Dharr and Salmān, who said: "The Messenger of God (ṣ.a.w.) took the hand of ʿAlī (a.s.) and said: This is the greatest attester and this is the Distinguisher of this Community: he distinguishes truth from falsehood."[1635]

602. **The Prophet (ṣ.a.w.) said:** "O ʿAlī, were it not for you, the true believers would not have been known after me."[1636]

603. **The Prophet (ṣ.a.w.) said:** "O ʿAlī, indeed you will be the tested and the tested by. You are indeed the guide for those who follow you; whoever opposes your path has gone astray until the Day of Judgment."[1637]

604. **The Prophet (ṣ.a.w.) said:** "I am the city of Paradise and ʿAlī is its gateway; whoever desires Paradise, let him come to it through its gateway."[1638]

605. **The Prophet (ṣ.a.w.) said:** "O God! I say as my brother Moses said: O God! Appoint for me a minister from my family, ʿAlī, my brother, strengthen my back through him, make him my associate in my affair, so that we may glorify You greatly and remember You greatly. Indeed You see us best."[1639]

595. **عنه** ﷺ: مَثَلُ عَلِيٍّ في هذِهِ الأُمَّةِ كَمَثَلِ الكَعبَةِ.

596. **عنه** ﷺ: يا عَلِيُّ، مَثَلُكَ في أُمَّتي كَمَثَلِ سَفينَةِ نوحٍ، مَن رَكِبَها نَجا ومَن تَخَلَّفَ عَنها غَرِقَ.

597. **عنه** ﷺ ـ في وَصفِ عَلِيٍّ عليه السلام ـ: هُوَ يَعسوبُ المُؤمِنينَ.

598. **عنه** ﷺ: عَلِيٌّ آيَةُ الحَقِّ، ورايَةُ الهُدى.

599. **عنه** ﷺ ـ في عَلِيٍّ عليه السلام ـ: إنَّهُ الصِّراطُ المُستَقيمُ، وإنَّهُ الَّذي يَسأَلُ اللّهُ عَن وِلايَتِهِ يَومَ القِيامَةِ.

600. **عنه** ﷺ: إنَّ عَلِيّاً هُوَ مَدينَةُ هُدىً؛ فَمَن دَخَلَها نَجا، ومَن تَخَلَّفَ عَنها هَلَكَ.

601. **المعجم الكبير عن أبي ذرّ وسلمان:** أخَذَ رَسولُ اللّهِ ﷺ بِيَدِ عَلِيٍّ عليه السلام فَقالَ: ... هذَا الصِّدّيقُ الأَكبَرُ، وهذا فاروقُ هذِهِ الأُمَّةِ يَفرُقُ بَينَ الحَقِّ وَالباطِلِ.

602. **رسول الله** ﷺ: يا عَلِيُّ، لَولاكَ لَما عُرِفَ المؤمِنونَ بَعدي.

603. **عنه** ﷺ: يا عَلِيُّ، أما إنَّكَ المُبتَلى وَالمُبتَلى بِكَ، أما إنَّكَ الهادي مَنِ اتَّبَعَكَ، ومَن خالَفَ طَريقَتَكَ فَقَد ضَلَّ إلى يَومِ القِيامَةِ.

604. **عنه** ﷺ: أنَا مَدينَةُ الجَنَّةِ وعَلِيٌّ بابُها؛ فَمَن أرادَ الجَنَّةَ فَليَأتِها مِن بابِها.

605. **عنه** ﷺ: اللّهُمَّ أقولُ كَما قالَ أخي موسى: اللّهُمَّ اجعَل لي وَزيراً مِن أهلي، عَلِيّاً أخِي، اشدُد بِهِ أزري وأشرِكهُ في أمري، كَي نُسَبِّحَكَ كَثيراً ونَذكُرَكَ كَثيراً، إنَّكَ كُنتَ بِنا بَصيراً.

606. **Imām ʿAlī (a.s.) said:** "I heard the groan of Satan when the Revelation was revealed upon him (ṣ.a.w), so I said, 'O Messenger of God, what is this groaning?' He replied, 'This is Satan who has lost all hope of being worshipped. O ʿAlī, you see what I see and you hear what I hear; however, you are not a prophet, but you are a minister and you are surely on [the path of] good."[1640]

607. **Imām ʿAlī (a.s.) said:** "The Messenger of God (ṣ.a.w.) was well-pleased to take me as brother for himself and singled me out as a minister for him."[1641]

608. **The Prophet (ṣ.a.w.) said:** "O ʿAlī you are my executor."[1642]

609. **The Prophet (ṣ.a.w.) said to ʿAlī (a.s.):** "You are my inheritor and executor; you may pay my debts, fulfil my promises and fight in accordance with my precedent (sunnah)."[1643]

610. **The Prophet (ṣ.a.w.) said in describing ʿAlī (a.s.):** "He is my brother, my executor, my vicegerent over my Community in my life and after my death; whoever obeys him has obeyed me, whoever agrees with him has agreed with me, and whoever opposes him has opposed me."[1644]

611. **The Prophet (ṣ.a.w.) said:** "I am Muḥammad, the Messenger of God and the master of the Prophets, and ʿAlī, my cousin, is the master of the executors."[1645]

612. **The Prophet (ṣ.a.w.) said:** "O Ibn Masʿūd, ʿAlī ibn Abī Ṭālib is your imam after me and my vicegerent over you."[1646]

Spiritual Perfections

613. **The Prophet (ṣ.a.w.) said:** "Whoever desires to see Adam in his knowledge, Noah in his comprehension, Abraham in his forbearance, John, son of Zachariah, in his asceticism and Moses, son of ʿImrān, in his bravery, let him look at ʿAlī ibn Abī Ṭālib."[1647]

614. **Al-Yaqīn,** reporting from Jābir ibn ʿAbdillah al-Anṣārī, who said: "I heard the Messenger of God (ṣ.a.w.) with my two ears – or else let them be deaf- say: "'Alī is the best of people after me; whoever refuses has indeed disbelieved."[1648]

606. **الإمام عليّ**عليه السلام: ولَقَد سَمِعتُ رَنَّةَ الشَّيطانِ حينَ نَزَلَ الوَحيُ عَلَيهِ صلى الله عليه وآله فَقُلتُ: يا رَسولَ اللّهِ، ما هذِهِ الرَّنَّةُ؟ فَقالَ: هذَا الشَّيطانُ قَد أيِسَ مِن عِبادَتِهِ. إنَّكَ تَسمَعُ ما أسمَعُ، وتَرى ما أرى، إلّا أنَّكَ لَستَ بِنَبِيٍّ، ولكِنَّكَ لَوَزيرٌ، وإنَّكَ لَعَلى خَيرٍ.

607. **عنه**عليه السلام: إنَّ رَسولَ اللّهِ صلى الله عليه وآله رَضِيَني لِنَفسِهِ أخاً، وَاختَصَّني لَهُ وَزيراً.

608. **رسول الله**صلى الله عليه وآله: يا عَلِيُّ، أنتَ وَصِيّي.

609. **عنه**صلى الله عليه وآله لِعَلِيٍّ عليه السلام ـ: أنتَ وارِثي، ووَصِيّي، تَقضي دَيني، وتُنجِزُ عِداتي، وتُقتَلُ عَلى سُنَّتي.

610. **عنه**صلى الله عليه وآله ـ في وَصفِ عَلِيٍّ عليه السلام ـ: هُوَ أخي، ووَصِيّي، وخَليفَتي عَلى أُمَّتي في حَياتي وبَعدَ مَوتي، مَن أطاعَهُ أطاعَني، ومَن وافَقَهُ وَافَقَني، ومَن خالَفَهُ خالَفَني.

611. **عنه**صلى الله عليه وآله: أنَا مُحَمَّدٌ رَسولُ اللّهِ سَيِّدُ النَّبِيّينَ، وعَلِيٌّ ابنُ عَمّي سَيِّدُ الوَصِيّينَ.

612. **رسول الله**صلى الله عليه وآله: يَابنَ مَسعود، عَلِيُّ بنُ أبي طالِبٍ إمامُكُم بَعدي، وخَليفَتي عَلَيكُم.

هـ ـ الكَمالاتُ المَعنَوِيَّةُ

613. **رسول الله**صلى الله عليه وآله: مَن أرادَ أن يَنظُرَ إلى آدَمَ في عِلمِهِ، وإلى نوحٍ في فَهمِهِ، وإلى إبراهيمَ في حِلمِهِ، وإلى يَحيَى بنِ زَكَرِيّا في زُهدِهِ، وإلى موسَى بنِ عِمرانَ في بَطشِهِ، فَلينَظُر إلى عَلِيِّ بنِ أبي طالِبٍ.

614. **اليقين عن جابر بن عبد اللّه الأنصاري**: سَمِعتُهُ مِن رَسولِ اللّهِ صلى الله عليه وآله بِأُذُنَيَّ هاتَينِ يَقولُ ـ وإلّا فَصَمَّتا ـ: عَلِيٌّ بَعدي خَيرُ البَشَرِ، مَن أبى فَقَد كَفَرَ.

615. **Al-Muʿjam al-Kabīr,** reporting from Abū Rāfiʿ, who said: "The Messenger of God (ṣ.a.w.) sent forth ʿAlī on a mission; when he returned, the Messenger of God (ṣ.a.w.) said to him: God, His Messenger and Gabriel are well-pleased with you."[1649]

616. **The Prophet (ṣ.a.w.) said:** "Looking at ʿAlī ibn Abī Ṭālib is an act of worship, even as mention of him is an act of worship."[1650]

His Positions in the Hereafter

617. **The Prophet (ṣ.a.w.) said:** "There will be dissension after me; if this is the case, hold on to ʿAlī ibn Abī Ṭālib, for he is the first to see me and the first to shake hands with me on the Day of Judgment."[1651]

618. **The Prophet (ṣ.a.w.) said to ʿAlī (a.s.):** "You are the bearer of my standard in this world and the hereafter."[1652]

619. **The Prophet (ṣ.a.w.) said:** "'Alī ibn Abī Ṭālib will be tomorrow with me on the Day of Judgment at my pond; he will be the bearer of my standard and will be with me tomorrow, bearing the keys of the storehouses of my Lord's Paradise." [1653]

620. **The Prophet (ṣ.a.w.) said:** "'Alī will be at the pond on the Day of Judgment. Nobody will enter Paradise except him who will bring an authorization from ʿAlī ibn Abī Ṭālib."[1654]

621. **The Prophet (ṣ.a.w.) said:** "Nobody will pass the Pathway (al-Ṣirāṭ) except for whom ʿAlī has written the authorization."[1655]

622. **The Prophet (ṣ.a.w.) said to ʿAlī (a.s.):** "You will be the closest to me in station on the Day of Judgment; my house and your house in Paradise will be face to face as the houses of the two brothers."[1656]

623. **The Prophet (ṣ.a.w.) said:** "A caller will declare [on the Day of Judgement], Oʿ Alī! Admit him who loves you into Paradise and him who opposes you into the fire, for you are the divider of Paradise and you are the divider of the Fire."[1657]

615. **المعجم الكبير عن أبي رافع:** إنَّ رَسولَ اللّهِ ﷺ بَعَثَ عَلِيّاً مَبعَثاً، فَلَمّا قَدِمَ قالَ لَهُ رَسولِ اللّهِ ﷺ: اللّهُ ورَسولُهُ وجِبريلُ عليه السلام عَنكَ راضونَ.

616. **رسول الله ﷺ:** النَّظَرُ إلى عَلِيِّ بنِ أبي طالِبٍ عِبادَةٌ، وذِكرُهُ عِبادَةٌ.

و ـ المَقاماتُ الأُخرَوِيَّةُ

617. **رسول الله ﷺ:** سَتَكونُ مِن بَعدي فِتنَةٌ، فَإذا كانَ ذلِكَ فَالزَموا عَلِيَّ بنَ أبي طالِبٍ؛ فَإنَّهُ أوَّلُ مَن يَراني، وأوَّلُ مَن يُصافِحُني يَومَ القِيامَةِ.

618. **عنه ﷺ ـ لِعَلِيٍّ عليه السلام ـ :** أنتَ صاحِبُ لِواني فِي الدُّنيا وَالآخِرَةِ.

619. **عنه ﷺ:** عَلِيُّ بنُ أبي طالِبٍ مَعي غَداً فِي القِيامَةِ عَلى حَوضي، وصاحِبُ لِواني، ومَعي غَداً عَلى مَفاتيحِ خَزائِنِ جَنَّةِ رَبّي.

620. **عنه ﷺ:** عَلِيٌّ يَومَ القِيامَةِ عَلَى الحَوضِ، لا يَدخُلُ الجَنَّةَ إلّا مَن جاءَ بِجَواز مِن عَلِيِّ بنِ أبي طالِبٍ.

621. **عنه ﷺ:** لا يَجوزُ أحَدٌ الصِّراطَ إلّا مَن كَتَبَ لَهُ عَلِيٌّ الجَوازَ.

622. **عنه ﷺ ـ لِعَلِيٍّ عليه السلام ـ :** أنتَ أقرَبُ النّاسِ مِنّي مَوقِفاً يَومَ القِيامَةِ، ومَنزِلي ومَنزِلُكَ فِي الجَنَّةِ مُتَواجِهانِ كَمَنزِلِ الأَخَوَينِ.

623. **عنه ﷺ:** يُنادِي المُنادي [يَومَ القِيامَةِ]: يا عَلِيُّ، أدخِل مَن أحَبَّكَ الجَنَّةَ ومَن عاداكَ النّارَ، فَأنتَ قَسيمُ الجَنَّةِ وأنتَ قَسيمُ النّارِ.

A Study about Imām ʿAlī's Praise of Himself

One of the invaluable lessons in the sermons and letters of the Commander of the Faithful, Imām ʿAlī ibn Abī Ṭālib, are his words that reflect dimensions of his unique personality. What we will put forth in this chapter represents fragments of those sparkling words.

A superficial fleeting look at these words may suggest that the Imām would praise himself, which contradicts the words of God: "*So do not claim purity for yourselves: He knows best those who are God wary.*"[1658]. As well, he himself referred to that with his words: "Had God not forbidden one's praise of oneself, the speaker would have mentioned numerous virtues."[1659] These words may be a sign on the path of self-praise, its permissibility or impermissibility.

If self-praise is baseless, it will be ritually prohibited; if it is true, but without binding advantage, it will be definitely blameworthy; if it is, however, binding, it will be praiseworthy.

If there are critical and essential advantage that contribute in the direction of realising the truth or in defence of one's rights, self-praise will be, no doubt, necessary. If a person turns away from it lest he should express commendation for himself, he will thereby pave the way for the loss of realities, values, etc.

Therefore, when we examine the words by praise of the Imām, we sense in them the defence of the personality of an oppressed one

compelled to remove the veil from his lost and concealed rights.

The Imām (a.s.) spoke in order to dispel the black clouds from the sky of the intellectual life of the community and to reveal what came to pass to the truth. Otherwise, the reality of his honest life and his elevated personality is greater than that he should express commendation for himself. Let us here refer to a number of the motives for the Imam's self-praise:

Complying with God's Command of Clearly Stating His Favours

The Commander of the Faithful would frequently remember God's favours and bounties on him in appreciation of the Benefactor. He says:

"I am the killer of peers and the conqueror of the brave. I have gouged out the eye of polytheism and smashed its throne, without counting my jihad as a favour to God or showing off my obedience to Him, but I speak about the favours of my Lord"[1660].[1661]

Making Clear Historical Realities

Every incident in history is crystallised and transmitted over periods of time; however, how should it be transmitted? Who were those who played an influential part in the incidents? How did these incidents appear and come to pass?

Islam was crystallised in the Arabian Peninsula as a wonderful issue and caused many reactions. It opened, however, its way through twists and turns and countless highlands and lowlands (i.e. ups and downs) and went forward (i.e. made progress). As a matter of fact Imām ʿAlī (a.s.) played a vital role in this movement.

At the time when upon the Prophet's demise a change occurred in the authority, which was followed by many more changes, including the demotion of some personalities and the promotion of others, also fabrication of virtues for many, and treating many others with disdain, etc. It was the Imām (a.s.) who raised the standard of Truth at a time when mouths were closed, tongues cut off and pens broken. He made clear historical realities as they were.

Defending the Truth Is Defending the Oppressed

We have already said that political changes entail many social and cultural changes. Because of these changes the Imam was wronged more than others, however, while being outraged and oppressed he (a.s.), practised patience for the well-being of Islam. He spoke of this patience in an occasion. In whatever way he attempted to speak of his state of being oppressed and to prevent the distortion of history as far as possible.

When the threats reached their peak, some remained silent out of fear, whereas others were restrained out of fear for their life after its temptations had increased, so who would set out to speak about ʿAlī (a.s.)? Who would unveil the rights of the True Caliph and the Caliphate of Truth? What is more distressing is that the Party of the Freedmen (the newly-converted Meccans)[1662] seized the productive potential of community and began to speak ill of ʿAlī (a.s.) as it pleased, fabricated illusory virtues in conection with a number of the companions in order to extinguish - though slightly - the light of ʿAlī (a.s.). Had the Imām any other choice but introduce himself to the Community and declare his excellencess and merits?

In his words the Imam is situated in the position of defending the oppressed. As a matter of fact he is the caller for the necessity of defending the oppressed and fighting the oppressors.

Defending the Rights of People

When false atmospheres spread within society, antagonistic poisonous propaganda drive away people, wicked people assume the control of the reins of power, the society is to blame for pawing the way for such oppression and corruption.

The struggle against such false environment and the restoration of truth to its proper place represents a defence of the rights of people. Who doubts that ʿAlī (a.s.) is the most suitable and the most competent? Did ʿUmar ibn al-Khaṭṭāb not say: "He is the most appropriate to bind them over the path of Truth." When the Imām introduces himself and

speaks about his competence, he is only defending the rights of people.

In other words, ʿAlī ibn Abī Ṭālib is speaking about Imām ʿAlī to introduce the most qualified person to assume the reins of power.

Defending Himself against the Aggressive Propaganda Attacks

What exceeds in importance that which we have mentioned is the nature of the atmosphere where he declared that in the presence of the general public.

The life of ʿAlī (a.s.) is truly wonderful; its days are full of lessons, its history is replete with exhortations. A personality that is radiant with an elevated glowing flame. A man with such firmness and great stability; a man whose faith has elevated him to such a lofty rank that the stars in the sky fail to equal his loftiness and glory. How will such a personality - endowed with all those excellent qualities, and overtaken by a hectic atmosphere contaminated with propaganda against him - look like in the eyes of a new generation when he takes the reins of goverment after his absence from power for a quarter of a century? How will he gain his position in the mind and consciousness of that generation? This is the main question.

A study of the life of ʿAlī (a.s.), that is filled with light, action and radiance, reveals that he would never speak about himself in the presence of the Messenger of God (ṣ.a.w.) in spite of his great feats and remarkable achievements.

After the Prophet passed away, the Imām set out at the early days of the change of government and political life, to speak about his bright past in religion and demand his right out of desire for the realization of the truth and in defence of the position of imamate.

However, the efforts of the Imām were not successful; the Caliphate adopted another way, which led the Commander of the Faithful to maintain a dreadful silence for twenty five years and forfeited his right.

When the Party of the Freedmen infiltrated into the sphere of the Islamic life and secured a firm permanent foothold in power in the era of the third caliph, the scope of lies and fabrications increased to

create a polluted and gloomy environment where truths are altered and the people of truth and its supporters are besieged, including the Imām himself.

The Imām confronted all these lies, fabrications, and the waves of falsifications, accusations, and distortion of truths was led by the court of Muʿāwiyah, which was plunged into deception, falsehood, vanities and foolishness.

Muʿāwiyah knew that if the personality of ʿAlī (a.s.) were to shine from behind the dark clouds of negative propaganda, his political and social life would have collapsed, so he assembled all his forces and determination to demote this personality. He utilised every means at his disposal in this violent war, such that he imposed revilement and curse of ʿAlī (a.s.) on the pulpits.

What would Imām ʿAlī (a.s.) do to confront such a polluted atmosphere replete with lies, fabrications and misguidance? There was no other choice but to declare his virtues and reveal the deficiencies and faults of the Party of the Freedmen.

Since ʿAlī (a.s.) knew nothing but the truth and had no aim but that truth should prevail, it was incumbent upon him to speak, even though it cost him effort and bitterness.

Chapter Three

ʿAlī from the Perspective of ʿAlī

His Position with the Messenger of God (ṣ.a.w.)

624. **Al-Irshād,** - in stating the conditions of Imām ʿAlī (a.s.) after the emigration -: "The Prophet (ṣ.a.w.) took him in his house when he arrived at Madinah, allowed him to stay with him and mix with his womenfolk and children. He did not withhold him from anything special to him, nor did he hold him back from the inward aspect and secrets of his affair."[1663]

625. **Imām ʿAlī (a.s.) said:** In the days of the Messenger of God (ṣ.a.w.) I was like a part of the Messenger of God (ṣ.a.w.). The people would look at me as they looked at the stars in the horizons of the sky. Then I was degraded, such that so and so were linked with me. Thereafter I was linked with five, amongst whom the ideal person was ʿUthmān I said: Phew!. However, time was not well-pleased with that until belittled me and made me an equal to Ibn Hind[1664] and Ibn al-Nābighah[1665].[1666]

626. **Imām ʿAlī (a.s.) said:** "I am to the Messenger of God (ṣ.a.w.) like the light to the light[1667] and the forearm to the upper arm."[1668]

627. **Imām ʿAlī (a.s.) said:** "I am his peer (*ṣinw*), his confidant, executor, his protecting friend, possessor of his confidential talk and his confidant."[1669]

الفصل الثالث

عَلِيٌّ عليه السلام عَنْ لِسَانِ عَلِيٍّ عليه السلام

أ ـ المَكانَةُ عِندَ رَسولِ اللّهِ صلى الله عليه وآله

624. **الإرشاد** ـ في ذِكرِ أحوالِ الإمامِ عَلِيٍّ عليه السلام بَعدَ الهِجرَةِ ـ: أنزَلَهُ النَّبِيُّ صلى الله عليه وآله عِندَ وُرودِهِ المَدينَةَ دارَهُ، وأحَلَّهُ قَرارَهُ، وخَلَطَهُ بِحُرَمِهِ وأولادِهِ، ولَم يُمَيِّزهُ مِن خاصَّةِ نَفسِهِ، ولاَ احتَشَمَهُ في باطِنِ أمرِهِ وسِرِّهِ.

625. **الإمام عليّ** عليه السلام: كُنتُ في أيّامِ رَسولِ اللّهِ صلى الله عليه وآله كَجُزءٍ مِن رَسولِ اللّهِ صلى الله عليه وآله، يَنظُرُ إلَيَّ النّاسُ كَما يُنظَرُ إلَى الكَواكِبِ في اُفُقِ السَّماءِ، ثُمَّ غَضَّ الدَّهرُ مِنّي، فَقُرِنَ بي فُلانٌ وفُلانٌ، ثُمَّ قُرِنتُ بِخَمسَةٍ أمثَلُهُم عُثمانُ، فَقُلتُ: وا ذَفَراه! ثُمَّ لَم يَرضَ الدَّهرُ لي بِذلِكَ حَتّى أرذَلَني، فَجَعَلَني نَظيراً لِابنِ هِند وَابنِ النّابِغَةِ، لَقَدِ استَنَّتِ الفِصالُ حَتّى القَرعى .

626. **عنه** عليه السلام: أنا مِن رَسولِ اللّهِ كَالضَّوءِ مِنَ الضَّوءِ، وَالذِّراعِ مِنَ العَضُدِ.

627. **عنه** عليه السلام: أنَا صِنوُهُ، ووَصِيُّهُ، ووَلِيُّهُ، وصاحِبُ نَجواهُ وسِرِّهِ.

628. **Imām ʿAlī (a.s.) said:** "The Messenger of God (ṣ.a.w.) passed away when his head was on my chest; his soul flew on to my palms, so I rubbed it over my face. I undertook to cleanse him while the angels were my assistants. The house and the courtyard were full of them, a group descending and another ascending. I never ceased to hear their humming, invoking blessing on him, until we buried him in his grave. Thus, who can have greater right to him than me during his life or after his death? Penetrate with foresight, make your intentions pure in fighting your enemy. By Him, Who is such that there is no god but He, I am on the path of truth and they are on the slippery path of falsehood. I say what you hear and I seek God's forgiveness for myself and for you."[1670]

The Utmost of Submission to the Prophet (ṣ.a.w.)

629. **Imām al-Ṣādiq (a.s.) said:** "One of the Jewish rabbis came to the Commander of the Faithful (a.s.) and said: 'O Commander of the Faithful, when was your Lord?' He said: 'May your mother be bereft of you, when He was not, so it is said: When was He? My Lord was before the before without any before. And after the after without any after. There is no utmost limit or final end for Him. All final ends fall short before Him. He is the final goal of all goals.' He then said: 'O Commander of the Faithful: Are you a prophet?' He said: 'Woe unto you! Indeed I am one of the servants of Muḥammad (ṣ.a.w.).' "[1671]

630. **Imām ʿAlī (a.s.) said:** "The confidants among the companions of Muhammad (ṣ.a.w.) know that I never opposed God or His Messenger at all. By virtue of courage with which God has honoured me I supported him with my life on occasions when the heroes would turn away and the feet remain behind."[1672]

Precedence over Peers

631. **Imām ʿAlī (a.s.) said:** "Nobody precedes me except Aḥmad (ṣ.a.w.). Indeed I and he are on the same path, even though he is called to by his name (as a prophet)."[1673]

628. عنه عليه السلام: لَقَد قُبِضَ رَسولُ اللّهِ صلى الله عليه وآله وإنَّ رَأسَهُ لَعَلى صَدري، ولَقَد سالَت نَفسُهُ في كَفّي، فَأَمرَرتُها عَلى وَجهي. ولَقَد وَليتُ غُسلَهُ صلى الله عليه وآله وَالمَلائِكَةُ أعواني، فَضَجَّتِ الدّارُ وَالأَفنِيَةُ؛ مَلاٌ يَهبِطُ، ومَلاٌ يَعرُجُ، وما فارَقَت سَمعي هَينَمَةٌ مِنهُم، يُصَلّونَ عَلَيهِ حَتّى وارَيناهُ في ضَريحِهِ.

فَمَن ذا أحَقُّ بِهِ مِنّي حَيّاً ومَيِّتاً ؟! فَانفُذوا عَلى بَصائِرِكُم، وَلتَصدُق نِيّاتُكُم في جِهادِ عَدُوِّكُم، فَوَالَّذي لا إلهَ إلّا هُوَ إنّي لَعَلى جادَّةِ الحَقِّ، وإنَّهُم لَعَلى مَزَلَّةِ الباطِلِ.

أقولُ ما تَسمَعونَ وأستَغفِرُ اللّهَ لي ولَكُم.

ب ـ مُنتَهَى الخُضوعِ لِلنَّبِيِّ صلى الله عليه وآله

629. **الإمام الصادق** عليه السلام: جاءَ حِبرٌ مِنَ الأَحبارِ إلى أميرِ المُؤمِنينَ عليه السلام، فَقالَ: يا أميرَ المُؤمِنينَ، مَتى كانَ رَبُّكَ؟ فَقالَ لَهُ: ثَكِلَتكَ أُمُّكَ! ومَتى لَم يَكُن حَتّى يُقالَ: مَتى كانَ ؟! كانَ رَبّي قَبلَ القَبلِ بِلا قَبل، وبَعدَ البَعدِ بِلا بَعد، ولا غايَةَ ولا مُنتَهى لِغايَتِهِ، انقَطَعَتِ الغاياتُ عِندَهُ، فَهُوَ مُنتَهى كُلِّ غايَة.

فَقالَ: يا أميرَ المُؤمِنينَ، أ فَنَبِيٌّ أنتَ؟ فَقالَ: وَيلَكَ! إنَّما أنَا عَبدٌ مِن عَبيدِ مُحَمَّدٍ صلى الله عليه وآله.

630. **الإمام عليّ** عليه السلام: لَقَد عَلِمَ المُستَحفَظونَ مِن أصحابِ مُحَمَّدٍ صلى الله عليه وآله أنّي لَم أرُدَّ عَلَى اللّهِ ولا عَلى رَسولِهِ ساعَةً قَطُّ، ولَقَد واسَيتُهُ بِنَفسي فِي المَواطِنِ الَّتي تَنكُصُ فيهَا الأَبطالُ وتَتَأَخَّرُ فيهَا الأَقدامُ، نَجدَةً أكرَمَنِي اللّهُ بِها.

ج ـ التَّقَدُّمُ عَلَى الأَقرانِ

631. **الإمام عليّ** عليه السلام: لا يَتَقَدَّمُني أحَدٌ إلّا أحمَدُ صلى الله عليه وآله، وإنّي وإيّاهُ لَعَلى سَبيلٍ واحِدٍ، إلّا أنَّهُ هُوَ المَدعُوُّ بِاسمِهِ.

632. **Imām ʿAlī (a.s.) said,** in a sermon after the Battle of al-Nahrawān: "I undertook the affair when others failed, came forward when others retreated, spoke when others stuttered, and advanced with the light of God when others stood. I was the lowest of them in voice but the highest in outstripping. I cleaved to its rein and applied myself to its pledge, as the mountain which neither sweeping wind could move nor storm could shake. No one could find fault with me nor could any speaker speak ill of me."[1674]

Splendid Virtues

633. **Imām al-Bāqir (a.s.) said:** "The Commander of the Faithful would say: There is no sign for God greater than I am, nor is there any tiding for God mightier than I am."[1675]

634. **Imām ʿAlī (a.s.) said:** "I am the greatest attester and the Distinguisher of truth from falsehood."[1676]

635. **Imām ʿAlī (a.s.) said:** "I am the speaking word of God."[1677]

636. **Imām ʿAlī (a.s.) said:** "I am ... the most well-informed of you concering the Book and the Sunnah, the most discerning concering the religion and the most knowledgeable of the outcomes of affairs."[1678]

637. **Imām ʿAlī (a.s.) said:** "I will be the first to kneel for lawsuit before the Beneficent on the Day of Judgment."[1679]

638. **Imām ʿAlī (a.s.) said:** "I am God's divider between Paradise and the Fire. No enterer will enter it except on the basis of my division."[1680]

The Numeral Excellences

639. **Imām ʿAlī (a.s.) said:** "I have been given six things: Knowledge of deaths, of the tribulations, of the testaments and conclusive speech. I have been given the power to attack the enemy and the power to subdue the adversary. I am the possessor of the staff (of Moses) and the Maysam (the marking seal)[1681] and I am the being (al-dābbah) that speaks to the people[1682]."[1683]

632. **عنه** عليه السلام ـ في خُطبَة لَهُ بَعدَ وَقعَةِ النَّهرَوانِ ـ: فَقُمتُ بِالأَمرِ حينَ فَشِلوا، وتَطَلَّعتُ حينَ تَقَبَّعوا، ونَطَقتُ حينَ تَعتَعوا، ومَضَيتُ بِنورِ اللّهِ حينَ وَقَفوا. وكُنتُ أخفَضَهُم صَوتاً، وأعلاهُم فَوتاً، فَطِرتُ بِعِنانِها، وَاستَبَدَدتُ بِرِهانِها، كَالجَبَلِ لا تُحَرِّكُهُ القَواصِفُ، ولا تُزيلُهُ العَواصِفُ، لَم يَكُن لِأَحَد فِيَّ مَهمَزٌ، ولا لِقائِل فِيَّ مَغمَزٌ.

د ـ الفَضائِلُ الباهِرَةُ

633. **الإمام الباقر** عليه السلام: كانَ أميرُ المُؤمِنينَ ـ صَلَواتُ اللّه عَلَيهِ ـ يَقولُ: ما للهِ عَزَّ وجَلَّ آيَةٌ هِيَ أكبَرُ مِنّي، ولا للّهِ مِن نَبَأ أعظَمُ مِنّي.

634. **الإمام عليّ** عليه السلام: أنَا الصِّدّيقُ الأَكبَرُ، وأنَا الفاروقُ بَينَ الحَقِّ وَالباطِلِ.

635. **عنه** عليه السلام: أنَا كَلامُ اللّهِ النّاطِقُ.

636. **عنه** عليه السلام: أنَا... أعرَفُكُم بِالكِتابِ وَالسُّنَّةِ، وأفقَهُكُم فِي الدّينِ، وأعلَمُكُم بِعَواقِبِ الأُمورِ.

637. **عنه** عليه السلام: أنَا أوَّلُ مَن يَجثو بَينَ يَدَيِ الرَّحمنِ لِلخُصومَةِ يَومَ القِيامَةِ.

638. **عنه** عليه السلام: أنَا قَسيمُ اللّهِ بَينَ الجَنَّةِ وَالنّارِ، لا يَدخُلُها داخِلٌ إلّا عَلى حَدِّ قَسمي.

هـ ـ المَناقِبُ المَعدودَةُ

639. **الإمام عليّ** عليه السلام: لَقَد أُعطيتُ السِّتَّ؛ عِلمَ المَنايا وَالبَلايا وَالوَصايا، وفَصلَ الخِطابِ، وإنّي لَصاحِبُ الكَرّاتِ، ودَولَةِ الدُّوَلِ، وإنّي لَصاحِبُ العَصا وَالميسَمِ، وَالدّابَةُ الَّتي تُكَلِّمُ النّاسَ.

640. **Imām ʿAlī (a.s.) said:** "I have been given seven things to which nobody preceded me: I have been taught the names, judgement between people, interpretation of the Book, and equal distribution of spoils among the children of Adam. The blessed Prophet has taught me every form of knowledge. My wife has been given a scripture wherein is knowledge to which no one has preceded, as a gift from God and His Messenger."[1684]

641. **Imām ʿAlī (a.s.) said:** "I will argue against people on the Day of Judgment over nine things: establishment of prayer, almsgiving, enjoining good and forbidding evil, justice among the subjects, equal distribution, striving in the path of God and execution of fixed legal punishments and the like."[1685]

642. **Imām ʿAlī (a.s.) said:** "I had ten things from the Messenger of God (ṣ.a.w.) nobody before me was given them nor will anybody after me be given. He said to me: O ʿAlī, you are my brother in this world and in the hereafter; you will be the nearest to me in station on the Day of Judgment; and your abode and my abode in Paradise will be face to face as the houses of the two brothers; you are the executor; you are the protecting friend; and you are the minister. Your enemy is my enemy and my enemy is the enemy of God. Your friend is my friend and my friend is the friend of God."[1686]

Miscellaneous Merits

643. **Imām ʿAlī (a.s.) said:** "I am closer to the Messenger of God alive and dead.[1687] I am his executor his minister, and the repository of his secret and his knowledge. I am the greatest attester and I am the mightiest separator. I was the first [person] to believe in and attest to him. I am the best of you in fighting the polytheists courageously. I am the most well-informed of you concering the Book and the Sunnah, the most discerning concering the religion and the most knowledgeable of the outcomes of affairs. I am the most eloquent [in speech] and the firmest at heart."[1688]

640. عنه عليه السلام: لَقَد أُعطيتُ السَّبعَ الَّتي لَم يَسبِقني إلَيها أحَدٌ؛ عُلِّمتُ الأَسماءَ، وَالحُكومَةَ بَينَ العِبادِ، وتَفسيرَ الكِتابِ، وقِسمَةَ الحَقِّ مِنَ المَغانِمِ بَينَ بَني آدَمَ، فَما شَذَّ عَنّي مِنَ العِلمِ شَيءٌ إلّا وقَد عَلَّمَنيهِ المُبارَكُ. ولَقَد أُعطيتُ حَرفاً يَفتَحُ ألفَ حَرف، ولَقَد أُعطِيَت زَوجَتي مُصحَفاً فيهِ مِنَ العِلمِ ما لَم يَسبِقها إلَيهِ أحَدٌ خاصَّةً مِنَ اللّهِ ورَسولِهِ.

641. عنه عليه السلام: أُحاجُّ النّاسَ يَومَ القِيامَةِ بِتِسع؛ بِإقامِ الصَّلاةِ، وإيتاءِ الزَّكاةِ، وَالأَمرِ بِالمَعروفِ، وَالنَّهيِ عَنِ المُنكَرِ، وَالعَدلِ فِي الرَّعِيَّةِ، وَالقَسمِ بِالسَّوِيَّةِ، وَالجِهادِ في سَبيلِ اللّهِ، وإقامَةِ الحُدودِ وأشباهِهِ.

642. عنه عليه السلام: كانَ لي عَشرٌ مِن رَسولِ اللّهِ صلى الله عليه وآله لَم يُعطَهُنَّ أحَدٌ قَبلي، ولا يُعطاهُنَّ أحَدٌ بَعدي؛ قالَ لي: يا عَلِيُّ، أنتَ أخي فِي الدُّنيا وَالآخِرَةِ، وأنتَ أقرَبُ النّاسِ مِنّي مَوقِفاً يَومَ القِيامَةِ، ومَنزلي ومَنزِلُكَ فِي الجَنَّةِ مُتَواجِهَينِ كَمَنزِلِ الأَخَوَينِ، وأنتَ الوَصِيُّ، وأنتَ الوَلِيُّ، وأنتَ الوَزيرُ، عَدُوُّكَ عَدُوّي، وعَدُوّي عُدوُّ اللّهِ، ووَلِيُّكَ وَلِيّي، ووَلِيّي وَلِيُّ اللّهِ.

و ـ المَناقِبُ المَنثورَةُ

643. **الإمام عليّ** عليه السلام: أنَا أولى بِرَسولِ اللّهِ حَيّاً ومَيِّتاً، وأنَا وَصِيُّهُ ووَزيرُهُ ومُستَودَعُ سِرِّهِ وعِلمِهِ، وأنَا الصِّدّيقُ الأَكبَرُ، وَالفاروقُ الأَعظَمُ، وأوَّلُ مَن آمَنَ بِهِ وصَدَّقَهُ، وأحسَنُكُم بَلاءً في جِهادِ المُشرِكينَ، وأعرَفُكُم بِالكِتابِ وَالسُّنَّةِ، وأفقَهُكُم في الدّينِ، وأعلَمُكُم بِعَواقِبِ الأُمورِ، وأذرَبُكُم لِساناً، وأثبَتُكُم جَناناً.

644. **Imām ʿAlī (a.s.) said:** "I am the eye of God. I am the hand of God, I am the precinct of God, [and] I am the gateway of God."[1689]

645. **Imām ʿAlī (a.s.) said:** "I am the knowledge of God. I am the conscious heart of God. I am the speaking tongue of God. I am the eye of God, the precinct of God (janb Allah)[1690] and the hand of God."[1691]

646. **Imām ʿAlī (a.s.) said:** "My example among you is like the example of a lamp in the darkness. Whoever enters it benefits from its light. So listen, O people, and be vigilant, and be attentive with the ears of your hearts, and you will understand."[1692]

644. عنه عليه السلام: أنَا عَينُ اللّه، وأنَا يَدُ اللّه، وأنَا جَنبُ اللّه، وأنَا بابُ اللّه.

645. عنه عليه السلام: أنَا عِلمُ اللّه، وأنَا قَلبُ اللّه الواعي، ولِسانُ اللّه النّاطِقُ، وعَينُ اللّه، وجَنبُ اللّه، وأنَا يَدُ اللّه.

646. عنه عليه السلام: إنَّما مَثَلي بَينَكُم كَمَثَلِ السِّراجِ فِي الظُّلمَةِ؛ يَستَضيءُ بِهِ مَن وَلَجَها، فَاسمَعوا أيُّهَا النّاسُ وعوا، وأحضِروا آذانَ قُلوبِكُم تَفهَموا.

Chapter Four

ʿAlī from the Perspective of Ahlul Bayt

647. **Fāṭima (a.s.),** daughter of the Messenger of God (ṣ.a.w.) said, in addressing a group of people who stood behind her door to take the allegiance from Imām ʿAlī (a.s.) by force: "I do not know of a people worst than you. You left the dead body of the Messenger of God (ṣ.a.w.) with us and set out to decide your affair amongst yourselves, denied our leadership and overlooked our rights as if you did not know what he said on the day of Ghadīr Khumm! By God, on that day, he concluded for him the support in order to cut your aspirations for it, but you have severed relations between you and your Prophet. God is sufficient [to judge] between us and you in the world and the Hereafter."[1693]

648. **Imām al-Ḥasan (a.s.) said,** in a sermon after the martyrdom of his father (a.s.): "O people! Yesterday a man parted from you who was not surpassed by the fromer generations nor will he be reached by the later generations. The Messenger of God (ṣ.a.w.) would send him on missions and give him the standard, so he would not return until God made him victorious, with Gabriel on his right and Michael on his left. He did not leave any Dināars or Dirhams except seven hundred remained from his stipend, with which he wanted to buy a servant."[1694]

الفصل الرابع

عَلِيٌّ عليه السلام عَن لِسانِ أهلِ البَيتِ عليهم السلام

647. **فاطمة عليها السلام بنت رسول الله صلى الله عليه وآله** ـ خِطاباً لِقَومٍ وَقَفوا خَلفَ بابِ بَيتِها لِأَخذِ البَيعَةِ مِنَ الإمامِ عَلِيٍّ عليه السلام ـ : لا عَهدَ لي بِقَومٍ أسوَأَ مَحضَراً مِنكُم؛ تَرَكتُم رَسولَ اللّهِ صلى الله عليه وآله جِنازَةً بَينَ أيدينا، وقَطَعتُم أمرَكُم فيما بَينَكُم، ولَم تُؤَمِّرونا، ولَم تَرَوا لَنا حَقّاً، كَأَنَّكُم لَم تَعلَموا ما قالَ يَومَ غَديرِ خُمٍّ! وَاللّهِ لَقَد عَقَدَ لَهُ يَومَئِذٍ الوَلاءَ؛ لِيَقطَعَ مِنكُم بِذلِكَ مِنهَا الرَّجاءَ، ولكِنَّكُم قَطَعتُمُ الأَسبابَ بَينَكُم وبَينَ نَبِيِّكُم، وَاللّهُ حَسيبٌ بَينَنا وبَينَكُم فِي الدُّنيا وَالآخِرَةِ.

648. **الإمام الحسن عليه السلام** ـ في خُطبَةٍ لَهُ بَعدَ استِشهادِ أبيهِ عليه السلام ـ : يا أيُّهَا النّاسُ! لَقَد فارَقَكُم أمسِ رَجُلٌ ما سَبَقَهُ الأَوَّلونَ، ولايُدرِكُهُ الآخِرونَ، ولَقَد كانَ رَسولُ اللّهِ صلى الله عليه وآله يَبعَثُهُ المَبعَثَ فَيُعطيهِ الرّايَةَ، فَما يَرجِعُ حَتّى يَفتَحَ اللّهُ عَلَيهِ، جِبريلُ عَن يَمينِهِ، وميكائيلُ عَن شِمالِهِ، ما تَرَكَ بَيضاءَ ولا صَفراءَ إلّا سَبعَمِئَةِ دِرهَمٍ فَضَلَت مِن عَطائِهِ، أرادَ أن يَشتَرِيَ بِها خادِماً.

649. **Tārīkh Dimashq,** reporting from a retainer of Ḥudhayfah, who said: "Ḥusain ibn ʿAlī took me by my arm during the days of the Pilgrimage when a person behind us said: 'O God! Forgive him and his mother'; and he continued until Ḥusain left my arm and went to him and said: 'Indeed you have annoyed us today; you seek forgiveness for me and my mother and abondon my father, when my father is better than me and my mother?' "[1695]

650. **Imām Zayn al-ʿĀbidīn (a.s.) said,** in his sermon in the session of Yazīd: "I am the son of ʿAlī al-Murtaḍā, I am the son of the one who struck at the noses of the [disbelieving] people until they said that there is no god but God. I am the son of the one who fought with two swords in front of the Messenger of God, struck with two spears, fulfilled the two migrations, paid the two allegiances, prayed towards the two Qiblahs, fought at Badr and Ḥunayn, and did not disbelieve in God [for as brief as] the blinking of an eye. I am a son of the most righteous of the believers, the heir to the prophets, the suppresser of the atheists, the chief of the Muslims, the light of the strivers [in the path of God], the ornament of the worshippers, the crown of the weepers, the most patient of the patient, and the best of those who stood [in prayer] from the progeny of Yāsīn and the Messenger of the Lord of the worlds.

I am the son of the one who was aided by Gabriel and supported by Michael. I am the son of the one who defended the sanctuary of the Muslims, killed the Breakers, the Unjust and the Renegades and fought the hostile enemies. He was the most honoured among all of the Quraysh. He was the first who answered and responded to the call of God from among the believers. He was the first of the foremost, the one who broke the backs of the transgressors, the destroyer of the polytheists and the arrow shot by God upon the hypocrites. He was the words of wisdom of the worshippers, the helper of the religion of God, guardian of the command of God, the garden of the wisdom of God and the vessel of the knowledge of God.

He was magnanimous, generous, humorous, wise, from the land of Baṭḥā, well-pleased, well-pleasing, courageous, vibrant, tolerant, fasting

649. **تاريخ دمشق عن مولى لحذيفة:** كانَ حُسَينُ بنُ عَلِيٍّ آخِذاً بِذِراعي في أيّامِ المَوسِمِ، قالَ: ورَجُلٌ خَلفَنا يَقولُ: اللّٰهمَّ اغفِر لَهُ ولِأُمِّهِ، فَأَطالَ ذلِكَ، فَتَرَكَ الحُسَينُ ذِراعي وأقبَلَ عَلَيهِ فَقالَ: قَد آذَيتَنا مُنذُ اليَومِ، تَستَغفِرُ لي ولِأُمّي وتَترُكُ أبي؟ وأبي خَيرٌ مِنّي ومِن أُمّي.

650. **الإمام زين العابدين**عليه السلام ـ مِن كَلامِهِ في مَجلِسِ يَزيدَ ـ : أنَا ابنُ عَلِيٍّ المُرتَضى، أنَا ابنُ مَن ضَرَبَ خَراطيمَ الخَلقِ حَتّى قالوا لا إلهَ إلّاَ اللّه، أنَا ابنُ مَن ضَرَبَ بَينَ يَدَي رَسولِ اللّهصلى الله عليه وآله بِسَيفَينِ، وطَعَنَ بِرُمحَينِ، وهاجَرَ الهِجرَتَينِ، وبايَعَ البَيعَتَينِ، وصَلّى القِبلَتَينِ، وقاتَلَ بِبَدر وحُنَين، ولَم يَكفُر بِاللهِ طَرفَةَ عَين، أنَا ابنُ صالِحِ المُؤمِنينَ، ووارِثِ النَّبِيّينَ، وقامِعِ المُلحِدينَ، ويَعسوبِ المُسلِمينَ، ونورِ المُجاهِدينَ، وزَينِ العابِدينَ، وتاجِ البَكّائينَ، وأصبَرِ الصّابِرينَ، وأفضَلِ القائِمينَ مِن آلِ ياسينَ، ورَسولِ رَبِّ العالَمينَ.

أنَا ابنُ المُؤَيَّدِ بِجَبرَئيلَ، المَنصورِ بِميكائيلَ، أنَا ابنُ المُحامي عَن حَرَمِ المُسلِمينَ، وقاتِلِ النّاكِثينَ وَالقاسِطينَ وَالمارِقينَ، وَالمُجاهِدِ أعداءَهُ النّاصِبينَ، وأفخَرِ مَن مَشى مِن قُرَيش أجمَعينَ، وأوَّلِ مَن أجابَ وَاستَجابَ للّهِ مِنَ المُؤمِنينَ، وأقدَمِ السّابِقينَ، وقاصِمِ المُعتَدينَ، ومُبيرِ المُشرِكينَ، وسَهم مِن مَرامِي اللّهِ عَلَى المُنافِقينَ، ولِسانِ حِكمَةِ العابِدينَ، ناصِرِ دينِ اللّهِ، ووَلِيِّ أمرِ اللّهِ، وبُستانِ حِكمَةِ اللّهِ، وعَيبَةِ عِلمِ اللّهِ.

سَمحٌ، سَخِيٌّ، بُهلولٌ زَكِيٌّ أبطَحِيٌّ رَضِيٌّ مَرضِيٌّ، مِقدامٌ هَمّامٌ، صابِرٌ صَوّامٌ، مُهَذَّبٌ قَوّامٌ، شُجاعٌ قَمقامٌ، قاطِعُ الأَصلابِ، ومُفَرِّقُ الأَحزابِ، أربَطُهُم جَناناً، وأطبَقُهُم عِناناً،

regularly, refined, standing excessively in prayer, brave and munificent. He was the one who severed the lineages [of the enemies] and scattered the armies. He had the most stable heart [on the battlefield], was the firmest of men in seizing the bridle, had the bravest tongue, an accomplishing determination, the strongest conviction, was a fearless lion and a raging downpour that crushed the enemy in battles like the grinding of a hand mill. He would scatter them as the storm scatters the straw. He was the lion of Ḥijāz, possessor of eloquence and the hero [or athlete] of Iraq. He was appointed by designation (naṣṣ) and merit and the rightful Imām. He was of Mecca, Madinah, Baṭḥā, Tihām, Khayf, ʿAqaba[1696], Badr, Uhud, Shajara[1697] and an Emigrant. He was the leader of the Arabs and the champion of the warriors.

He is the heir of Mashʿar and ʿArafāt, the father of the two grandchildren [of the Messenger of God] Ḥasan and Ḥusain, the manifestation of wonders, separator of battalions the penetrating star, a constant light, the overpowering lion of God, the sought of every seeker and the conqueror of every conqueror. That is my grandfather ʿAlī ibn Abī Ṭālib."[1698]

651. **Imām al-Bāqir (a.s.) said:** "Indeed God has appointed ʿAlī (a.s.) as a standard between Him and His creation. Whoever knows him is a believer; whoever denies him is a disbeliever; whoever is ignorant of him is misguided; and whoever sets up somebody with him is a polytheist. Whoever comes with his friendship enters Paradise and whoever comes with his enmity enters the Fire."[1699]

652. **Imām al-Ṣādiq (a.s.) said,** to Yūnus ibn Abū Wahab, who said: "Know that the Commander of the Faithful (a.s.) is better than all the Imāms in the sight of God. To him belongs the reward of their deeds and in accordance with their deed have they been preferred."[1700]

653. **Imām al-Kāzim (a.s.) said:** "Indeed ʿAlī (a.s.) is one of the doors of guidance; whoever enters from the door of ʿAlī is a believer. Whoever goes forth from it is a disbeliever. Whoever does not enter or and does not go forth from it, he is of the class who are left to the will of God."[1701]

وأجرَأُهم لِساناً، وأمضاهُم عَزيمَةً، وأشَدُّهُم شَكيمَةً، أسدٌ باسِلٌ، وغَيثٌ هاطِلٌ.

يَطحَنُهُم فِي الحُروبِ إذَا ازدَلَفَتِ الأَسِنَّةُ وقَرُبَتِ الأَعِنَّةُ طَحنَ الرَّحى، ويَذروهُم ذَروَ الرّيحِ الهَشيمِ، لَيثُ الحِجازِ، وصاحِبُ الإعجازِ، وكَبشُ العِراقِ، الإمامُ بِالنَّصِّ وَالاِستِحقاقِ، مَكِّيٌّ مَدَنِيٌّ، أبطَحِيٌّ تِهامِيٌّ، خَيفِيٌّ عَقَبِيٌّ، بَدرِيٌّ أُحُدِيٌّ، شَجَرِيٌّ مُهاجِرِيٌّ، مِنَ العَرَبِ سَيِّدُها، ومِنَ الوَغى لَيثُها.

وارِثُ المَشعَرَينِ، وأبُو السِّبطَينِ الحَسَنِ وَالحُسَينِ، مَظهَرُ العَجائِبِ، ومُفَرِّقُ الكَتائِبِ، وَالشِّهابُ الثّاقِبُ، وَالنّورُ العاقِبُ، أسَدُ اللّهِ الغالِبُ، مَطلوبُ كُلِّ طالِبٍ، غالِبُ كُلِّ غالِبٍ، ذاكَ جَدّي عَلِيُّ بنُ أبي طالِبٍ.

651. **الإمام الباقر**عليه السلام: إنَّ اللهَ عَزَّ وجَلَّ نَصَبَ عَلِيّاًعليه السلام عَلَماً بَينَهُ وبَينَ خَلقِهِ، فَمَن عَرَفَهُ كانَ مُؤمِناً، ومَن أنكَرَهُ كانَ كافِراً، ومَن جَهِلَهُ كانَ ضالّاً، ومَن نَصَبَ مَعَهُ شَيئاً كانَ مُشرِكاً، ومَن جاءَ بِوِلايَتِهِ دَخَلَ الجَنَّةَ، ومَن جاءَ بِعَداوَتِهِ دَخَلَ النّارَ.

652. **الإمام الصادق**عليه السلام ـ لِيونُسَ بنِ أبي وَهب ـ: اِعلَم أنَّ أميرَ المُؤمِنينَعليه السلام أفضَلُ عِندَ اللّهِ مِن الأئِمَّةِ كُلِّهِم، ولَهُ ثَوابُ أعمالِهِم، وعَلى قَدرِ أعمالِهِم فُضِّلوا.

653. **الإمام الكاظم**عليه السلام: إنَّ عَلِيّاًعليه السلام بابٌ مِن أبوابِ الهُدى؛ فَمَن دَخَلَ مِن بابِ عَلِيٍّ كانَ مُؤمِناً، ومَن خَرَجَ مِنهُ كانَ كافِراً، ومَن لَم يَدخُل فيهِ ولَم يَخرُج مِنهُ كانَ فِي الطَّبَقَةِ الَّذينَ لِلّهِ فيهِمُ المَشيئَةُ.

654. **Imām al-Riḍā (a.s.) said,** in his letter to al-Ma'mūn, when he asked him about pure Islam: "Indeed the guide and argument against the believers after the Messenger of God (ṣ.a.w.), the manager of the affairs of the Muslims, the spokesman of the Qur'ān and the knower of its rulings is his brother, vicegerent, executor, friend and who was in relation to him is as Aaron was in relation to Moses, ʿAlī ibn Abī Ṭālib (a.s.), the Commander of the Faithful, the Imām of the God-wary, the leader of the honourable bright-foreheaded, the best of the executors and the inheritor of the knowledge of the prophets and messengers."[1702]

655. **Imām al-Jawād (a.s.) said:** "The Messenger of God (ṣ.a.w.) taught ʿAlī (a.s.) a thousand words, each of which opens up another thousand words."[1703]

656. **Imām al-Hādī (a.s.) said,** concering the visit of the Leader of the Age (i.e. Imam Mahdi): "O God send salutations on your friend, leader of your religion, the undertaker of justice after your Prophet, ʿAlī ibn Abī Ṭālib (a.s.), the Commander of the Faithful, the Imām of the God-wary, the master of the executors, the chief of the religion, the leader of the honourable bright-foreheaded, the Qibla [i.e. ideal] of the gnostics, the star of the guided, Your firmest handle, Your strong cord and the vicegerent of your Messenger over all the people and his executor in this world and in the religion."[1704]

657. **Imām al-ʿAskarī (a.s.) said,** in salutations to Imām ʿAlī (a.s.): "O God send blessings on the Commander of the believers, ʿAlī ibn Abī Ṭālib, the brother of Your Prophet, his executor, his friend, his choice, his vizier, repository of his knowledge, place of his secrets, the gate of his wisdom, the speaker with his arguments, the caller to his path, his vicegerent in his Community, the remover of his anxiety and anguish, the smasher of the disbelievers, the conqueror of the libertine, whom You appointed in relation to Your Prophet as Aaron was in relation to Moses. O God, befriend him who befriends him, show enmity

654. **الإمام الرضا**عليه السلام ـ في كِتابِهِ إلَى المَأمونِ حينَ سَأَلَهُ عَن مَحضِ الإسلامِ ـ: إنَّ الدَّليلَ بَعدَهُ [رَسولِ اللّهِ صلى الله عليه وآله] وَالحُجَّةَ عَلَى المُؤمِنينَ، وَالقائِمَ بِأمرِ المُسلِمينَ، وَالنّاطِقَ عَنِ القُرآنِ، وَالعالِمَ بِأحكامِهِ، أخوهُ وخَليفَتُهُ ووَصِيُّهُ ووَلِيُّهُ، وَالَّذي كانَ مِنهُ بِمَنزِلَةِ هارونَ مِن موسى، عَلِيُّ بنُ أبي طالِبٍ عليه السلام أميرُالمُؤمِنينَ، وإمامُ المُتَّقينَ، وقائِدُ الغُرِّ المُحَجَّلينَ، وأفضَلُ الوَصِيّينَ، ووارِثُ عِلمِ النَّبِيّينَ وَالمُرسَلينَ.

655. **الإمام الجواد**عليه السلام: عَلَّمَ رَسولُ اللّهِ صلى الله عليه وآله عَلِيّاً عليه السلام ألفَ كَلِمَة، كُلُّ كَلِمَة يَفتَحُ ألفَ كَلِمَة.

656. **الإمام الهادي**عليه السلام ـ في زِيارَةِ صاحِبِ الأَمرِ عليه السلام ـ: اللّهُمَّ وصَلِّ عَلى وَلِيِّكَ، ودَيّانِ دينِكَ، وَالقائِمِ بِالقِسطِ مِن بَعدِ نَبِيِّكَ عَلِيِّ بنِ أبي طالِبٍ أميرِ المُؤمِنينَ، وإمامِ المُتَّقينَ، وسَيِّدِ الوَصِيّينَ، ويَعسوبِ الدّينِ، وقائِدِ الغُرِّ المُحَجَّلينَ، قِبلَةِ العارِفينَ، وعَلَمِ المُهتَدينَ، وعُروَتِكَ الوُثقى، وحَبلِكَ المَتينِ، وخَليفَةِ رَسولِكَ عَلَى النّاسِ أجمَعينَ، ووَصِيِّهِ فِي الدُّنيا وَالدّينِ.

657. **الإمام العسكري**عليه السلام ـ فِي الصَّلاةِ عَلَى الإمامِ عَلِيٍّ عليه السلام ـ: اللّهمَّ صَلِّ عَلى أميرِ المُؤمِنينَ عَلِيِّ بنِ أبي طالِب، أخي نَبِيِّكَ، ووَصِيِّهِ، ووَلِيِّهِ، وصَفِيِّهِ، ووَزيرِهِ، ومُستَودَعِ عِلمِهِ، ومَوضِعِ سِرِّهِ، وبابِ حِكمَتِهِ، وَالنّاطِقِ بِحُجَّتِهِ، وَالدّاعي إلى شَريعَتِهِ، وخَليفَتِهِ في أُمَّتِهِ، ومُفَرِّجِ الكُرَبِ عَن وَجهِهِ، قاصِمِ الكَفَرَةِ، ومُرغِمِ الفَجَرَةِ، الَّذي جَعَلتَهُ مِن نَبِيِّكَ بِمَنزِلَةِ هارونَ مِن موسى.

to him enmity who shows enmity to him, help him who helps him, abandon him who abandons him, curse those who wage war against him, men of early and later folk; and bless him, the best of which You blessed any one among the executors of Your prophets, O Lord of the worlds."[1705]

658. **Imām al-Mahdī (a.s.) said,** in his supplication: "O God! ... Bless the Commander of the Faithful, the inheritor of the messengers, the leader of the honourable bright-foreheaded, the master of the executors, and the Proof of the Lord of all worlds."[1706]

اللّٰهُمَّ والِ مَن والاهُ، وعادِ مَن عاداهُ، وَانصُر مَن نَصَرَهُ، وَاخذُل مَن خَذَلَهُ، وَالعَن مَن نَصَبَ لَهُ مِنَ الأَوَّلينَ وَالآخِرينَ، وصَلِّ عَلَيهِ أفضَلَ ما صَلَّيتَ عَلى أحَد مِن أوصِياءِ أنبِيائِكَ يا رَبَّ العالَمينَ.

658. **الإمام المهدي**عليه السلام ـ في دُعائِهِ ـ: اللّٰهمَّ... وصَلِّ عَلى أميرِ المُؤمِنينَ، ووارِثِ المُرسَلينَ، وقائِدِ الغُرِّ المُحَجَّلينَ، وسَيِّدِ الوَصِيّينَ، وحُجَّةِ رَبِّ العالَمينَ.

Chapter Five

ʿAlī from the perspective of the Wives of the Prophet

659. **Al-Muʿjam al-Kabīr,** reporting from Umm Salama, who said: "'Alī was on the Truth; whoever befriends him has followed the truth and whoever abandons him has abandoned the truth. That is a firm covenant taken before."[1707]

660. **Al-Tārīkh al-Kabīr,** reporting from ʿĀ'isha, who said: "The most knowledgeable person about the Sunnah is ʿAlī ibn Abī Ṭālib (a.s.)."[1708]

661. **Khaṣā'iṣ Amīr al-Muminīn, reporting from Jamīʿ ibn ʿUmayr, who said:** "I visited ʿĀ'isha with my mother, and I heard her inquire about ʿAlī (a.s.) from behind the curtain. ʿĀ'isha said: 'You ask me about a man than whom I know no one dearer to the Messenger of God, nor is there anyone dearer to him than his wife.' " [1709]

الفصل الخامس

عَلِيٌّ عليه السلام عَن لِسانِ أزواجِ النَّبيِّ صلى الله عليه وآله

659. **المعجم الكبير عن أُمّ سلمة:** كانَ عَلِيٌّ عَلَى الحَقِّ؛ مَنِ اتَّبَعَهُ اتَّبَعَ الحَقَّ، ومَن تَرَكَهُ تَرَكَ الحَقَّ، عَهداً مَعهوداً قَبلَ يَومِهِ هذا.

660. **التاريخ الكبير عن عائشة:** أعلَمُ النّاسِ بِالسُّنَّةِ عَلِيُّ بنُ أبي طالِبٍ عليه السلام.

661. **خصائص أمير المؤمنين عن جميع بن عمير:** دَخَلتُ مَعَ أُمّي عَلى عائِشَةَ، فَسَمِعتُها تَسأَلُها مِن وَراءِ الحِجابِ عَن عَلِيٍّ عليه السلام، فَقالَت: تَسأَلينِي عَن رَجُل ما أعلَمُ أحَداً كانَ أحَبَّ إلى رَسولِ اللّهِ صلى الله عليه وآله مِنهُ ولا أحَبَّ إلَيهِ مِن امرَأَتِهِ؟!

Chapter Six

ʿAlī from the Perspective of the Companions of the Prophet

662. **Tārīkh Baghdād,** reporting from Ibrāhīm, from ʿAlqama and al-Aswad, who said: "We came to Abū Ayyūb al-Anṣārī when he was departing from Ṣiffīn and said to him: 'O Abū Ayyūb, God honoured you by Muḥammad alighting upon you and his camel kneeling down at your door to the exclusion of the people, as a sign of honour to you. However, you carried your sword striking therewith the people of divine Unity?' He said: 'O you! The pathfinder never lies to his people. Indeed the Messenger of God (ṣ.a.w.) commanded us to fight three groups of people with ʿAlī: the Breakers, the Unjust and the Renegades. As for the Breaker, we have encountered them, that is, the People of the Camel, Ṭalḥa and Zubayr. As for the Unjust, we have returned from [fighting] them, that is Muʿāwiyah and ʿAmr. The Renegades, however, are the people on the margins or rivers, the people of palms, the people of date palms and the people of rivers. By God I do not know where they are, but we have to fight them by the will of God.'

He said: I heard the Messenger of God (ṣ.a.w.) say to ʿAmmār: O ʿAmmār, the oppressive group will kill you, when you will be with the Truth and the Truth will be with you. O ʿAmmār ibn Yāsir, if you see ʿAlī indeed pursue a path and the rest of the people pursue another path, then pursue the path of ʿAlī, for indeed he will never lead to your ruin, nor will he remove you from guidance.

الفصل السادس

عَلِيٌّ عليه السلام عَنْ لِسَانِ أَصْحَابِ النَّبِيِّ صلى الله عليه وآله

662. تاريخ بغداد عن إبراهيم عن علقمة والأسود: أتَينا أبا أيّوبَ الأَنصارِيَّ عِندَ مُنصَرَفِهِ مِن صِفّينَ، فَقُلنا لَهُ: يا أبا أيّوبَ، إنَّ اللّهَ أكرَمَكَ بِنُزولِ مُحَمَّدٍ صلى الله عليه وآله وبِمَجيءِ ناقَتِهِ تَفَضُّلاً مِنَ اللّه وإكراماً لَكَ حَتّى أناخَت بِبابِكَ دونَ النّاسِ، ثُمَّ جِئتَ بِسَيفِكَ عَلى عاتِقِكَ تَضرِبُ بِهِ أهلَ لا إلهَ إلّاَ اللّهَ؟! فَقالَ: يا هذا، إنَّ الرّائِدَ لا يَكذِبُ أهلَهُ، وإنَّ رَسولَ اللّهِ صلى الله عليه وآله أمَرَنا بِقِتالِ ثَلاثَةٍ مَعَ عَلِيٍّ؛ بِقِتالِ النّاكِثينَ، وَالقاسِطينَ، وَالمارِقينَ. فَأَمَّا النّاكِثونَ فَقَد قَابَلناهُم أهلُ الجَمَلِ طَلحَةُ وَالزُّبَيرُ، وأمَّا القاسِطونَ فَهذا مُنصَرَفُنا مِن عِندِهِم ـ يَعني مُعاوِيَةَ وعَمراً ـ وأمَّا المارِقونَ فَهُم أهلُ الطَّرفاواتِ، وأهلُ السُّعَيفاتِ، وأهلُ النُّخَيلاتِ، وأهلُ النَّهرَواناتِ، وَاللّهِ ما أدري أينَ هُم، ولكِن لابُدَّ مِن قِتالِهِم إن شاءَ اللّهِ.

قالَ: وسَمِعتُ رَسولَ اللّهِ صلى الله عليه وآله يَقولُ لِعَمّار: يا عَمّارُ، تَقتُلُكَ الفِئَةُ الباغِيَةُ، وأنتَ إذ ذاكَ مَعَ الحَقِّ وَالحَقُّ مَعَكَ. يا عَمّارَ بنَ ياسِر، إن رَأَيتَ عَلِيّاً قَد سَلَكَ وادِياً وسَلَكَ النّاسُ وادِياً غَيرَهُ فَاسلُك مَعَ عَلِيٍّ؛ فَإِنَّهُ لَن يُدَلِّيَكَ في رَدىً، ولَن يُخرِجَكَ مِن هُدىً. يا عَمّارُ، مَن تَقَلَّدَ

O ʿAmmār, whoever girds himself with a sword and assists ʿAlī against his enemies, God will adorn him on the Day of Judgment with two scarves of pearls, and whoever girds himself with a sword and assists the enemies of ʿAlī against him, God will adorn him on the Day of Judgment with two scarves of fire.'

We said: 'O this, it is sufficient, may God have mercy on you; it is sufficient, may God have mercy on you.' "[1710]

663. **Tārīkh Dimashq,** reporting from al-Shiʿbī, who said: "While Abū Bakr was seated, ʿAlī ibn Abī Ṭālib (a.s.) appeared from a distance. When Abū Bakr saw him, he said: 'Whoever desires to look at the greatest person in status, the closest of them in relation [to the Messenger of God (ṣ.a.w.)], the most excellent of them in way and conduct, the strongest of them in defence of the Messenger of God (ṣ.a.w.), let him look at the person appearing.' "[1711]

664. **Al-Yaqīn,** reporting from Muʿāwiyah ibn Thaʿlaba al-Laythī, who said to Abū Dharr: "O Abū Dharr, indeed we know that the most beloved of them [the companions] to the Messenger of God (ṣ.a.w.) is the most beloved to you. He said: 'Yes.' We said: 'Which one of them is the most beloved to you?' He said: 'This oppressed Shaikh, whose rights have been denied, that is, the Commander of the Faithful ʿAlī ibn Abī Ṭālib (a.s.) - ."[1712]

665. **Al-Amālī,** by al-Ṭūsī, who reporting from ʿAbd al-Mu'min al-Anṣārī, from his father, from Anas ibn Mālik, who said: "I asked him: 'Who was the most preferred person to the Messenger of God (ṣ.a.w)?' He said: 'I have not seen anyone similar to ʿAlī ibn Abī Ṭālib. He would send me to him in the middle of the night, so he would single him out until the morning. He never ceased to do so until he parted from this world."[1713]

666. **Imām al-Bāqir (a.s.) said:** "Jābir ibn ʿAbdullah al-Anṣārī was asked about ʿAlī ibn Abī Ṭālib (a.s.), so he said: That was, by God, the Commander of the Faithful, disgracer of the hypocrites, the destroyer of the disbelievers and the sword of God on the Unjust, Breakers and the Renegades."[1714]

سَيفاً أعانَ بِهِ عَلِيّاً عَلى عَدُوِّهِ قَلَّدَهُ اللّهُ يَومَ القِيامَةِ وِشاحَينِ مِن دُرٍّ، ومَن تَقَلَّدَ سَيفاً أعانَ بِهِ عَدُوَّ عَلِيٍّ عَلَيهِ قَلَّدَهُ اللّهُ يَومَ القِيامَةِ وِشاحَينِ مِن نار.

قُلنا: يا هذا، حَسبُكَ رَحِمَكَ اللّهُ! حَسبُكَ رَحِمَكَ اللّهُ!

663. **تاريخ دمشق عن الشعبي:** بَينا أبو بَكر جالِسٌ، إذ طَلَعَ عَلِيُّ بنُ أبي طالِبٍ عليه السلام مِن بَعيد، فَلَمّا رَآهُ قالَ أبو بَكرٍ: مَن سَرَّهُ أن يَنظُرَ إلى أعظَمِ النّاسِ مَنزِلَةً، وأقرَبِهِم قَرابَةً، وأفضَلِهِم دالَّةً، وأعظَمِهِم غَناءً عَنِ رَسولِ اللّهِ صلى الله عليه وآله، فَلْيَنظُر إلى هذَا الطّالِعِ.

664. **اليقين عن معاوية بن ثعلبة الليثي** ـ لِأَبي ذَرٍّ ـ: قُلتُ: يا أبا ذَرٍّ، إنّا لَنَعلَمُ أنَّ أحَبَّهُم إلى رَسولِ اللّهِ صلى الله عليه وآله أحَبُّهُم إلَيكَ. قالَ: أجَل. قُلنا: فَأيُّهُم أحَبُّ إلَيكَ؟

قالَ: هذَا الشَّيخُ المَظلومُ المُضطَهَدُ حَقُّهُ ـ يَعني أميرَ المُؤمِنينَ عَلِيَّ بنَ أبي طالِبٍ عليه السلام ـ.

665. **الأمالي للطوسي عن عبد المؤمن الأنصاري عن أبيه عن أنس بن مالك:** سَأَلتُهُ: مَن كانَ آثَرَ النّاسِ عِندَ رَسولِ اللّهِ صلى الله عليه وآله فيما رَأَيتَ؟ قالَ: ما رَأَيتُ أحَداً بِمَنزِلَةِ عَلِيِّ بنِ أبي طالِبٍ عليه السلام؛ كانَ يَبعَثُني في جَوفِ اللَّيلِ إلَيهِ، فَيَستَخلي بِهِ حَتّى يُصبِحَ، هذا كانَ لَهُ عِندَهُ حَتّى فارَقَ الدُّنيا.

666. **الإمام الباقر** عليه السلام: سُئِلَ جابِرُ بنُ عَبدِ اللّهِ الأَنصارِيُّ عَن عَلِيِّ بنِ أبي طالِبٍ عليه السلام، قالَ: ذلِكَ وَاللّهِ أميرُ المُؤمِنينَ، ومُخزِي المُنافِقينَ، وبَوارُ الكافِرينَ، وسَيفُ اللّهِ عَلَى القاسِطينَ وَالنّاكِثينَ وَالمارِقينَ.

667. **Kitāb Man la-Yaḥḍuruh al-Faqīh:** "Jābir ibn ʿAbdullah al-Anṣārī was walking around in the al-Anṣār quarters of Madinah and saying: ʿAlī is the best of men; whoever denies has indeed disbelieved. O assembly of the Helpers, Educate your children to love ʿAlī; whoever refuses, then investigate the situation of his mother."[1715]

668. **Sharḥ al-Akhbār,** reporting from Ḥuḍhayfa ibn al-Yamān, who said in describing Imām ʿAlī (a.s.): "He is the best of this Community after its Prophet (ṣ.a.w.). Nobody doubt him except a hypocrite."[1716]

669. **Al-Muṣannaf,** reporting from Salmān, who said: "Indeed the first [person] of this Community to join the Prophet (ṣ.a.w.) is the first to have submitted [to Islam], that is ʿAlī ibn Abī Ṭālib (a.s.)."[1717]

670. **Tārīkh Dimashq,** reporting from Ibn ʿAbbās, who said: "ʿAlī had four qualities: He was the first among the Arabs and non-Arabs to pray with the Prophet (ṣ.a.w.). He was the one who would carry his standard in every battle. He was the one who persevered with him [i.e. the Prophet (ṣ.a.w.)] on the Day of al-Mihrās[1718] when everyone else fled. He was the one who undertook to ritually bathe his body and place him in his grave."[1719]

671. **Tārīkh Dimashq,** reporting from Ibn ʿAbbās, who said: "We were speaking that the Prophet (ṣ.a.w.) entrusted to ʿAlī (a.s.) seventy pledges he had not entrusted to anyone else."[1720]

672. **Musnad Ibn Ḥanbal,** reporting from Ibn ʿUmar who said: "By God Ibn Abī Ṭālib was granted three qualities. Had I possessed one of them, it would have been dearer to me than red-haired camels: the Messenger of God married him to his daughter and she gave birth to his kids; he blocked out all the doors leading to the Mosque except his; and he was given the standard on the Day of Khaybar."[1721]

673. **Tārīkh Dimashq,** reporting from ʿAbdullah Ibn Masʿūd, who said: "Indeed the Qur'ān was revealed in seven letters. No letters there is, but that it has an esoteric and an exoteric meaning. ʿAlī ibn Abī Ṭālib has

667. **كتاب من لا يحضره الفقيه:** كانَ جابِرُ بنُ عَبدِ اللّهِ الأَنصارِيُّ يَدورُ في سِكَكِ الأَنصارِ بِالمَدينَةِ وهُوَ يَقولُ: عَلِيٌّ خَيرُ البَشَرِ، فَمَن أبى فَقَد كَفَرَ. يا مَعاشِرَ الأَنصارِ، أدِّبوا أولادَكُم عَلى حُبِّ عَلِيٍّ، فَمَن أبى فَانظُروا في شَأنِ أُمِّهِ!

668. **شرح الأخبار عن حذيفة بن اليمان** ـ في وَصفِ الإمامِ عَلِيٍّ عليه السلام ـ: ذلِكَ خَيرُ هذِهِ الأُمَّةِ بَعدَ نَبِيِّها صلى الله عليه وآله، لا يَشُكُّ فيهِ إلّا مُنافِقٌ.

669. **المصنّف عن سلمان:** إنَّ أوَّلَ هذِهِ الأُمَّةِ وُروداً عَلى نَبِيِّها صلى الله عليه وآله أوَّلُها إسلاماً عَلِيُّ بنُ أبي طالِبٍ عليه السلام.

670. **تاريخ دمشق عن ابن عبّاس:** لِعَلِيٍّ أربَعُ خِصال: هُوَ أوَّلُ عَرَبِيٍّ وعَجَمِيٍّ صَلّى مَعَ النَّبِيِّ صلى الله عليه وآله، وهُوَ الَّذي كانَ لِواؤُهُ مَعَهُ في كُلِّ زَحف، وهُوَ الَّذي صَبَرَ مَعَهُ يَومَ المِهراسِ، انهَزَمَ النّاسُ كُلُّهُم غَيرَهُ، وهُوَ الَّذي غَسَّلَهُ، وهُوَ الَّذي أدخَلَهُ قَبرَهُ.

671. **تاريخ دمشق عن ابن عبّاس:** كُنّا نَتَحَدَّثُ: أنَّ النَّبِيَّ صلى الله عليه وآله عَهِدَ إلى عَلِيٍّ عليه السلام سَبعينَ عَهداً لَم يَعهَدها إلى غَيرِهِ.

672. **مسند ابن حنبل عن ابن عمر:** لَقَد أُوتِيَ ابنُ أبي طالِبٍ ثَلاثَ خِصال لأَن تَكونَ لي واحِدَةٌ مِنهُنَّ أحَبُّ إلَيَّ مِن حُمرِ النَّعَمِ: زَوَّجَهُ رَسولُ اللّهِ صلى الله عليه وآله ابنَتَهُ، ووَلَدَت لَهُ، وسَدَّ الأَبوابَ إلّا بابَهُ فِي المَسجِدِ، وأعطاهُ الرّايَةَ يَومَ خَيبَرَ.

673. **تاريخ دمشق عن عبد الله بن مسعود:** إنَّ القُرآنَ أُنزِلَ عَلى سَبعَةِ أحرُف، ما مِنها حَرفٌ

possessed the knowledge of the esoteric and the exoteric."[1722]

674. **Al-Futūh,** reporting from ʿAmmār ibn Yāsir, who said to ʿAmr ibn al-ʿĀṣ at the Battle of Ṣiffīn: "O he who has no offspring! Do you not know that the Prophet (ṣ.a.w.) said: Whosoever has adopted me as his master, then ʿAlī is his master. O God, befriend him who befriends him, show enmity to him who shows enmity to him, help him who helps him, abandon him who abandons him?"[1723]

675. **Tārīkh Dimashq,** reporting from ʿUmar ibn al-Khaṭṭāb, who said: "O God, do not send down a difficulty except that Abū al-Ḥasan is at my side."[1724]

676. **Al-Istiʿāb, reporting:** "'Umar commanded that an insane woman be stoned and that that woman who had given birth after a six-month pregnancy be stoned as well, when ʿAlī (a.s.) said to him: 'God says: "*and his gestation and weaning take thirty months*"[1725]. He also said to him: 'Indeed God has removed any obligation from an insane person.' 'Umar would say: 'Were it not for ʿAlī, 'Umar would have perished."[1726]

677. **Kanz al-ʿUmmāl,** reporting from ʿUmar al-Khaṭṭāb, who said: "O son of Abū Ṭālib! You never ceased to unveil all uncertainties and clarify all rulings."[1727]

678. **Tārīkh Baghdād,** reporting from ʿUmar al-Khaṭṭāb, who said, when he saw a person reviling Ali (a.s.): "I think you are a hypocrite. I heard the Messenger of God (ṣ.a.w.) say: 'Indeed ʿAlī is to me as Aaron was to Moses except that there is no prophet after me."[1728]

679. **Sharḥ Nahj al-Balāgha,** Muʿāwiyah said to Qays ibn Saʿd: "May God have mercy on Abū Ḥasan. Indeed he was cheerful, friendly and humorous. Qays said: 'Yes, the Messenger of God (ṣ.a.w.) would [also] joke and smile at his companions. I [notice a hint of sarcasm in your voice and] see that you are implying something else. By God, in spite of his humour and cheerfulness, he was more awesome than a lion. He was touched by al-Ṭuwā. That is the awe of God-wariness. It is not as the rifraff of Syria standing in awe of you."[1729]

إلّا لَهُ ظَهرٌ وبَطنٌ، وإنَّ عَلِيَّ بنَ أبي طالِبٍ عِندَهُ مِنهُ عِلمُ الظّاهِرِ وَالباطِنِ.

674. **الفتوح عن عمّار بن ياسر** ـ مِن كَلامِهِ في حَربِ صِفّينَ لِعَمرِو بنِ العاصِ ـ: أيُّهَا الأبتَرُ! أ لَستَ تَعلَمُ أنَّ النَّبِيَّ ﷺ قالَ: مَن كُنتُ مَولاهُ فَعَلِيٌّ مَولاهُ، اللّهمَّ والِ مَن والاهُ، وعادِ مَن عاداهُ، وَانصُر مَن نَصَرَهُ، وَاخذُل مَن خَذَلَهُ؟

675. **تاريخ دمشق عن عمر بن الخطّاب**: اللّهمَّ لا تُنزِلَنَّ شَديدَةً إلّا وأبُو الحَسَنِ إلى جَنبي.

676. **الاستيعاب**: وقالَ [عُمَرُ] فِي المَجنونَةِ الَّتي أمَرَ بِرَجمِها، وفِي الَّتي وَضَعَت لِستَّةِ أشهُر، فَأرادَ عُمَرُ رَجمَها، فَقالَ لَهُ عَلِيٌّ عليه السلام: إنَّ اللّهَ تَعالى يَقولُ: ﴿وَ حَمْلُهُ وَ فِصَـٰلُهُ ثَلَـٰثُونَ شَهْرًا﴾ الحَديثَ، وقالَ عليه السلام لَهُ: إنَّ اللّهَ رَفَعَ القَلَمَ عَنِ المَجنونِ، الحَديثَ، فَكانَ عُمَرُ يَقولُ: لَولا عَلِيٌّ لَهَلَكَ عُمَرُ.

677. **كنز العمّال عن عمر بن الخطّاب**: يَابنَ أبي طالِبٍ! فَما زِلتَ كاشِفَ كُلِّ شُبهَة، ومُوَضِّحَ كُلِّ حُكم.

678. **تاريخ بغداد عن عمر بن الخطّاب** ـ لَمّا رَأى رَجُلاً يَسُبُّ عَلِيّاً عليه السلام ـ: إنّي أظُنُّكَ مُنافِقاً؛ سَمِعتُ رَسولَ اللّهِ ﷺ يَقولُ: إنَّما عَلِيٌّ مِنّي بِمَنزِلَةِ هارونَ مِن موسى، إلّا أنَّهُ لا نَبِيَّ بَعدي.

679. **شرح نهج البلاغة**: قالَ مُعاوِيَةُ لِقَيسِ بنِ سَعد: رَحِمَ اللّهُ أبا حَسَنٍ! فَلَقَد كانَ هَشّاً بَشّاً، ذا فُكاهَة.

قالَ قَيسٌ: نَعَم، كانَ رَسولُ اللّهِ ﷺ يَمزَحُ ويَبتَسِمُ إلى أصحابِهِ، وأراكَ تُسِرُّ حَسواً فِي ارتِغاء، وتَعيبُهُ بِذلِكَ! أما وَاللّهِ لَقَد كانَ مَعَ تِلكَ الفُكاهَةِ وَالطَّلاقَةِ أهيَبَ مِن ذي لَبدَتَينِ، قَد مَسَّهُ الطُّوى، تِلكَ هَيبَةُ التَّقوى، ولَيسَ كَما يَهابُكَ طَغامُ أهلِ الشّامِ.

Chapter Seven

ʿAlī (a.s.) from the Perspective of his Companions

680. **Rabiʿ al-Abrār,** reporting: "Ziyād ibn Abīh asked Abū al-Aswad about the love of ʿAlī, he said: Indeed the love of ʿAlī increases in my heart in strength like the love of Muʿāwiyah increases in your heart. For indeed I desire God and the abode of the Hereafter through my love of ʿAlī and you desire the world with its ornaments through your love of Muʿāwiyah. The like of me and you are similar to what the brothers of Madhhij said:

Two friends with different affairs
I want greatness and he desires Yemen
I love the blood of The Banū Mālik
And he is [pleased] with the whiteness of milk"[1730]

681. **Tanbīh al-Khawāṭir,** reporting from al-Aḥnaf ibn Qays who said, when Muʿāwiyah asked him about the Commander of the Faithful (a.s.): "He would adhere to three things and abandon three, he would adhere to (capturing) the hearts of men when he spoke, listening attentively when he was spoken to and choosing the easiest of things if he was contradicted. He would abandon quarelling, association with the mean people and that which we all apologise for."[1731]

682. **Muʿāwiyah said to Khālid ibn Muʿammar:** "Why have you preferred ʿAlī over us? He said: He has three qualities; his forbearance when he angers, truthfulness when he speaks and justice when he rules."[1732]

الفصل السابع

عَلِيٌّ عليه السلام عَنْ لِسَانِ أَصْحَابِهِ

680. **ربيع الأبرار:** سَأَلَ زِيادُ بنُ أبيهِ أبَا الأَسوَدِ عَن حُبِّ عَلِيٍّ فَقالَ: إنَّ حُبَّ عَلِيٍّ يَزدادُ في قَلبي حِدَّةً، كَما يَزدادُ حُبُّ مُعاوِيَةَ في قَلبِكَ؛ فَإنّي أُريدُ اللّهَ وَالدّارَ الآخِرَةَ بِحُبّي عَلِيّاً، وتُريدُ الدُّنيا بِزينَتِها بِحُبِّكَ مُعاوِيَةَ، ومَثَلي ومَثَلُكَ كَما قالَ إخوَةٌ مَذحِج:

خَليلانِ مُختَلِفٌ شَأنُنا ... أُريدُ العَلاءَ ويَهوى اليَمَن

أُحِبُّ دِماءَ بَني مالِك ... وراقَ المُعَلّى بَياضَ اللَّبَن

681. **تنبيه الخواطر عن الأحنف بن قيس** ـ لَمّا سَأَلَهُ مُعاوِيَةُ عَن أميرِ المُؤمِنينَ عليه السلام ـ: كانَ آخِذاً بِثَلاثٍ تارِكاً لِثَلاثٍ: آخِذاً بِقُلوبِ الرِّجالِ إذا حَدَّثَ، حَسَنَ الإستِماعِ إذا حُدِّثَ، أيسَرَ الأَمرَينِ عَلَيهِ إذا خولِفَ، تارِكاً لِلمِراءِ، تارِكاً لِمُقارَنَةِ اللَّئيمِ، تارِكاً لِما يُعتَذَرُ مِنهُ.

682. **الصواعق المحرقة:** قالَ مُعاوِيَةُ لِخالِدِ بنِ مُعَمَّر: لِمَ أحبَبتَ عَلِيّاً عَلَينا؟ قالَ: عَلى ثَلاثِ خِصالٍ: عَلى حِلمِهِ إذا غَضِبَ، وعَلى صِدقِهِ إذا قالَ، وعَلى عَدلِهِ إذا حَكَمَ.

683. **Imām al-Ṣādiq (a.s.) said:** "When Zayd ibn Ṣawḥān – the mercy of God be upon him - was knocked down on the day of the Camel, the Commander of the Faithful came and sat at his head side and said: 'May God have mercy on you, O Zayd, You were light in provisions but strong in your assistance.' Zayd raised his head towards him and said: 'May God reward you, O Commander of the Faithful, by God I have not known you except that you were knowledgeable about God, in the Mother of Books you are elevated and wise and that God is supreme in your heart. By God, I have not fought with you on the basis of ignorance but I have heard Umm Salama, the wife of the Prophet (ṣ.a.w.) say: I have heard the Messenger of God (ṣ.a.w.) say: 'Whosoever has adopted me as his master, ʿAlī now is his master. O God! Befriend those who befriend him, discard those who show hostility to him, help those who support him and abandon those who forsake him. I detested, by God, to abandon you and that God will abandon me.' "[1733]

684. **Tārīkh al-Yaʿqūbī,** reporting concering the allegiance of the people to the Commander of the believers (a.s.) - : "Ṣaʿṣāʿa ibn Ṣawḥān stood up and said: "By God, O Commander of the Faithful! You have adorned the caliphate and it did not adorn you. You elevated it [the caliphate] and it did not elevate you. Indeed it is more in need of you than you are in need of it."[1734]

685. **Tadhkirat al-Khawāṣ,** reporting from ʿAmr ibn Yaḥyā and from Ṣaʾṣaʿah ibn Ṣawḥān who said: "Indeed he passed by al-Mughīra ibn Shuʿba and said to him: 'From where have you come?' He said: 'From a ruler that is God-conscious, generous, self-conscious, tolerant, loyal, kind, hospitable, preventative with his sword, generous with his hand, the firewood of his oven is always burning[1735] and his assistance is abundant. He is from noble origins, glorious men that are lion-hearted and helpful. He is not suffering from paucity of nobility in his lineage, nor is he troublesome in his affairs. There are no lies in his affairs nor in his speech. He is not recklessly hasty nor is he boringly sluggish. He has kind sons and noble fathers. He proves himself brave (in war),

683. **الإمام الصادق**عليه السلام: لَمّا صُرِعَ زَيدُ بنُ صوحانَ ـ رَحمَةُ اللّهِ عَلَيهِ ـ يَومَ الجَمَلِ، جاءَ أميرُ المُؤمِنينَ عليه السلام حَتّى جَلَسَ عِندَ رَأسِهِ فَقالَ: رَحِمَكَ اللّهُ يا زَيدُ، قَد كُنتَ خَفيفَ المَؤونَةِ عَظيمَ المَعونَةِ.

قالَ: فَرَفَعَ زَيدٌ رَأسَهُ إلَيهِ وقالَ: وأنتَ فَجَزاكَ اللّهُ خَيراً يا أميرَ المُؤمِنينَ، فَوَاللّهِ ما عَلِمتُكَ إلّا بِاللّهِ عَليماً، وفي أُمِّ الكِتابِ عَلِيّاً حَكيماً، وأنَّ اللّهَ في صَدرِكَ لَعَظيمٌ.

وَاللّهِ ما قاتَلتُ مَعَكَ عَلى جَهالَةٍ، ولكِنّي سَمِعتُ أُمَّ سَلَمَةَ زَوجَ النَّبِيِّ صلى الله عليه وآله تَقولُ: سَمِعتُ رَسولَ اللّهِ صلى الله عليه وآله يَقولُ: «مَن كُنتُ مَولاهُ فَعَلِيٌّ مَولاهُ، اللّهُمَّ والِ مَن والاهُ، وعادِ مَن عاداهُ، وَانصُر مَن نَصَرَهُ، وَاخذُل مَن خَذَلَهُ» فَكَرِهتُ وَاللّهِ أن أخذُلَكَ فَيَخذُلَنِيَ اللّهُ.

684. **تاريخ اليعقوبي** ـ في ذِكرِ بَيعَةِ النّاسِ لِأَميرِ المُؤمِنينَ عليه السلام ـ:... وقامَ صَعصَعَةُ بنُ صوحانَ فَقالَ: وَاللّهِ يا أميرَ المُؤمِنينَ، لَقَد زَيَّنتَ الخِلافَةَ وما زانَتكَ، ورَفَعتَها وما رَفَعَتكَ، ولَهِيَ إلَيكَ أحوَجُ مِنكَ إلَيها.

685. **تذكرة الخواصّ عن عمرو بن يحيى عن صعصعة بن صوحان:** إنَّهُ مَرَّ عَلَى المُغيرَةِ بنِ شُعبَةَ فَقالَ لَهُ: مِن أينَ أقبَلتَ؟ فَقالَ: مِن عِندِ الوَلِيِّ التَّقِيِّ الجَوادِ الحَيِيِّ الحَليمِ الوَفِيِّ الكَريمِ الحَفِيِّ، المانِعِ بِسَيفِهِ، الجَوادِ بِكَفِّهِ، الوَرِيِّ زَندُهُ، الكَثيرِ رِفدُهُ، الَّذي هُوَ مِن ضِنضِئِ أشرافِ أمجادِ لُيوثِ أنجادٍ، لَيسَ بِإقعادٍ ولا إنكادٍ، لَيسَ في أمرِهِ ولا في قَولِهِ فَنَدٌ، لَيسَ بِالطّائِشِ النَّزِقِ ،ولا بِالرّايثِ المَذِقِ، كَريمُ الأَبناءِ، شَريفُ الآباءِ، حَسَنُ البَلاءِ، ثاقِبُ

and is a shining star, experienced, renowned, brave, remembered, an ascetic in this world but yearning for the Hereafter. Al-Mughīra ibn Shu'bah said: 'These are the attributes of the Commander of the Faithful, 'Alī (a.s.).' "[1736]

686. **Murūj al-Dhahab, relates:** "Ḍirār ibn Ḍamarah; he was of the distinguished followers of 'Alī and visited Muʿāwiyah as part of a delegation. He said to him: Describe 'Alī for me. He said: Forgive me, O commander of the Faithful. Muʿāwiyah said: It must be done. He then said: If it has to be done then indeed know by God, he was far-reaching, powerful, he spoke decisively, ruled judiciously, knowledge gushed forth from his being and wisdom was pronounced from his sides. He was pleased with food that was rough and with clothing that was short.

By God, he answered us when we called on him and gave to us when we asked of him. We would by God, due to him bringing us close [to him] and of his proximity to us, not speak to him out of reverence for him and nor would we engage him in speech because of his greatness in our lives. He would smile and his teeth were arranged like pearls, he would honour the religious, show mercy to the needy, feed at the time of starvation an orphan among relatives or a needy in desolation, clothe the naked and assist the grieved. He was averse to the world and its brightness and familiar with the night and its darkness.

It is as if I see him, when the night has lowered its veil and its stars have set, standing in his niche, grasping his beard, restless like one bitten by a snake, crying the cry of the sorrowful and saying: 'O world! Deceive someone else. Do you confront me or are you alluring me? Far be it, far be it. I have divorced you thrice irrevocably. Your lifespan is short, your life despised and your importance insignificant. Alas for the little provisions, the long journey and the desolateness of the path.'

Muʿāwiyah said to him: 'Relate to me something of his words.' Ḍirār said: He would say: 'The most wonderful thing in a person is his heart... ' Muʿāwiyah said to him: Relate to me all that which

السَّناءِ، مُجَرَّبٌ مَشهورٌ، وشُجاعٌ مَذكورٌ، زاهِدٌ فِي الدُّنيا، راغِبٌ فِي الأُخرى.

فَقالَ المُغيرَةُ بنُ شُعبَةَ: هذِهِ صِفاتُ أميرِ المُؤمِنينَ عَلِيٍّ عليه السلام.

686. مروج الذهب: دَخَلَ ضِرارُ بنُ ضَمرَةَ؛ وكانَ مِن خَواصِّ عَلِيٍّ عَلى مُعاوِيَةَ وافِداً، فَقالَ لَهُ: صِف لي عَلِيّاً. قالَ: أعفِني يا أميرَ المُؤمِنينَ. قالَ مُعاوِيَةُ: لابُدَّ مِن ذلِكَ. فَقالَ: أمّا إذا كانَ لابُدَّ مِن ذلِكَ فَإنَّهُ كانَ وَاللّهِ بَعيدَ المَدى، شَديدَ القُوى، يَقولُ فَصلاً، ويَحكُم عَدلاً، يَتَفَجَّرُ العِلمُ مِن جَوانِبِهِ، وتَنطِقُ الحِكمَةُ مِن نَواحيهِ، يُعجِبُهُ مِنَ الطَّعامِ ما خَشُنَ، ومِنَ اللِّباسِ ما قَصُرَ.

وكانَ وَاللّهِ يُجيبُنا إذا دَعَوناهُ، ويُعطينا إذا سَأَلناهُ، وكُنّا وَاللّهِ ـ عَلى تَقريبِهِ لَنا وقُربِهِ مِنّا لا نُكَلِّمُهُ هَيبَةً لَهُ، ولا نَبتَدِئُهُ لِعِظَمِهِ في نُفوسِنا، يَبسِمُ عَن ثَغر كَاللُّؤلُؤِ المَنظومِ، يُعَظِّمُ أهلَ الدّينِ، ويَرحَمُ المَساكينَ، ويُطعِمُ فِي المَسغَبَةِ يَتيماً ذا مَقرَبَة أو مِسكيناً ذا مَترَبَة، يَكسُو العُريانَ، وَينصُرُ اللّهفانَ، ويَستَوحِشُ مِنَ الدُّنيا وزَهرَتِها، ويَأنِسُ بِاللَّيلِ وظُلمَتِهِ.

وكَأنّي بِهِ وقَد أرخَى اللَّيلُ سُدولَهُ، وغارَت نُجومُهُ، وهُوَ في مِحرابِهِ قابِضٌ عَلى لِحيَتِهِ، يَتَمَلمَلُ تَمَلمُلَ السَّليم، ويَبكي بُكاءَ الحَزينِ، ويَقولُ: «يا دُنيا غُرّي غَيري، إلَيَّ تَعَرَّضتِ أم إلَيَّ تَشَوَّفتِ؟ هَيهاتَ هَيهاتَ! لا حانَ حينُكِ، قد أبَنتُكِ ثَلاثاً لا رَجعَةَ لي فيكِ، عُمُرُكِ قَصيرٌ، وعَيشُكِ حَقيرٌ، وخَطَرُكِ يَسيرٌ، آهِ مِن قِلَّةِ الزّادِ وبُعدِ السَّفَرِ ووَحشَةِ الطَّريقِ.

فَقالَ لَهُ مُعاوِيَةُ: زِدني شَيئاً مِن كَلامِهِ، فَقالَ ضِرارٌ: كانَ يَقولُ: أعجَبُ ما في الإنسانِ قَلبُهُ...

you have comprehended of his word. He said: Far be it that I can narrate whatever I have heard from him."[1737]

687. **Al-Kāmil fī al-Tārīkh,** reporting concering the slaying of Ḥujr ibn ʿAdī and his companions: "Muʿāwiyah said to ʿAbd al-Raḥmān ibn Ḥassān: 'O Brother of Rabīʿa, what do you say about ʿAlī?' He said: 'Leave me and do not ask me, for that is better for you.' He said: 'By God, I would not leave you.' He said: 'I bear witness that he was of those who remember God abundantly; he was of those who command the truth, establish justice and forgive the people.'

He said: 'What do you say about ʿUthmān?' He said: 'He was the first to open the doors of oppression and close the doors of truth.' Muʿāwiyah said: 'You have killed yourself.' He said: 'Rather, I have killed you.' There was no one of his tribesmen in the valley to intercede for him. Muʿāwiyah returned him to Ziyād and commanded him to kill him brutally, so he buried him alive." [1738]

688. **Rijāl al-Kāshshī, relates:** "Qanbar was asked: 'Who is your master?' He said: 'I am the retainer of the one who fought with two swords, struck with two spears, prayed towards the two Qiblahs, paid the two allegiances, undertook the two migrations and did not disbelieve in God [for as brief as] the blinking of an eye.

I am the retainer of the most righteous of the believers, the heir to the prophets, the best of the executors, the greatest of the Muslims, the chief of the true believers, the light of the strivers [in the path of God], the head the weepers, the adornment of the worshippers, the lantern of those [who have] passed away, the gleam of those who stand [in prayer], the best of the devout, the tongue of the Messenger of the Lord of the Worlds and the first believer from the progeny of Yāsīn.

[I am the retainer of] the one who was confirmed by Gabriel, the Trustworthy, helped by Michael, the Sturdy, praised by all inhabitants of the heavens, the leader of the Muslims and the forerunners [to Islam] and the killer of the Breakers (of the allegiance) and the Unjust. He is the defender of the sanctuary of the Muslims, the fighter of the hostile enemies and the extinguisher

فَقالَ لَهُ مُعاوِيَةُ: زِدني كُلَّما وَعَيتَهُ مِن كَلامِهِ، قالَ: هَيهاتَ أن آتِيَ عَلى جَميعِ ما سَمِعتُهُ مِنهُ.

687. **الكامل في التاريخ** ـ في ذِكرِ مَقتَلِ حُجرِ بنِ عَدِيٍّ وأصحابِهِ ـ: قالَ [مُعاوِيَةُ] لِعَبدِ الرَّحمنِ بنِ حَسّان: يا أخا رَبيعَةَ، ما تَقولُ في عَلِيٍّ؟ قالَ: دَعني ولا تَسأَلني فَهُوَ خَيرٌ لَكَ. قالَ: وَاللّهِ لا أدَعُكَ. قالَ: أشهَدُ أنَّهُ كانَ مِنَ الذّاكِرينَ اللّهَ تَعالى كَثيراً، مِنَ الآمِرينَ بِالحَقِّ، وَالقائِمينَ بِالقِسطِ، وَالعافينَ عَنِ النّاسِ.

قالَ: فَما قَولُكَ في عُثمانَ؟ قالَ: هُوَ أوَّلُ مَن فَتَحَ أبوابَ الظُّلمِ، وأغلَقَ أبوابَ الحَقِّ.

قالَ: قَتَلتَ نَفسَكَ! قالَ: بَل إيّاكَ قَتَلتُ، ولا رَبيعَةَ بِالوادي؛ يَعني لِيَشفَعوا فيهِ. فَرَدَّهُ مُعاوِيَةُ إلى زِياد، وأمَرَهُ أن يَقتُلَهُ شَرَّ قَتلَة، فَدَفَنَهُ حَيّاً.

688. **رجال الكشّي**: سُئِلَ قَنبَرٌ: مَولى مَن أنتَ؟ فَقالَ: أنَا مَولى مَن ضَرَبَ بِسَيفَينِ، وطَعَنَ بِرُمحَينِ، وصَلّى القِبلَتَينِ، وبايَعَ البَيعَتَينِ، وهاجَرَ الهِجرَتَينِ، ولَم يَكفُر بِاللّهِ طَرفَةَ عَينٍ.

أنَا مَولى صالِحِ المُؤمِنينَ، ووارِثِ النَّبِيّينَ، وخَيرِ الوَصِيّينَ، وأكبَرِ المُسلِمينَ، ويَعسوبِ المُؤمِنينَ، ونورِ المُجاهِدينَ، ورَئيسِ البَكّائينَ، وزَينِ العابِدينَ، وسِراجِ الماضينَ، وضَوءِ القائِمينَ، وأفضَلِ القانِتينَ، ولِسانِ رَسولِ رَبِّ العالَمينَ، وأوَّلِ المُؤمِنينَ مِن آلِ ياسينَ.

المُؤَيَّدِ بِجِبريلَ الأَمينِ، وَالمَنصورِ بِميكائيلَ المَتينِ، وَالمَحمودِ عِندَ أهلِ السَّماواتِ أجمَعينَ، سَيِّدِ المُسلِمينَ وَالسّابِقينَ، وقاتِلِ النّاكِثينَ وَالقاسِطينَ، وَالمُحامي عَن حَرَمِ

of the fire of those who ignite it. He was the most honoured among all of the Quraysh. He was the first who fought and responded to the call of God. He is the Commander of the Faithful, the executor of his Prophet to the worlds, his trustee to the creation and the vicegerent of the one who was sent to all of them. He is the leader of the Muslims and the forerunners [to Islam] and the killer of the Breakers and the Unjust. He is the annihilator of the polytheists, and the arrow shot by God upon the hypocrites. He is the tongue of the words of the worshippers, the helper of the religion of God and the friend of God. He is the tongue of the word of God and His helper in His land, the vessel of his knowledge, the protector of His religion, the imam of the pious and the one with whom the Supreme and the Almighty is well-pleased.

He was magnanimous, generous, humorous, wise, vigil keeper, purified, from the land of Baṭhā, sacrificing, brave, gallant, patient, fasting regularly, courageous and guided. He was the one who severed the lineages [of the enemies] and scattered the armies. He was highly observant, most firm [on the battlefield] in seizing the bridle and had the firmest of hearts, was the most unyielding among others, lionhearted, valiant, a lion, judicious, resolute, endowed with sound judgement, orator, debater, of noble origin, honourable, of a superior tribe, pure clan, dignified and trust-fulfilling of trusts.

He was from the children of Hāshim, the cousin of the Prophet (ṣ.a.w.), the leader, the guided on the right path, the foe of corruption, the decisive judge, the hero of warriors and the competing lion. He was of Badr, of Mecca, of the true religion, spiritual, radiant, the towering of the mountains, the head of the hills, the leader of the Arabs and the champion of the warriors.

He was the brave hero, the courageous lion, the full moon, the standard of the believers, the heir of Mashʿar and ʿArafāt, the father of the two grandchildren [of the Messenger of God] Ḥasan and Ḥusain. By God, he was truly the Commander of the Faithful ʿAlī ibn Abī Ṭālib. Upon him be the pure salutations and splendid blessings of God."[1739]

المُسلِمينَ، وَالمُجاهِدِ أعداءَهُ النّاصِبينَ، ومُطفِئِ نيرانِ الموقِدينَ، وأفخَرِ مَن مَشى مِن قُرَيشٍ أجمَعينَ، وأوّلِ مَن حارَبَ وَاستَجابَ لِلّهِ، أميرِ المُؤمِنينَ، ووَصِيِّ نَبِيِّهِ فِي العالَمينَ، وأمينِهِ عَلَى المَخلوقينَ، وخَليفَةِ مَن بُعِثَ إلَيهِم أجمَعينَ، سَيِّدِ المُسلِمينَ وَالسّابِقينَ، وقاتِلِ النّاكِثينَ وَالقاسِطينَ، ومُبيدِ المُشرِكينَ، وسَهمٍ مِن مَرامِي اللّهِ عَلَى المُنافِقينَ، ولِسانِ كَلِمَةِ العابِدينَ.

ناصِرِ دينِ اللّهِ، ووَلِيِّ اللّهِ، ولِسانِ كَلِمَةِ اللّهِ، وناصِرِهِ في أرضِهِ، وعَيبَةِ عِلمِهِ، وكَهفِ دينِهِ، إمامِ الأَبرارِ، مَن رَضِيَ عَنهُ العَلِيُّ الجَبّارُ.

سَمِحٌ، سَخِيٌّ، حَيِيٌّ، بُهلولٌ، سَنحنَحِيٌّ، زَكِيٌّ، مُطَهَّرٌ، أبطَحِيٌّ، باذِلٌ، جَرِيٌّ، هُمامٌ، صابِرٌ، صَوّامٌ، مَهدِيٌّ، مِقدامٌ، قاطِعُ الأَصلابِ، مُفَرِّقُ الأَحزابِ، عالِي الرِّقابِ، أربَطُهُم عِناناً، وأثبَتُهُم جَناناً، وأشَدُّهُم شَكيمَةً، بازِلٌ، باسِلٌ، صِنديدٌ، هِزَبرٌ، ضِرغامٌ، حازِمٌ، عَزّامٌ، حَصيفٌ، خَطيبٌ، مِحجاجٌ، كَريمُ الأَصلِ، شَريفُ الفَضلِ، فاضِلُ القَبيلَةِ، نَقِيُّ العَشيرَةِ، زَكِيُّ الرَّكانَةِ، مُؤَدِّي الأَمانَةِ.

مِن بَني هاشِمٍ، وَابنُ عَمِّ النَّبِيِّ ﷺ وَالإمامُ، مَهدِيُّ الرَّشادِ، مُجانِبُ الفَسادِ، الأَشعَثُ الحاتِمُ، البَطَلُ الجَماجِمِ، وَاللَّيثُ المُزاحِمُ، بَدرِيٌّ، مَكِّيٌّ، حَنَفِيٌّ، روحانِيٌّ، شَعشَعانِيٌّ. مِنَ الجِبالِ شَواهِقُها، ومِنَ الهِضابِ رُؤوسُها، ومِنَ العَرَبِ سَيِّدُها، ومِنَ الوَغى لَيثُها.

البَطَلُ الهُمامُ، وَاللَّيثُ المِقدامُ، وَالبَدرُ التَّمامُ، مِحَكُّ المُؤمِنينَ، ووارِثُ المَشعَرَينِ، وأبُو السِّبطَينِ الحَسَنِ وَالحُسَينِ، وَاللّهِ أميرُ المُؤمِنينَ حَقّاً حَقّاً عَلِيُّ بنُ أبي طالِبٍ عَلَيهِ مِنَ اللّهِ الصَّلَواتُ الزَّكِيَّةُ وَالبَرَكاتُ السَّنِيَّةُ.

689. **Tārīkh al-Yaʿqūbī,** reporting, concerning the allegiance of the people to the Commander of the Faithful (a.s.): ... "Then Mālik ibn al-Ḥārith al-Ashtar stood up and said: "O People! This is the executor of the executors, the heir of the knowledge of the prophets, who has undergone great tests and immense forbearance. The Book of God testifies to his faith and His Messenger to his residence in Heaven. All virtues have been combined in him. No one of the former or later generations have doubted his precedence, knowledge and virtue."[1740]

689. **تاريخ اليعقوبي** ـ في ذِكرِ بَيعَةِ النّاسِ لِأَميرِ المُؤمِنينَ عليه السلام ـ:... ثُمَّ قامَ مالِكُ بنُ الحارِثِ الأَشتَرُ فَقالَ: أيُّهَا النّاسُ! هذا وَصِيُّ الأَوصِياءِ، ووارِثُ عِلمِ الأَنبِياءِ، العَظيمُ البَلاءِ، الحَسَنُ الغَناءِ، الَّذي شَهِدَ لَهُ كِتابُ اللّهِ بِالإيمانِ ورَسولُهُ بِجَنَّةِ الرِّضوانِ، مَن كَمُلَت فيهِ الفَضائِلُ، ولَم يَشُكَّ في سابِقَتِهِ وعِلمِهِ وفَضلِهِ الأَواخِرُ ولاَ الأَوائِلُ.

Chapter Eight

ʿAlī from the Perspective of His Enemies

Muʿāwiyah ibn Abī Sufyān

690. **Siyar Aʿalām al-Nubalā,** reporting from ʿUbayd, who said: "Abū Muslim al-Khawlānī and others came to Muʿāwiyah and said: 'Are you quarrelling with ʿAlī, or are you like him?' He said: 'Nay, by God, I know he is better than I am and has better claim to the affair than I.' "[1741]

691. **Tārīkh Dimashq,** reporting from Jābir who said: "We were with Muʿāwiyah when ʿAlī was mentioned, so he spoke well of him, his father and his mother. He then said: 'Why should I not say this about them? They are the best of God's creation, and his sons are the pick of the human race.' "[1742]

692. **Maqtal Amīr al-Mu'minīn,** reporting from Mughīra, who said: "When the news of the death of ʿAlī ibn Abī Ṭālib (a.s.) was brought to Muʿāwiyah, he was having an afternoon nap with his wife, daughter of Qaraẓah, on a summer day, so he said: '*To God we belong and unto Him is our return.* What have they lost of knowledge, good, virtue and comprehension [of religion]?' His wife said: 'Yesterday you would speak ill of him and today you retain a good impression of him!' He said: 'Woe unto you! You do not know what they have lost of his knowledge, excellence and precedence.' "[1743]

الفصل الثامن
عَلِيٌّ عليه السلام عَنْ لِسَانِ أَعْدَائِهِ

أ ـ مُعاوِيَةُ بنُ أبي سُفيانَ

690. **سير أعلام النبلاء عن عبيد:** جاءَ أبو مُسلِم الخَولانِيُّ وأُناسٌ إلى مُعاوِيَةَ وقالوا: أنتَ تُنازِعُ عَلِيّاً، أم أنتَ مِثلُهُ؟ فَقالَ: لا وَاللّهِ، إنّي لاَعلَمُ أنَّهُ أفضَلُ مِنّي وأحَقُّ بِالأَمرِ مِنّي.

691. **تاريخ دمشق عن جابر:** كُنّا عِندَ مُعاوِيَةَ فَذُكِرَ عَلِيٌّ، فَأَحسَنَ ذِكرَهُ وذِكرَ أبيهِ وأُمِّهِ، ثُمَّ قالَ: وكَيفَ لا أقولُ هذا لَهُم؟ هُم خِيارُ خَلقِ اللّهِ، وعِندَهُ بَنيهِ أخيارٌ أبناءُ أخيارٍ.

692. **مقتل أمير المؤمنين عن مغيرة:** لَمّا جيءَ مُعاوِيَةُ بِنَعيِ عَلِيِّ بنِ أبي طالِبٍ عليه السلام وهُوَ قائِلٌ مَعَ امرَأَتِهِ ابنَةِ قَرَظَةَ في يَومٍ صائِفٍ فَقالَ: إنّا لِلّهِ وإنّا إلَيهِ راجِعونَ، ماذا فَقَدوا مِنَ العِلمِ وَالخَيرِ وَالفَضلِ وَالفِقهِ ؟

قالَتِ امرَأَتُهُ: بِالأَمسِ كُنتَ تَطعَنُ في عَينَيهِ وتَسترجِعُ اليَومَ عَلَيهِ! قالَ: وَيلَكِ! لا تَدرينَ ماذا فَقَدوا مِن عِلمِهِ وفَضلِهِ وسَوابِقِهِ !

ʿAmr ibn al-ʿĀṣ

693. **Waqʿat Ṣiffīn,** reporting from ʿAmr ibn Sʿad, who said: "Muʿāwiyah said to ʿAmr: 'O Abū ʿAbdillah, indeed I call you to fight this man, who has disobeyed his Lord, and killed the Caliph, sowed dissension, divided the community and severed the family ties.' ʿAmr said: 'To fight whom?' He said: 'To fight ʿAlī.' ʿAmr said: 'By God, O Muʿāwiyah, you and ʿAlī are not equals; you do not enjoy his migration, precedence, companionship, striving [in the path of God], comprehension [of religion] and knowledge. By God, he has also sharpness, earnestness, good fortune, preference and standing the test from God. What will you grant me if I support you in fighting him when you know the peril that lies in this action?' He said: 'What is your opinion?' He said: 'Egypt is enough.' "[1744]

Marwān ibn al-Ḥakam

694. **Sharḥ Nahj al-Balāgha,** reporting from Ibn Abū Sayf who said: "Marwān delivered a sermon when al-Ḥasan (a.s.) was sitting. He spoke ill of ʿAlī (a.s.). Al-Ḥasan said to him: 'Woe unto you O Marwān! Is the one whom you are reviling the most wicked of people?' He said: 'No, but he is the best of people.' "[1745]

Al-Walīd ibn ʿAbd al-Malik

695. **Al-Irshād, reporting:** "One day al-Walīd ibn ʿAbd al-Malik said to his sons: 'O my sons, adhere to religion. For indeed I have not seen religion building anything which the world has destroyed. I have seen the world building a building which religion has destroyed. I never cease to hear our followers and family members revile ʿAlī ibn Abī Ṭālib, bury his merits and force the people to hate him, but it would only bring the hearts closer [to him]. They strive to make themselves closer to the spirits of the people, yet it only increases their distance from them."[1746]

ب ـ عَمرُو بنُ العاصِ

693. **وقعة صفّين عن عمر بن سعد بإسناده:** قالَ مُعاوِيَةُ لِعَمرو: يا أبا عَبدِ اللّهِ، إنّي أدعوكَ إلى جِهادِ هذَا الرَّجُلِ الَّذي عَصى رَبَّهُ وقَتَلَ الخَليفَةَ، وأظهَرَ الفِتنَةَ، وفَرَّقَ الجَماعَةَ، وقَطَعَ الرَّحِمَ !!

قالَ عَمرٌو: إلى مَن ؟

قالَ: إلى جِهادِ عَلِيٍّ.

فَقالَ عَمرٌو: وَاللّهِ يا مُعاوِيَةُ، ما أنتَ وعَلِيٌّ بِعِكمَي بَعيرٍ، ما لَكَ هِجرَتُهُ ولا سابِقَتُهُ، ولا صُحبَتُهُ، ولا جِهادُهُ، ولا فِقهُهُ وعِلمُهُ. وَاللّهِ إنَّ لَهُ مَعَ ذلِكَ حَدّاً وجِدّاً، وحَظّاً وحُظوَةً، وبَلاءً مِنَ اللّهِ حَسَناً، فَما تَجعَلُ لي إن شايَعتُكَ عَلى حَربِهِ، وأنتَ تَعلَمُ ما فيهِ مِنَ الغَرَرِ وَالخَطَرِ؟ قالَ: حُكمَكَ. قال: مِصرَ طُعمَةً.

ج ـ مَروانُ بنُ الحَكَمِ

694. **شرح نهج البلاغة عن ابن أبي سيف:** خَطَبَ مَروانُ وَالحَسَنُ عليه السلام جالِسٌ فَنالَ مِن عَلِيٍّ، فَقالَ الحَسَنُ عليه السلام: وَيلَكَ يا مَروانُ !! أ هذَا الَّذي تَشتُمُ شَرُّ النّاسِ؟ قالَ: لا، ولكِنَّهُ خَيرُ النّاسِ.

د ـ الوَليدُ بنُ عَبدِ المَلِكِ

695. **الإرشاد:** قالَ الوَليدُ بنُ عَبدِ المَلِكِ لِبَنيهِ يَوماً: يا بَنِيَّ عَلَيكُم بِالدّينِ، فَإنّي لَم أرَ الدّينَ بَنى شَيئاً فَهَدَمَتهُ الدُّنيا، ورَأَيتُ الدُّنيا قَد بَنَت بُنياناً هَدَمَهُ الدّينُ. ما زِلتُ أسمَعُ أصحابَنا وأهلَنا يَسُبّونَ عَلِيَّ بنَ أبي طالِبٍ ويَدفِنونَ فَضائِلَهُ، ويَحمِلونَ النّاسَ عَلى شَنَآنِهِ، فَلا يَزيدُهُ ذلِكَ مِنَ القُلوبِ إلّا قُرباً، ويَجتَهِدونَ في تَقريبِهِم مِن نُفوسِ الخَلقِ فَلا يَزيدُهُم ذلِكَ إلّا بُعداً.

ʿAbd al-ʿAzīz ibn Marwān

696. **Sharḥ Nahj al-Balāgha,** reporting from ʿUmar ibn ʿAbd al-Azīz, who said: "My father once delivered a sermon. He kept on his sermon until, when he made mention of ʿAlī (a.s.) and began to revile him, I noticed that he stuttered, his face become pale and his condition changed. I spoke to him about that, so he said: 'Did you notice that? If those around us had known about ʿAlī what your father knows, none of them would have followed us.' "[1747]

هـ ـ عَبدُ العَزيزِ بنُ مَروانَ

696. شرح نهج البلاغة عن عمر بن عبد العزيز: كانَ أبي يَخطُبُ فَلا يَزالُ مُستَمِرّاً في خُطبَتِهِ، حَتّى إذا صارَ إلى ذِكرِ عَلِيٍّ وسَبِّهِ تَقَطَّعَ لِسانُهُ، وَاصفَرَّ وَجهُهُ، وتَغَيَّرَت حالُهُ، فَقُلتُ لَهُ في ذلِكَ، فَقالَ: أ وَقَد فَطَنتَ لِذلِكَ؟ إنَّ هؤُلاءِ لَو يَعلَمونَ مِن عَلِيٍّ ما يَعلَمُهُ أبوكَ ما تَبِعَنا مِنهُم رَجُلٌ.

Chapter Nine

ʿAlī from the Perspective of Poets

Kʿab ibn Zuhayr[1748]

697. **A poet of the first century AH. He says:**

"ʿAlī possesses auspicious character;
He is known for performing righteous deeds;
The son-in-law of the Prophet and the best of all mankind;
Whoever competes with him is disheartened.
He was the first to perform prayer with the unlettered [Prophet],
Before the worshippers, when the Lord of mankind was disbelieved.
With justice you stood trustworthy when he was opposed,
By the people of desire from among the possessors of passions and falsehood.
O the best [of mankind] who walked [on earth]
After the Prophet, evil is far from you.
God has granted you favours that cannot vanish;
When did he alter with the passage of time?"[1749]

Al-Kumayt ibn Zayd al-Asadī[1750]

698. He says:

"ʿAlī is the Commander of the Faithful and his right
Is binding by God on every Muslim.
Indeed the Messenger of God enjoined his right.

الفصل التاسع

عَلِيٌ عليه السلام عَنْ لِسَانِ الشُعَرَاءِ

كَعبُ بنُ زُهَير

697. من شعراء القرن الأوّل، يقول:

إنَّ عَلِيّـاً لَمَيمـونٌ نَقيبَتُـهُ ... بِالصّالِحاتِ مِنَ الأَفعالِ مَحبورُ

صِهرُ النَّبِيِّ وخَيرُ النّاسِ كُلِّهِمُ ... فَكُلُّ مَن رامَهُ بِالفَخرِ مَفخورُ

صَلَّى الصَّلاةَ مَعَ الأُمِّيِّ أوَّلَهُم ... قَبلَ العِبادِ ورَبُّ النّاسِ مَكفورُ

بِالعَدلِ قُمتَ أميناً حينَ خالَفَهُ ... أهلُ الهَوى مِن ذَوِي الأَهواءِ وَالزّورِ

يا خَيرَ مَن حَمَلتَ نَعلاً لَهُ قَدَمٌ ... إلّاَ النَّبِيِّ لَدَيهِ البَغيُ مَهجورُ

اللّهُ أعطاكَ فَضلاً لا زَوالَ لَهُ ... مِن أينَ آتي لَهُ الأَيّامَ تَغييرُ

698. الكُمَيتُ بنُ زَيدٍ الأَسَدِيُّ

عَلِيٌّ أميرُ المُؤمِنينَ وحَقُّهُ ... مِنَ اللّهِ مَفروضٌ عَلى كُلِّ مُسلِمِ

وإنَّ رَسولَ اللّهِ أوصى بِحَقِّهِ ... وأشرَكَهُ في كُلِّ حَقٍّ مُقَسَّمِ

وزَوَّجَهُ صِدّيقَةً لَم يَكُن لَها ... مُعادِلَةٌ غَيرُ البَتولَةِ مَريَمِ

He included him in every right allotted.
He married him to the trustworthy [Lady] who has not
An equal except Mary, the Virgin.
He blocked the doors of those who built
Houses [attached to the Mosque] except his door.
He made incumbent on the day of Ghadīr [his] guardianship
On every person, Arab and non-Arab."[1751]

Al-Sayyid al-Ḥimyarī[1752]

699. **One of the great poets of the Second Century A.H. He says:**
"I swear by God and His favours
A man is responsible for what he said.
Indeed ʿAlī ibn Abī Ṭālib
Is disposed on god-wariness and righteousness.
Indeed he was the Imām who
Has preference over the Community [of Islam].
He speaks with truth and decrees with it
And is not distracted by falsehood.
When at war spears are drawn
And the nobles retreat;
He marches to his peers and in his palm
Is a bright, shiny and sharp sword.
The roaming of a lion among its cubs
The most prominent to be hunted in the lair.
He was the one greeted on a night
By Michael and Gabriel.
Michael was with a thousand (angels) and Gabriel with
A thousand followed by Isrāfīl.
On the night of Badr they were sent down as support
As if they were the birds in flocks.
They greeted him when they came in his presence
In honour and admiration [of him]."[1753]

ورَدَّمَ أبوابَ الَّذينَ بَنى لَهُم　　بُيوتاً سِوى أبوابِهِ لَم يُرَدِّمِ

وأوجَبَ يَوماً بِالغَديرِ وِلايَةً　　عَلى كُلِّ بَرٍّ مِن فَصيحٍ وأعجَمِ

السَيِّدُ الحِميَرِيُّ

699. من أكابر الشعراء في القرن الثاني، يقول:

أُقسِمُ بِاللّهِ وآلائِهِ　　وَالمَرءُ عَمّا قالَ مَسؤولُ

إنَّ عَلِيَّ بنَ أبي طالِبٍ　　عَلَى التُّقى وَالبِرِّ مَجبولُ

وإنَّهُ كانَ الإمامَ الَّذي　　لَهُ عَلَى الأُمَّةِ تَفضيلُ

يَقولُ بِالحَقِّ ويعنى بِهِ　　ولا تُلَهّيهِ الأَباطيلُ

كانَ إذَا الحَربُ مَرَتهَا القَنا　　وأحجَمَت عَنهَا البَهاليلُ

يَمشي إلَى القِرنِ وفي كَفِّهِ　　أبيَضُ ماضِي الحَدِّ مَصقولُ

مَشيَ العَفَرْنى بَينَ أشبالِهِ　　أبرَزَهُ لِلقَنصِ الغيلُ

ذاكَ الَّذي سَلَّمَ في لَيلَةٍ　　عَلَيهِ ميكالٌ وجِبريلُ

ميكالُ في ألفٍ وجبريلُ في　　ألفٍ ويَتلوهُمُ سَرافيلُ

لَيلَةَ بَدرٍ مَدَداً أُنزِلوا　　كَأَنَّهُم طَيرٌ أبابيلُ

فَسَلَّموا لَمّا أتَوا حَذوَهُ　　وذاكَ إعظامٌ وتَبجيلُ

Al-ʿAbdī al-Kūfī[1754]

700. To you belong merits that counters are exhausted
To count and scribes unable to [write].
Like the returning of the Sun when you missed prayer
And it vanished from sight in shrouds.
It was returned for you as if the stars had not appeared
To an onlooker and as if the sun had not set.
In the [pronouncement of] Disavowal there are tidings, its marvels
Have not been hidden for a day to the far or the near.
On the night of the Cave when you slept full with
Peace while others were full with fear.
You are indeed the brother of the guide and his assistant,
The unveiler of truth as described in [revealed] Books.
The husband of al-Zahrā, his part, he protects her
Apart from others and the father of his noble sons."[1755]

Al-Shafiʿī

701. **One of the authorities of the Sunnis. He says:**
"If in an assembly we remember ʿAlī,
His [i. e. Prophet's] two grandsons and Fāṭimah, the chaste,
It is said: Leave, O people, this,
For this is the speech of the Rejecter (Rāfiḍiyya).
I dissociate myself to the Master from people
Who deem rejection to be love of Fāṭimiyya."[1756]
He also says:
"O household of the Messenger of God, your love,
Is a duty from God, mentioned in the Qur'ān.
Suffices to you in your great honour,
That whoever does not bless you, his prayer is void."[1757]
He also says:
"Up to where? Up to where? And until when?
Am I chastised for the love of this youth?
Was Fāṭimah married to anyone else?

700. العَبدِيُّ الكوفِيُّ

لَكَ المَناقِبُ يَعيَى الحاسِبونَ بِها ... عَدّاً ويَعجِزُ عَنها كُلُّ مُكتَتِبِ

كَرَجعَةِ الشَّمسِ إذ رُمتَ الصَّلاةَ وقَد ... راحَت تَوارى عَنِ الأبصارِ بالحُجُبِ

رُدَّت عَلَيكَ كَأَنَّ الشُّهبَ مَا اتَّضَحَت ... لِناظِرٍ وكَأَنَّ الشَّمسَ لَم تَغِبِ

وفي بَراءَةَ أنباءٌ عَجائِبُها ... لَم تُطوَ عَن نازِحٍ يَوماً ومُقتَرِبِ

ولَيلَةَ الغارِ لَما بِتَّ مُمتَلِئاً ... أمناً وغَيرُكَ مَلآنٌ مِنَ الرُّعُبِ

ما أنتَ إلّا أخُو الهادي وناصِرُهُ ... ومُظهِرُ الحَقِّ والمَنعوتُ في الكُتُبِ

وزَوجُ بَضعَتِهِ الزَّهراءِ يَكنُفُها ... دونَ الوَرى وأبو أبنائِهِ النُّجُبِ

الشّافِعِيُّ

701. أحد أئمّة أهل السنّة، يقول:

إذا فـي مَجلِسٍ نَـذكُرُ عَلِيّـاً ... وسِبطَيهِ وفاطِمَةَ الزَّكِيَّهْ

يُقالُ تَجاوَزوا يا قومُ هذا ... فَهذا مِن حَديثِ الرّافِضِيَّهْ

بَرِئتُ إلَى المُهَيمِنِ مِن أُناسٍ ... يَرَونَ الرَّفضَ حُبَّ الفاطِمِيَّهْ

وله أيضاً:

يا آلَ بَيتِ رَسولِ اللّهِ حُبُّكُمُ ... فَرضٌ مِنَ اللّهِ فِي القُرآنِ أنزَلَهُ

يَكفيكُمُ مِن عَظيمِ الفَخرِ أنَّكُمُ ... مَن لَم يُصَلِّ عَلَيكُم لا صَلاةَ لَهُ

وله أيضاً:

إلامَ إلامَ وحَتّى مَتى ... أُعاتِبُ في حُبِّ هذَا الفَتى؟

Concerning whom else were [His words] "*Has there been*"[1758] revealed?".[1759]

Al-Ṣāḥib ibn ʿAbbād[1760]

702. A great scholar and man of letters of the fourth century. He says:

"She said: Who is the bearer of the true religion, answer [me]?

So I said: Aḥmad, the best of masters and messengers.

She said: Whom after him do you befriend sincerely?

So I said: The executor who has exceeded [the planet of] Saturn.

She said: Who slept on the bed out of sacrifice?

So I said: The firmest of God's creatures at the time of fear.

She said: Who did he [take as a] brother out of love?

So I said: Who made the sun return after it had set.

She said: Who married al-Zahrā, Fāṭima?

So I said: The best of those who are barefooted and with sandals.

She said: Who is the father of the two grandchildren [of the Prophet] when they branched off?

So I said: The forerunner of the people of precedence in good.

She said: Who was victorious at Badr with its miracle?

So I said: The best striker of enemy heads among God's creation.

She said: Who was the lion of the Battle of the Trench?

So I said: The killer of ʿAmr, the hero.

She said: At the battle of Ḥunayn, who exhausted and cut?

So I said: The killer of the polytheists in a haste.

She said: Who was invited to share the [roasted] bird?

So I said: The closest to God and the most beloved to him.

She said: Who was next to him on the Day of the Cloak? Answer.

So I said: The best [of those] clad and of embraced.

She said: Who was [declared] Guardian on the Day of Ghadīr? Explain.

So I said: Who was the best friend of Islam.

She said: Who was honoured in [the Chapter of] Man[1761]?

So I said: The most generous of earth's inhabitants.

She said: Who donated his ring while bowing?

So I said: The possessor of the most piercing spear.

وهَل زُوِّجَت فاطِمٌ غَيرَهُ وفي غَيرِهِ هَل أتى(هَلْ أَتَى)؟

الصّاحِبُ بنُ عَبّاد

702. من جهابذة العلماء والأُدباء في القرن الرابع، يقول:

قالَت:فَمَن صاحِبُ الدّينِ الحَنيفِ أجِب؟ فَقُلتُ: أحمَدُ خَيرُ السّادَةِ الرُّسُلِ

قالَت: فَمَن بَعدَهُ تُصفِي الوَلاءَ لَهُ؟ قُلتُ: الوَصِيُّ الّذي أربى عَلى زُحَلِ

قالَت: فَمَن باتَ مِن فَوقِ الفِراشِ فِدىً؟ فَقُلتُ: أثبَتُ خَلقِ اللّهِ فِي الوَهَلِ

قالَت: فَمَن ذَا الَّذي آخاهُ عَن مِقَةٍ؟ فَقُلتُ: مَن حازَ رَدَّ الشَّمسِ فِي الطَّفَلِ

قالَت: فَمَن زَوَّجَ الزَّهراءَ فاطمة؟ فَقُلتُ: أفضَلُ مَن حاف ومُنتَعِلِ

قالَت: فَمَن والِدُ السِّبطَينِ إذ فَرَعا؟ فَقُلتُ: سابِقُ أهلِ السَّبقِ في مَهَلِ

قالَت: فَمَن فازَ في بَدر بِمُعجِزِها؟ فَقُلتُ: أضرَبُ خَلقِ اللّهِ فِي القُلَلِ

قالَت: فَمَن أسَدُ الأَحزابِ يَفرِسُها؟ فَقُلتُ: قاتِلُ عَمرِو الضَّيغَمِ البَطَلِ

قالَت: فَيَومَ حُنَينٍ مَن فَرا وبَرا؟ فَقُلتُ: حاصِدُ أهلِ الشِّركِ فِي عَجَلِ

قالَت: فَمَن ذا دُعِيَ لِلطَّيرِ يَأكُلُهُ؟ فَقُلتُ: أقرَبُ مَرضِيٍّ ومُنتَحِلِ

قالَت: فَمَن تِلوُهُ يَومَ الكِساءِ أجِب؟ فَقُلتُ: أفضَلُ مَكسُوٍّ ومُشتَمِلِ

قالَت: فَمَن سادَ في يَومِ «الغَديرِ» أبِنْ؟ فَقُلتُ: مَن كانَ لِلإسلامِ خَيرَ وَلِيّ

قالَت: فَفي مَن أتى في هَل أتى شَرَفٌ؟ فَقُلتُ: أبْذَلِ أهلِ الأَرضِ لِلنَّفَلِ

قالَت: فَمَن راكِعٌ زَكّى بِخاتَمِهِ؟ فَقُلتُ: أطعَنُهُم مُذ كانَ بِالأَسَلِ

She said: Who is the divider of the fire of hell?
So I said: He whose opinion is brighter than the flame.
She said: With whom did the Prophet invoke curses?
So I said: He who accompanied him at home and on travel.
She said: Who resembles Hārūn (Aaron) so we may know him?
So I said: He who did not err nor fall [from grace].
She said: Say [to me], who became the door of the City [of Knowledge]?
So I said: Who was asked but did not ask [of anyone].
She said: Who fought the people that broke their allegiance?
So I said: Its explanation is at the Battle of the Camel.
She said: Who fought the filthy when they were oppressive?
So I said: [The Battle of] Ṣiffīn reveals [the details of] their actions.
She said: Who removed the polluted when they rebelled?
So I said: Its meaning was manifest on the day of Nahrawān.
She said: Who is the possessor of the honourable pond tomorrow?
So I said: He whose family is the most noble.
She said: Who will bear the standard of Praise?
So I said: He who did not panic [at the time of] fear.
She said: Does all that you have said correspond to a man?
So I said: All that I have said is concering one man.
She said: Who is that individual, name him for us?
So I said: He is the Commander of the believers ʿAlī."[1762]

Ibn Abī al-Ḥadīd

703. **A great scholar and reliable historian of the seventh century A.H**

"As if the sharpness of the lengthy swords of Mashrafiyyah
Do not seek but the seat of the eye socket.
So do not reckon thunder to be the voice of a cloud
But it is part of that rumbling sound.
And do not reckon lightning to be fire for indeed it is
A flash that has come from Dhī al-Fiqār at Fāqir[1763].
And do not reckon the clouds flowing, for indeed it is
His fingertips flowing with water pouring.
You are high exalted about praise, so the most eloquent preacher
About your praise among people is bound to fall short."[1764]

قالَت: فَمَن ذا قَسيمُ النّارِ يُسهِمُها؟ فَقُلتُ: مَن رَأيُهُ أذكى مِنَ الشُّعَلِ

قالَت: فَمَن باهَلَ الطُّهرُ النَّبِيُّ بِهِ؟ فَقُلتُ: تاليهِ في حِلٍّ ومُرتَحَلِ

قالَت: فَمَن شِبهُ هارونَ لِنَعرِفَهُ؟ فَقُلتُ: مَن لَم يَحُل يَوماً ولَم يَزُلِ

قالَت: فَمَن ذا غَداً بابُ المَدينَةِ قُل؟ فَقُلتُ: مَن سَأَلوهُ وَهوَ لَم يَسَلِ

قالَت: فَمَن قاتِلُ الأَقوامِ إذ نَكَثوا؟ فَقُلتُ: تَفسيرُهُ في وَقعَةِ الجَمَلِ

قالَت: فَمَن حارَبَ الأَرجاسَ إذ قَسَطوا؟ فَقُلتُ: صِفّينُ تُبدي صَفحَةَ العَمَلِ

قالَت: فَمَن قارَعَ الأَنجاسَ إذ مَرَقوا؟ فَقُلتُ: مَعناهُ يَومَ النَّهرَوانِ جَلي

قالَت: فَمَن صاحِبُ الحَوضِ الشَّريفِ غَداً؟ فَقُلتُ: مَن بَيتُهُ في أشرَفِ الحُلَلِ

قالَت: فَمَن ذا لِواءُ الحَمدِ يَحمِلُهُ؟ فَقُلتُ: مَن لَم يَكُن فِي الرَّوعِ بِالوَجِلِ

قالَت: أكُلُّ الَّذي قَد قُلتَ في رَجُلٍ؟ فَقُلتُ: كُلُّ الَّذي قَد قُلتُ في رَجُلِ

قالَت: فَمَن هُوَ هذَا الفَردُ سِمهُ لَنا؟ فَقُلتُ: ذاكَ أميرُ المُؤمِنينَ عَلِيّ

اِبنُ أبِي الحَديدِ

703. من جهابذة العلماء وأثبات المؤرّخين في القرن السابع، يقول:

كَأَنَّ ظُباتِ المَشرَفِيَّةِ مِن كَرىً فَما يَبتَغي إلّا مَقَرَّ المَحاجِرِ

فَلا تَحسَبَنَّ الرَّعدَ رَجسَ غَمامَة ولكِنَّهُ مِن بَعضِ تِلكَ الزَّماجِرِ

ولا تَحسَبَنَّ البَرقَ ناراً فَإِنَّهُ وَميضٌ أتى مِن ذِي الفَقارِ بِفاقِرِ

ولا تَحسَبَنَّ المُزنَ تَهمي فَإِنَّها أنامِلُهُ تَهمي بِأَوطَفِ هامِرِ

تَعالَيتَ عَن مَدح فَأَبلَغُ خاطِب بِمَدحِكَ بَينَ النّاسِ أقصَرُ قاصِرِ

ʿAlāʾ al-Dīn al-Ḥillī[1765]

704. **A great scholar and man of letters of the eighth century AH**

"O he with whom the true religion was perfected
And Islam was strengthened after weakness.
You are meant in the Revelation at Khumm when the Prophet raised
[You] in spite of their enmity as a support.
You are the one the guide, the harbinger of glad tidings, chose as a brother
And did not prefer from amongst them anyone else.
You are the one at which the angels expressed wonder
Badr and when they witnessed Uḥud."

He also says:

"Truly, your help to Islam protects it
Like an enclosure after immense hardship and stumbling.
Honour has not removed the cloak of the dignified
Except that it was a shawl for your magnificent sense.
O he who has removed sorrow from the face of the Prophet at
Badr when his enemies increased in number.
They felt humiliated in fear of meeting you when
Their numbers increased and they were accompanied by equipments.
The day [he confronted] ʿAmr ibn Wadd al-ʿĀmirī when
The battalion of his army marched to you in support [of him].
You made the source of guidance laugh with glad tidings
And the source of misguidance lamented him after he bled profusely.
At the Battle of Hawāzin, when [the fighting] intensified
It was your determination then that extinguished it.
Your sword shed their blood in vain
And rained on them arrows [like] hail.
Thus the remainder were defeated when they saw
You advancing [with others] and surrounding the Prophet like an army.
Were it not for your sword they would not have fled and abandoned
The booty of abundant and bountiful wealth."[1766]

عَلاءُ الدّينِ الحِلِّيُّ

704. من أكابر العلماء والأُدباء في القرن الثامن، يقول:

يامَن بِهِ كَمُلَ الدّينُ الحَنيفُ ولِلـ إسلامِ مِن بَعدِ وَهن مَيلَهُ عَضَدا
وصاحِبَ النَّصِّ في خُمٍّ وقَد رَفَعَ النَّبِيُّ [مِنهُ] عَلى رَغمِ العَدا عَضُدا
أنتَ الَّذِي اختارَكَ الهادِي البَشيرُ أخاً وما سِواكَ ارتَضى مِن بَينِهِم أحَداً
أنتَ الَّذي عَجِبَت مِنهُ المَلائِكُ في بَدرٍ ومِن بَعدِها إذ شاهَدوا أُحُدا

ويقول أيضاً:

وحَقِّ نَصرِكَ لِلإسلامِ تكلَؤُه حِياطَةً بَعدَ خَطبٍ فادِحٍ ورَدى
ما فَصَّلَ المَجدُ جِلباباً لِذي شَرَفٍ إلّا وكانَ لِمَعناكَ البهيجِ رِدا
يا كاشِفَ الكَربِ عَن وَجهِ النَّبِيِّ لَدى بَدرٍ وقَد كَثُرَت أعداؤُهُ عَدَدا
إستَشعَرُوا الذُّلَّ خَوفاً مِن لِقاكَ وقَد تَكاثَروا عَدَداً وَاستَصحَبوا عُدَدا
ويومَ عمرِو بنِ وَدٍّ العامِرِيِّ وقَد سارَت إلَيكَ سَرايا جَيشِهِ مَدَدا
أضحَكتَ ثَغرَ الهُدى بشراً بِهِ وبَكَتْ عَينُ الضَّلالِ لَهُ بَعدَ الدِّما مُدَدا
وفي هَوازِنَ لَمّا نارُهَا استَعَرَتْ من عَزمِ عَزمِكَ يَوماً حَرُّها بَرَدا
أجرى حُسامُكَ صَوباً مِن دِمائِهُمُ هَدَراً وأمطَرتُهُم مِن أسهُمٍ بَرَدا
أقدَمتَ وَانهَزَمَ الباقونَ حينَ رَأَوا عَلَى النَّبِيِّ مُحيطاً جَحفَلاً
لُبَدا لَولا حُسامُكَ ما وَلَّوا ولاَ اطَّرَحوا مِنَ الغَنائِمِ مالاً وافِراً لُبَدا

Al-Shaykh Aḥmad al-Sabʿī al-Aḥsā'ī *

705. **A great scholar and man of letters of the tenth century AH**

"Your merits exhausted people of thought and reflection
And led them to the area of incompetence and confinement.
You are the one who refined his essence for one who ponders
O sign of God, rather, O test of men.
O proof of God, rather, O the utmost limit of decree.
Those [endowed] with refined thought failed to unveil your secrets
In you the Lord of Highness challenged the people of intellect.
How should intellects define you, O Light of the Divine
O you, to whom the signs of the Intellect refer and those
Endowed with reasoning are between inability and peril.
People have been misled through your existence out of love for you
When they noticed miraculous things from you, so they exaggerated
You perplexed their minds, O lofty one, so they were elevated
You captivated the thoughts of those with intellects when they reported
The Signs pertaining to you during the days and over time.
You clarified for people deviated rulings
As you explained distorted reports
You are the foremost of your predecessors in good [deeds]
O the First and Last in Light and Knowledge
O outward and inward in eye and vestige.
O giver of bread to the suffering prisoner, [who] did not
Taste food and spent the night honourably in fast
Returner of the Sun in a sea of darkness, to you
Belong eloquent overflowed utterances, and
To you are references in verses and chapters [of the Qur'ān].
The light of your kindness cannot be extinguished by enmity
No matter how the people of misguidance conceal it
The views of men have always clashed over you
How many a people spoke of you and finished, so
Your glory became veiled from every able one."[1767]

الشَّيخُ أحمَدُ السَّبعِيُّ الأَحسائِيُّ

705. من العلماء والأُدباء في القرن العاشر، يقول:

أعيَت صِفاتُكَ أهلَ الرَّأيِ وَالنَّظَرِ وأورَدَتهم حِياضَ العَجزِ وَالحَصَرِ
أنتَ الَّذي دَقَّ مَعناهُ لِمُعتَبِرٍ يا آيةَ اللّهِ بَل يا فِتنَةَ البَشَرِ
يا حُجَّةَ اللّهِ بَل يا مُنتَهَى القَدَرِ

عَن كَشفِ مَعناكَ ذُو الفِكرِ الدَّقيقِ وَهَنْ وفيكَ رَبُّ العُلى أهلَ العُقولِ فَتَنْ
أنّى تَحُدُّكَ يا نورَ الإلهِ فُطِنْ يامَن إلَيهِ إشاراتُ العُقولِ ومَنْ
فيهِ الأَلِبّاءُ بَينَ العَجزِ وَالخَطَرِ

فَفي حُدوثِكَ قَومٌ في هَواكَ غَوَوا إذ أبصَروا مِنكَ أمراً مُعجِزاً فَغَلَوا
حَيَّرتَ أذهانَهُم يا ذَا العُلى فَعَلَوا هَيَّمتَ أفكارَ ذِي الأَفكارِ حينَ رَوَوا
آياتِ شَأنِكَ فِي الأَيّامِ وَالعُصُرِ

أوضَحتَ لِلنّاسِ أحكاماً مُحَرَّفَةً كَما أبَنتَ أحاديثاً مُصَحَّفَةً
أنتَ المُقَدَّمُ أسلافاً وأسلِفَةً يا أوّلاً آخِراً نوراً ومَعرِفَةً
يا ظاهِراً باطِناً فِي العَينِ وَالأَثَرِ

يا مُطعِمَ القُرصِ لِلعانِي الأَسيرِ وما ذاقَ الطَّعامَ وأمسى صائِماً كَرَما
ومُرجِعَ القُرصِ إذ بَحرُ الظَّلامِ طَما لَكَ العِبارَةُ بِالنُّطقِ البَليغِ كَما
لَكَ الإشارَةُ فِي الآياتِ وَالسُّوَرِ

أنوارُ فَضلِكَ لا تُطفى لَهُنَّ عِدا مَهما يُكَتِّمُهُ أهلُ الضَّلالِ بَدا
تَخالَفَت فيكَ أفكارُ الوَرى أبَدا كَم خاضَ فيكَ أُناسٌ فَانتَهَوا فَغَدا
مَغناكَ مُحتَجِباً عَن كُلِّ مُقتَدِرِ

Shaykh Kāzim al-Uzrī *

706. **A great poet of the thirteen century AH**

"O hasty diligent rider, slow down!
Have compassion on hearts that are turned over in passion.
If the land of Gharī (Najaf) shows itself to you, then yield,
And take off your shoes facing the like of Ṭuwā Valley.
If you behold the dome of the Upper World,
Coverted by the lights of its Lord,
Then be unassuming for there lies a halo of holiness,
That even the highest stars wish to kiss its soil.
Say to him while your tears are like pouring agate,
And the interior being blazed by the enduring fire of its tree,
O Prophet's cousin, you are the hand of God,
Whose magnanimosity has encompassed everything,
You are his eternal Qur'ān and your qualities,
Are its verses that He has revealed.
God has singled you out various feats,
That are like numbers never-ending.
May an eye that is feasted on a garden other than yours,
Be vexed with dirt continually.
You are after the Prophet the best of people,
As the heaven the best in it is its moon.
You have a self that is as same as his. Had your selves been different,
He would not have united them in fraternity.
Both of you were suckled with the bosom of reunion,
Whose sustenance was the Essence of Manifestation."[1768]

الشَّيخُ كاظِمٌ الأزرِيُّ

706. من كبار الشعراء في القرن الثالث عشر، يقول:

أيُّهَا الرّاكِبُ المُجِدُّ رُوَيداً ... بِقُلوب تَقَلَّبَت في جَواها

إن تَراءَت أرضُ الغَريّينَ فَاخضَعْ ... وَاخلَعِ النَّعلَ دونَ وادي طُواها

وإذا شِمْتَ قُبَّةَ العالَمِ الأعـ ... ـلى وأنوارُ رَبِّها تَغشاها

فَتَواضَع فَثَمَّ دارَةُ قُدس ... تَتَمَنَّى الأفلاكُ لَثْمَ ثَراها

قُل لَهُ وَالدُّموعُ سَفحُ عَقيق ... وَالحِشى تُصطَلى بِنارِ غَضاها

يَابنَ عَمِّ النَّبِيِّ أنتَ يَدُ اللّـ ... ـهِ الَّتي عَمَّ كُلَّ شَيء نَداها

أنتَ قُرآنُهُ القَديمُ وأوصا ... فُكَ آياتُهُ الَّتي أوحاها

حَسبُكَ اللّهُ في مَآثِرِ شَتّى ... هِيَ مِثلُ الأعدادِ لا تَتَناهى

لَيتَ عَيناً بِغَيرِ رَوضِكَ تَرعى ... قَذِيَت وَاستَمَرَّ فيها قَذاها

أنتَ بَعدَ النَّبِيِّ خَيرُ البَرايا ... وَالسَّما خَيرُ ما بِها قَمراها

لَكَ ذاتٌ كَذاتِهِ حَيثُ لَولا ... أنَّها مِثلُها لَما آخاها

قَد تَراضَعتُما بِثَدي وِصالٍ ... كانَ مِن جَوهَرِ التَّجَلّي غِذاها

Part Ten:
The Characteristics of Imām ʿAlī (a.s.)

Chapter One: The Doctrinal Characteristics

Chapter Two: The Ethical Characteristics

Chapter Three: The Practical Characteristics

Chapter Four: The Political and Social Characteristics

Chapter Five: The Military Characteristics

An Investigation into Imām ʿAlī's Characteristics

The Commander of the Faithful, Imām ʿAlī ibn Abī Ṭālib (a.s.), is a fountain of virtue whose soul is filled with all praiseworthy qualities. His life is a manifestation of nobilities. What we relate here is an aspect of the characteristics of the Imām (a.s.). As for such noble characteristics as knowledge, infallibility and the likes, we will put them forth under their proper headings.

At any rate, what we register here does not represent all that can be said concering this unique leader of humanity. The reason for this is that the sea of his mightiness and personality is broader and greater than the pen should describe or the thought should reach its depth. He says: "The flood [of virtue] flows from me and the bird cannot ascend to me."[1769]

The other reason is that history has not transmitted to [later] generations all his traits, virtues and qualities. How many a personality or a party endeavoured to erase them from the memory of history. What has appeared from it however, has dazzled eyes and perplexed the intellects, in spite of the attempts of the tyrants to obliterate or conceal them. How beautiful and eloquent are the words of al-Khalīl ibn Aḥmad concering the Imām when he said:

"What do I say in respect of a man whose friends have concealed his merits out of fear and whose enemies have done the same out of jealousy. Yet it has appeared between these two concealments that

which fills the East and West."[1770]

We will briefly mention here from the numerous religious texts, what has been transmitted by both schools of law, as it is not possible for us to encompass the attributes of a personality like ʿAlī (a.s.), who is unique from the aspects of faith, knowledge, character, youthfulness, bravery and mercy. We do not, however, find a person who carries within himself opposite traits – which generally cannot be combined in an individual – like ʿAlī. If he looked at the enemy and shouted at him on the battlefield, he [i.e. the enemy] would tremble with fear and have his heart in his mouth. His opponents in battle would not dare to clash with him. When he looked at an orphan with tears filling his eyes or saw one whose back has been hunched by time, his heart shook and his tears flowed; therefore he was known as the 'combiner of opposites.'

He is without an equal in history and in all spheres. He is the great miracle for Islam and the Messenger of God (ṣ.a.w.). Why should he not be so, when prophethood assumed responsibility for him and the Message [of Islam] undertook to protect in the arms of that great Messenger, while he was totally absorbed by the Truth (i.e. God). In spite of all that, how did he view himself in respect to the Prophet (ṣ.a.w.)? We find that in his answer to a person who was amazed at the Imam's extensive and profound knowledge and even assumed that he was the Prophet, when he says: "I am one of the servants of Muḥammad."[1771]

He was from his early childhood a companion of the Messenger of God (ṣ.a.w.) and his support.[1772]

The heart of ʿAlī (a.s.) is the pure spring of revelation. His soul is perfumed by divine teachings. All that was crystallised at the battlefield and in the political domain.

ʿAlī's life is a wonderful mixture of knowledge and action, asceticism and effort. He was the lion of wars and struggle, while his immense soul was attached to the Supreme Dominion in the middle of the night.

Chapter One

The Doctrinal Characteristics

He Who Has not Disbelieved Even A Single Moment

707. **The Prophet (ṣ.a.w.) said:** "The forerunners of communities are three who have not disbelieved even a single moment: ʿAlī ibn Abī Ṭālib, the companion of Yāsīn and the believer of the family of Pharaoh. They are the most truthful [ones] and ʿAlī is the best of them."[1773]

708. **Imām ʿAlī (a.s.) said:** "I have not associated [any partners] with God at all, nor have I ever worshipped al-Lāt and al-ʿUzza."[1774]

The First to Embrace Islam

709. **The Prophet (ṣ.a.w.) said:** "The first of you to join the Pond [of Kawthar] is the first amongst you to embrace Islam, ʿAlī ibn Abī Ṭālib."[1775]

710. **The Prophet (ṣ.a.w.) said:** "ʿAlī was the first to believe in me and attest to me."[1776]

711. **Imām ʿAlī (a.s.) said:** "I was the first to embrace Islam with the Prophet (ṣ.a.w.)."[1777]

712. **Imām ʿAlī (a.s.) said:** "I embraced Islam seven years before [other] people."[1778]

713. **Al-Kāfī,** reporting from Saʿīd ibn al-Musayyib, who said: "I asked ʿAlī ibn al- Ḥusain (a.s.): How old was ʿAlī ibn Abī Ṭālib when he embraced Islam? He said: Was he ever a disbeliever? Indeed

الفصل الأوّل

الخَصائِصُ العَقائِدِيَّة

أ ـ لَم يَكفُر بِاللهِ طَرفَةَ عَين

707. رسول الله صلى الله عليه وآله: إنَّ سُبّاقَ الأُمَمِ ثَلاثَةٌ لَم يَكفُروا طَرفَةَ عَين: عَلِيُّ بنُ أبي طالِبٍ، وصاحِبُ ياسينَ، ومُؤمِنُ آلِ فِرعَونَ، فَهُمُ الصِّدِّيقونَ، وعَلِيٌّ أفضَلُهُم.

708. الإمام عليّ عليه السلام: إنّي لَم أُشرِك بِاللّهِ طَرفَةَ عَين، ولَم أعبُدِ اللّاتَ وَالعُزّى.

ب ـ أوّل من أسلم

709. رسول الله صلى الله عليه وآله: أوَّلُكُم وارِداً عَلَى الحَوضِ أوَّلُكُم إسلاماً؛ عَلِيُّ بنُ أبي طالِبٍ.

710. عنه صلى الله عليه وآله: عَلِيٌّ أوَّلُ مَن آمَنَ بي وصَدَّقَني.

711. الإمام عليّ عليه السلام: أنَا أوَّلُ مَن أسلَمَ مَعَ النَّبِيِّ صلى الله عليه وآله.

712. عنه عليه السلام: لَقَد أسلَمتُ قَبلَ النّاسِ بِسَبعِ سِنينَ.

713. الكافي عن سعيد بن المسيّب: سَأَلتُ عَلِيَّ بنَ الحُسَينِ عليهما السلام: إبنَ كَم كانَ عَلِيُّ بنُ أبي طالِبٍ عليه السلام يَومَ أسلَمَ ؟

فَقالَ عليه السلام: أوَكانَ كافِراً قَطُّ؟ إنَّما كانَ لِعَلِيٍّ عليه السلام حَيثُ بَعَثَ اللّهُ عَزَّ وجَلَّ رَسولَهُ صلى الله عليه وآله عَشرُ سِنينَ، ولَم يَكُن يَومَئِذ كافِراً، ولَقَد آمَنَ بِاللّهِ تَبارَكَ وتَعالى وبِرَسولِهِ صلى الله عليه وآله، وسَبَقَ

ʿAlī (a.s.) was ten years old when God, sent forth His Messenger (ṣ.a.w.). He was not then a disbeliever. He believed in God and His Messenger (ṣ.a.w.), preceding all the people in belief in God and His Messenger (ṣ.a.w.) and in prayer by three years. The first prayer he performed with the Messenger of God (ṣ.a.w.) was the two-unit midday prayer."[1779]

714. **Al-Mustadrak ʿAlā al-Ṣaḥīḥayn,** reporting from Anas, who said: "The Prophet (ṣ.a.w.) was sent forth on Monday and ʿAlī embraced Islam on Tuesday."[1780]

The Best of the Community in Certainty

715. **Imām ʿAlī (a.s.) said:** "If the veil were to be opened, I would not gain more certitude."[1781]

716. **Imām ʿAlī (a.s.) said:** "I have never doubted the truth since it was shown to me."[1782]

717. **Al-Manāqib,** by al-Khārazmī, reporting from ʿUmar ibn al-Khaṭṭāb, who said: "I bear witness that I heard the Messenger of God (ṣ.a.w.) say: If the seven heavens and seven earths are to be placed on a pan of scales and the faith of ʿAlī placed on the other, the faith of ʿAlī will outweigh it."[1783]

718. **The Prophet (ṣ.a.w.) said to ʿAlī (a.s.):** "Faith is mingled with your flesh and blood as it had blended with my flesh and blood."[1784]

النّاسَ كُلَّهُم إلَى الإيمانِ بِاللّهِ وبِرَسولِهِ صلى الله عليه وآله وإلَى الصَّلاةِ بِثَلاثِ سِنينَ، وكانَت أوَّلُ صَلاة صَلّاها مَعَ رَسولِ اللّهِ صلى الله عليه وآله الظُّهرَ رَكعَتَينِ.

714. **المستدرك على الصحيحين عن أنس:** نُبِّئَ النَّبِيُّ صلى الله عليه وآله يَومَ الإثنَينِ، وأسلَمَ عَلِيٌّ عليه السلام يَومَ الثُّلاثاءِ.

ج ـ أفضَلُ الأُمَّةِ يَقيناً

715. **الإمام عليّ** عليه السلام: لَو كُشِفَ الغِطاءُ مَا ازدَدتُ يَقيناً.

716. **عنه** عليه السلام: ما شَكَكتُ فِي الحَقِّ مُذ أُريتُهُ.

717. **المناقب للخوارزمي عن عمر بن الخطّاب:** أشهَدُ عَلى رَسولِ اللّهِ صلى الله عليه وآله لَسَمِعتُهُ وهُوَ يَقولُ: لَو أنَّ السَّماواتِ السَّبعَ وَالأَرضينَ السَّبعَ وُضِعنَ في كِفَّةِ ميزان، ووُضِعَ إيمانُ عَلِيٍّ في كِفَّةِ ميزان، لَرَجَحَ إيمانُ عَلِيٍّ.

718. **رسول الله** صلى الله عليه وآله ـ لِعَلِيٍّ عليه السلام ـ: الإيمانُ مُخالِطٌ لَحمَكَ ودَمَكَ كَما خالَطَ لَحمي ودَمي.

The Beginning of His Embracement of Islām

The Commander of the Faithful, ʿAlī ibn Abī Ṭālib (a.s.), was the best and noblest of the true believers in Islamic history. Rather, he was at the peak of belief. He was the first to believe in and the first to attest to the Messenger of God (ṣ.a.w.). His faith was pure and unadulterated. It was not polluted with polytheism. No one shares him in the firmness of his steps in faith or the strength of belief.

He (a.s.) would sleep in the Prophet's (ṣ.a.w.) bed from his early childhood and was raised under the Prophet's protection.

He was raised in accordance with the great Prophetic character and His blessed conduct. He witnessed the stages of Prophethood with the Prophet (ṣ.a.w.) side by side. The Prophet used to take him to the cave of Hirā, so he became acquainted with the secrets of the Dominion. He declared in his impressive sermon called "al-Qāṣiʿah" that he would see the light of revelation and hear the despairing cry of Satan. When the Message was sent forth he bore such titles as 'the executor (wasī)', 'the minister' (wazīr) and 'the brother' (akh) due to his accompanyiment of the Messenger of God (ṣ.a.w.).

Let us notice the beautiful depiction of the Prophetic protection in his words:

> "Certainly, you know my position of close kinship and special relationship with the Prophet of God (ṣ.a.w.). He

كَلامٌ في بَدءِ إسلامِ الإمامِ

كان أمير المؤمنين عليّ بن أبي طالب عليه السلام أفضل وأكرم مؤمن عرفه التاريخ الإسلاميّ بل كان في ذروة الإيمان، وإيمانه ذو مواصفات لا مثيل لها عند غيره من أُولي الإيمان، فهو أوّل من صدّق برسول الله صلى الله عليه وآله، وإيمانه نقيّ خالص لم تَشُبه شائبة الشرك قطّ، ولم يشاكله أحد في ثبات خطاه على الإيمان وقوّة العقيدة.

كان عليه السلام كما أشرنا سابقاً ينام في فراش النبيّ صلى الله عليه وآله منذ الأيّام الأُولى لحياته. وقد نشأ برعاية النبيّ إيّاه.

وتربّى على الخلق النبوي العظيم والسيرة المباركة. وكان يشهد مراحل النبوّة مع النبيّ صلى الله عليه وآله جنباً إلى جنب، وكان النبيّ يأخذه معه إلى غار حراء، فتعرّف على أسرار الملكوت. وصرّح في خطبته العظيمة «القاصعة» أنّه كان يرى نور الوحي، ويسمع رنّة الشيطان اليانسة. وعلى مشارف إبلاغ الرسالة نال لقب «الوصي»، و«الوزير»، و «الأخ»، من خلال مرافقته لرسول الله صلى الله عليه وآله .

ولنلحظ تصويره الجميل للرعاية النبويّة. قالَ:

«وقَد عَلِمتُم مَوضِعي مِن رَسولِ اللهِ صلى الله عليه وآله بِالقَرابَةِ القَريبَةِ، وَالمَنزِلَةِ الخَصيصَةِ.

took charge of me when I was only a child. He used to press me against his chest and lay me beside him in his bed, bring his body close to mine and make me smell his scent. He used to chew something and then feed it to me. He found no lie in my speaking nor weakness in any act. From the time of his weaning, God had appointed a mighty angel to join him to take him along the path of high character and good behaviour through day and night, when I used to follow him as a young camel follows in the footprints of its mother. Every day he would show me a part of his high traits and commanded me to follow it. Every year, he would go to the cave of Hira' for seclusion where I would see him to the exclusion of others. No house would then bring together anyone other than the Messenger of God (ṣ.a.w.) and Khadīja, and I was the third of them. I used to see the light of Revelation and the Message and smell the scent of Prophethood.

When the revelation descended on the Prophet of God (ṣ.a.w.), I heard the groan of Satan. I said, 'O Messenger of God, what is this plaintive cry?" He replied, 'This is Satan who has lost all hope of being worshipped. O ʿAlī, you see what I see and you hear what I hear, except that you are not a prophet, but you are indeed a minister and you are surely on [the path of] good."[1785]

Ibn Abū al-Ḥadīd, in his commentary on his words, "Indeed I was born upon natural disposition"[1786] , states: That is he was not born in [the Age of] Ignorance, because he (a.s.) was born thirty years after the Year of the Elephant and the Prophet (ṣ.a.w.) was sent forth forty years after the Year of the Elephant.

It is related in authentic reports that the Prophet (ṣ.a.w.) remained ten years before the Mission hearing sounds and seeing the light when nobody was speaking to him. That was a signification of his

وَضَعَني في حِجرِهِ وأنَا وَلَدٌ يَضُمُّني إلى صَدرِهِ، ويَكنُفُني في فِراشِهِ، ويُمِسُّني جَسَدَهُ، ويُشِمُّني عَرفَهُ. وكانَ يَمضَغُ الشَّيءَ ثُمَّ يُلقِمُنيهِ. وما وَجَدَ لي كَذبَةً في قَول، ولا خَطلَةً في فِعل. ولَقَد قَرَنَ اللّهُ بِهِﷺ مِن لَدُن أن كانَ فَطيماً أعظَمَ مَلَك مِن مَلائِكَتِهِ يَسلُكُ بِهِ طَريقَ المَكارِمِ، ومَحاسِنَ أخلاقِ العالَمِ، لَيلَهُ ونَهارَهُ. ولَقَد كُنتُ أتَّبِعُهُ اتِّباعَ الفَصيلِ أثَرَ أُمِّهِ، يَرفَعُ لي في كُلِّ يَومٍ مِن أخلاقِهِ عَلَماً، ويَأمُرُني بِالاِقتِداءِ بِهِ. ولَقَد كانَ يُجاوِرُ في كُلِّ سَنَة بِحِراءَ فَأراهُ، ولا يَراهُ غَيري. ولَم يَجمَع بَيتٌ واحِدٌ يَومَئِذٍ فِي الإسلامِ غَيرَ رَسولِ اللّهِﷺ وخَديجَةَ وأنَا ثالِثُهُما. أرى نورَ الوَحي وَالرِّسالَةِ، وأشُمُّ ريحَ النُّبُوَّةِ.

ولَقَد سَمِعتُ رَنَّةَ الشَّيطانِ حينَ نَزَلَ الوَحيُ عَلَيهِﷺ فَقُلتُ: يا رَسولَ اللّهِ، ما هذِهِ الرَّنَّةُ؟ فَقالَ: هذَا الشَّيطانُ قَد أيِسَ مِن عِبادَتِهِ. إنَّكَ تَسمَعُ ما أسمَعُ، وتَرى ما أرى، إلّا أنَّكَ لَستَ بِنَبِيٍّ، ولكِنَّكَ لَوَزيرٌ وإنَّكَ لَعَلى خَيرٍ».

وقال ابن أبي الحديد ـ في بيان قولهؑ: «إنّي وُلِدتُ عَلَى الفِطرَةِ» ـ : «ومُرادُهُ هاهُنا بِالولادَةِ عَلَى الفِطرَةِ أنَّهُ لَم يولَد فِي الجاهِلِيَّةِ؛ لِأنَّهُ وُلِدَؑ لِثَلاثينَ عاماً مَضَت مِن عامِ الفيلِ، وَالنَّبِيُّﷺ أُرسِلَ لِأربَعينَ سَنَةً مَضَت مِن عامِ الفيلِ.

وقَد جاءَ فِي الأخبارِ الصَّحيحَةِ أنَّهُﷺ مَكَثَ قَبلَ الرِّسالَةِ سِنينَ عَشراً يَسمَعُ الصَّوتَ ويَرَى الضَّوءَ، ولا يُخاطِبُهُ أحَدٌ، وكانَ ذلِكَ إرهاصاً لِرِسالَتِهِؑ، فَحُكمُ تِلكَ السِّنينَ العَشرِ حُكمُ أيّامِ رِسالَتِهِﷺ، فَالمَولودُ فيها إذا كانَ في حِجرِهِ وهُوَ المُتَوَلّي لِتَربِيَتِهِ مَولودٌ في أيّام كَأيّامِ النُّبُوَّةِ، ولَيسَ بِمَولود في جاهِلِيَّة مَحضَة، فَفارَقَت حالُهُ حالَ مَن يُدّعى لَهُ مِنَ الصَّحابَةِ مُماثَلَتُهُ فِي الفَضلِ.

Messengership. Thus those ten years will have the same ruling as the days of his (ṣ.a.w.) Messengership. Hence the child born in those ten years, in case he was (protected) in the arms of the Prophet who undertook to train him, was indeed born in the days of his prophethood and not in the days of mere Age of Ignorance. Therefore, his condition is different in relation with other companions about whom the equivalenc in virtue (and erudition) with him is claimed.

It has also been related that the year in which ʿAlī was born was the year the Mission of the Messenger of God (ṣ.a.w.) began. He was made to hear the sounds of stones and trees. The veils were removed from his sight, so he would see lights and personalities without address.

That year was the year of his abstention [from others], withdrawal and seclusion to the Mount of Hira'. He remained so until he received the Message and revelation descended onto him. The Messenger of God (ṣ.a.w.) saw a good omen in that year and in ʿAlīs birth in it. He called it the year of good and blessings. On the night of his birth he witnessed miracles and divine power he had not witnessed before, so he said to his family: "On this night a child was born to us through whom God will bestow on us multiple doors of favours and mercy."

It was as the Messenger of God (ṣ.a.w.) said: he (a.s.) was his assistant, protector and the remover of his sorrows. The religion of Islam was established through his sword, its pillars erected and its foundations set."[1787]

The famous Christian writer George Jordac says:

"If a number of personalities of Quraysh embraced Islām from the beginning of the call, thereby resorting to the intellect and ridding [oneself] of paganism; if many of the slaves, bondsmen and oppressed men embraced Islam in search of justice with which the Message of Muḥammad (ṣ.a.w.) gushed forth in denial of the oppression; if a tribe embraced Islām after the victory of the Prophet (ṣ.a.w.), to cope with the factual findings and to draw near to the Victor as was the case with most of the Umayyads, if most of them embraced Islām

وقَد رُوِيَ أنَّ السَّنَةَ الَّتي وُلِدَ فيها عَلِيٌّ عليه السلام هِيَ السَّنَةُ الَّتي بُدِئَ فيها بِرِسالَةِ رَسولِ اللّهِ صلى الله عليه وآله، فَأُسمِعَ الهُتافَ مِنَ الأَحجارِ وَالأَشجارِ، وكُشِفَ عَن بَصَرِهِ، فَشاهَدَ أنواراً وأشخاصاً، ولَم يُخاطَب فيها بِشَيءٍ.

وهذِهِ السَّنَةُ هِيَ السَّنَةُ الَّتِي ابتَدَأَ فيها بِالتَّبَتُّلِ وَالإنقِطاعِ وَالعُزلَةِ في جَبَلِ حِراءَ، فَلَم يَزَل بِهِ حَتّى كوشِفَ بِالرِّسالَةِ، وأُنزِلَ عَلَيهِ الوَحيُ. وكانَ رَسولُ اللّهِ صلى الله عليه وآله يَتَيَمَّنُ بِتِلكَ السَّنَةِ وبِوِلادَةِ عَلِيٍّ عليه السلام فيها، ويُسَمّيها سَنَةَ الخَيرِ وسَنَةَ البَرَكَةِ، وقالَ لِأَهلِهِ لَيلَةَ وِلادَتِهِ، وفيها شاهَدَ ما شاهَدَ مِن الكَراماتِ وَالقُدرَةِ الإلهِيَّةِ، ولَم يَكُن مِن قَبلِها شاهَدَ مِن ذلِكَ شَيئاً: «لَقَد وُلِدَ لَنَا اللَّيلَةَ مَولودٌ يَفتَحُ اللّهُ عَلَينا بِهِ أبواباً كَثيرَةً مِنَ النِّعمَةِ وَالرَّحمَةِ».

وكانَ كَما قالَ صَلَواتُ اللّهِ عَلَيهِ؛ فَإنَّهُ عليه السلام كانَ ناصِرَهُ وَالمُحامِيَ عَنهُ وكاشِفَ الغَمّاءِ عَن وَجهِهِ، وبِسَيفِهِ ثَبَتَ دينُ الإسلامِ، ورَسَت دَعائِمُهُ، وتَمَهَّدَت قَواعِدُهُ».

ويقول الكاتب المسيحي الشهير جورج جرداق: «وإذا أسلَمَ بَعضُ الوُجوهِ مِن قُرَيش مُنذُ أوّلِ الدَّعوَةِ احتِكاماً لِلعَقلِ وتَخَلُّصاً مِنَ الوَثَنِيَّةِ؛ وإذا أسلَمَ كَثيرٌ مِنَ العَبيدِ وَالأَرِقّاءِ وَالمُضطَهَدينَ طَلَباً لِلعَدالَةِ الَّتي تَتَدَفَّقُ بِها رِسالَةُ مُحَمَّد، وَاستِنكاراً لِلجَورِ الَّذي يُلهِبُ ظُهورَهُم بِسِياطِهِ؛ وإذا أسلَمَ قَومٌ بَعدَ انتِصارِ النَّبِيِّ امتِثالاً لِلواقِعِ وتَزَلُّفاً لِلمُنتَصِرِ كَما هِيَ الحالُ بِالنِّسبَةِ لِأَكثَرِ الأَمَوِيّينَ؛ إذا أسلَمَ هؤُلاءِ جَميعاً في ظُروف تَتَفاوَتُ مِن حَيثُ قيمَتِها ومَعانيهَا الإنسانِيَّةِ، وتَتَّحِدُ في خُضوعِها لِلمَنطِقِ أو لِلواقِعِ الرّاهِنِ، فَإنَّ عَلِيَّ بنَ أبي طالِبٍ قَد وُلِدَ مُسلِماً؛ لِأَنَّهُ مِن مَعدِنِ الرِّسالَةِ مَولِداً ونَشأَةً، ومِن ذاتِهِ خَلقاً وفِطرَةً. ثُمَّ إنَّ الظَّرفَ الَّذي أعلَنَ فيهِ عَمّا يَكمُنُ في كِيانِهِ مِن روحِ الإسلامِ ومِن حَقيقَتِهِ، لَم يَكُن شَيئاً مِن ظُروفِ الآخَرينَ ولَم يَرتَبِط بِموجِباتِ

in circumstances that only differ in humanistic values and meanings; however, ʿAlī was born a Muslim, for indeed he was part of the Message in respect of birth, origin, character and natural disposition. Moreover, the circumstances in which he declared his embracement of Islām and its essence, was not similar to the circumstances of others, nor were they connected to the requirements of age; for the submission of ʿAlī was more profound than that it should be connected to circumstances, for it flowed from his soul as things flow from their sources and water from its springs. Indeed this child was not able to express his emotions when he began to perform the obligatory prayer and bore testimony to God and his Messenger without seeking permission or consulting.

Indeed the first prostration of the early Muslims was before the deities of Quraysh, whereas the first prostration of ʿAlī was before the Deity of Muḥammad!

He was raised on the love of good under the protection of the Prophet, so he became the Leader of the Just after him and the captain of the ship in the midst of storms and waves."[1788]

From that which we have mentioned, which is only a drop in the ocean, the following points can be concluded:

1. The faith of ʿAlī (a.s.) goes back to the years that preceded the public call of the Islamic Message.
2. Historians have differed as to his age when he attested to the Prophet between eight[1789], nine[1790], ten[1791], eleven[1792], twelve[1793], thirteen[1794], fourteen[1795], fifteen[1796] and sixteen.[1797]

These years only refer to the identification of his age when he adopted a position in respect of the Message [of Islam], or else Imām, his pure soul was never tainted with polytheism. Thus Zayn al-ʿĀbidīn ʿAlī ibn al-Ḥusain (a.s.), in answer to him who asked about the age of the Imām (a.s.) when he believed, replied:

"Was he ever a disbeliever? Indeed ʿAlī (a.s.) was ten years old when God sent forth His Messenger (ṣ.a.w.). He was not then a disbeliever."

At any rate, the view that he (a.s.) was ten years old when he attested

العُمُرِ؛ لِأَنَّ إسلامَ عَلِيٍّ كانَ أعمَقَ مِن ضَرورَةِ الإرتِباطِ بِالظُّروفِ إذ كانَ جارِياً مِن روحِهِ كَما تَجرِي الأَشياءُ مِن مَعادِنِها وَالمِياهُ مِن يَنابيعِها. فَإِنَّ الصَّبِيَّ ما كادَ يَستَطيعُ التَّعبيرَ عَن خَلَجاتِ نَفسِهِ، حَتّى أدّى فَرضَ الصَّلاةِ وشَهِدَ بِاللّهِ ورَسولِهِ دونَ أن يَستَأذِنَ أو يَستَشيرَ.

لَقد كانَ أوَّلُ سُجودِ المُسلِمينَ الأُوَلِ لِإِلهَةِ قُرَيش!

وكانَ أوَّلُ سُجودِ عَلِيٍّ لِإلهِ مُحَمَّد!

إلّا أنَّهُ إسلامُ الرَّجُلِ الَّذي أُتيحَ لَهُ أن يَنشَأَ عَلى حُبِّ الخَيرِ ويَنمُوَ في رِعايَةِ النَّبِيِّ ويُصبِحَ إمامَ العادِلينَ مِن بَعدِهِ، ورُبّانَ السَّفينَةِ في غَمرَةِ العَواصِفِ وَالأَمواجِ».

يتبيّن ممّا ذكرناه ـ وهو غيض من فيض، ويمكن ملاحظة حقائق كثيرة تدعم ما أوردناه ـ ما يأتي:

١. يعود إيمان عليّ عليه السلام إلى السنين التي سبقت الجهر بالرسالة الإسلاميّة.

٢. تباينت أقوال المؤرّخين في عمره عليه السلام حين تصديقه النبيّ صلى الله عليه وآله بين الثمان، والتسع، والعشر، والإحدى عشرة، والاثنتي عشرة، والثلاث عشرة، والأربع عشرة، والخمس عشرة، والستّ عشرة.

وإن دلّ هذا على شيء فإنّما يدلّ على تحديد عمره في موقفه من الرسالة فحسب، وإلّا فإنّ روحه الطاهرة لم تتلوّث بالشرك قطّ. وهكذا قالَ زين العابدين عليّ بن الحسين عليه السلام في جواب من سأله عن عمر الإمام عليه السلام عند إيمانه:

أوَكانَ كافِراً؟ إنَّما كانَ لِعَلِيٍّ حَيثُ بَعَثَ اللّهُ عَزَّ وجَلَّ رَسولَهُ صلى الله عليه وآله عَشرُ سِنينَ، ولَم يَكُن يَومَئِذٍ كافِراً.

to the Message is considered as the most accurate and famous views.[1798]

3. Henceforth there is no doubt as to who was the first believer! Some of the companions embraced Islam a short while after the declaration of the Message, while certain other companions embraced Islam after a long period. As for Imām ʿAlī (a.s.) however, his soul was perfumed with the essence of revelation from its first days, so it is natural that he accompanied the first light thereof without delay.

In the light of this, we have nothing to do with those who try to belittle the faith of ʿAlī (a.s.) due to his little age. If only the old notables possessed a modicum of his intelligence, purity of nature, and sincerity of heart. and if only any of them perceived the light of Revelation?!

4. Numerous reports have been transmitted concering the prayer and worship of ʿAlī (a.s.). These reports do not only assert that he was the first to pray after the Prophet, but they also affirm that he preceded others in worship by three, five or seven years. These reports may refer to his worship before the Mission as well.[1799]

ونضيف إلى أنّ ما نُقل عن أنّه عليه السلام كان ابن عشر سنين حين تصديقه بالرسالة يعدّ من أصحّ الأخبار وأشهرها.

٣. من هنا لا مراء فيمن كان أوّل المؤمنين! فبعض الصحابة أسلم بعد فترة قصيرة مضت على الرسالة، وبعضهم أسلم بعد برهة من الزمن. أمّا عليّ عليه السلام فقد كانت روحه معطّرة بعبير الوحي منذ أيّامه الأُولى، كما كان يعرف معالمه قبل البعثة وقد ألفه وتمرّس عليه، ومن الطبيعيّ أنّه رافق أوّل قبس تألّق منه بلا تأخير.

والآن أيّ شأن لأقوال الذين يحاولون أن يستهينوا بإيمان عليّ عليه السلام لصغر سنّه؟ !ليت لعِلية القوم المسنّين قليلاً من تلك الفطنة، وسلامة الفطرة وخلوص القلب، وليتهم ألِفوا نور الوحي!

٤. نُقلت روايات متنوّعة كثيرة في عبادة الإمام عليه السلام وصلاته. ولا تدلّ هذه الروايات على أنّه أوّل من صلّى بعد النبيّ فحسب، بل تدلّ على أنّه سبق الآخرين إلى العبادة بثلاث أو خمس أو سبع سنين أيضاً. ويمكن أن تشير هذه الروايات إلى عبادته عليه السلام قبل البعثة أيضاً.

Chapter Two

The Ethical Characteristics

Noble Character

719. **The Prophet (ṣ.a.w.) said:** "ʿAlī . . . is the best of people in character."[1800]

720. **Al-Kāmil fī al-Tārīkh,** relates concering ʿAlī (a.s.): "He was the best of people in appearance; he never changed his greyness, even as he would smile a lot."[1801]

Patience

721. **The Prophet (ṣ.a.w.) said to ʿAlī (a.s.):** "You will not die until you are commanded, filled with anger, and be found to be patient after me."[1802]

722. **Imām ʿAlī (a.s.) said,** in a sermon describing his condition before the allegiance to him: "I looked but found that there was no supporter for me except my family, so I refrained from thrusting them unto death. I closed my eyes despite the dust,[1803] drank despite choking of [the] throat, exercised patience despite trouble in breathing and despite having to take sour colocynth as food."[1804]

723. **Al-Irshād, reports from Jundub ibn ʿAbdullah' who said:** "I entered upon ʿAlī ibn Abī Ṭālib in Medina after people had pledged allegiance to ʿUthmān, so I found him with his head lowered and sorrowful. I said to him: 'What has afflicted your people?'

الفصل الثاني

الخَصائِصُ الأخلاقِيَّةُ

أ ـ حُسنُ الخُلقِ

719. **رسول الله صلى الله عليه وآله:** عَلِيٌّ... أحسَنُ النّاسِ خُلُقاً.

720. **الكامل في التاريخ ـ في عَلِيٍّ عليه السلام ـ:** كانَ مِن أحسَنِ النّاسِ وَجهاً، ولا يُغَيِّرُ شَيبَهُ، كَثيرَ التَّبَسُّمِ.

ب ـ الصَّبرُ

721. **رسول الله صلى الله عليه وآله ـ لِعَلِيٍّ عليه السلام ـ:** إنَّكَ لَن تَموتَ حَتّى تُؤمَرَ، وتُملأَ غَيظاً، وتوجَدَ مِن بَعدي صابِراً.

722. **الإمام عليّ عليه السلام ـ في خُطبَة لَهُ يَذكُرُ فيها صِفَتَهُ قَبلَ البَيعَةِ لَهُ ـ:** فَنَظَرتُ فَإذا لَيسَ لي مُعينٌ إلّا أهلَ بَيتي، فَضَنِنتُ بِهِم عَنِ المَوتِ، وأغضَيتُ عَلَى القَذى، وشَرِبتُ عَلَى الشَّجا، وصَبَرتُ عَلى أخذِ الكَظَمِ، وعَلى أمَرَّ مِن طَعمِ العَلقَمِ.

723. **الإرشاد عن جندب بن عبد الله:** دَخَلتُ عَلى عَلِيِّ بنِ أبي طالِبٍ بِالمَدينَةِ بَعدَ بَيعَةِ

'Patience is graceful', he answered.

I said to him: 'Glory be to God! By God, you are indeed patient."[1805]

Strong Willpower and Steadfastness

724. **Imām ʿAlī (a.s.) said,** in his words after the Battle of al-Nahrawān-: "I undertook the affair when others failed (to do so) and came forward when others hid themselves, spoke when others remained silent, advanced with divine light when others remained halted. I was the quietest of them in voice but the most prominent in advancing. I cleaved to its rein and applied myself to its pledge, like the mountain which neither the sweeping wind could move nor the storm could shake. No one could find fault with me nor could any speaker speak ill of me."[1806]

Perfect Sincerity

725. **Al-Fakhrī** It is related that ʿAlī (a.s.) struck down a man in one of the wars and then sat on his chest to sever his head when the latter spat on his face. So ʿAlī (a.s.) stood up and left him. When he was asked why he stood and left the man after having the ability to kill him, he said: When he spat on my face, I was enraged so I feared that I should kill him out of anger and rage. I would only desire to kill him for the sake of God exclusively."[1807]

Complete Honesty

726. **Imām ʿAlī (a.s.) said:** "By God, I have never spoken a lie nor a lie has ever been spoken to me. I have not gone astray nor were others misled by me. I have not forgotten that which was entrusted to me, or else, I would be very forgetful."[1808]

Perfect Self-sacrifice

727. **Imām Zayn al-ʿĀbidīn (a.s.) said:** "Indeed the first person to sell his soul seeking the pleasure of God was ʿAlī ibn Abī Ṭālib (a.s.). ʿAlī (a.s.) said when he slept on the bed of the Messenger of God (ṣ.a.w.):

النّاسِ لِعُثمانَ، فَوَجَدتُهُ مُطرِقاً كَئيباً، فَقُلتُ لَهُ: ما أصابَ قَومَكَ؟ قالَ: صَبرٌ جَميلٌ. فَقُلتُ لَهُ: سُبحانَ اللّهِ! وَاللّهِ إنَّكَ لَصَبورٌ.

ج ـ قُوَّةُ العَزمِ وَالاِستِقامَةِ

724. **الإمام عليّ**عليه السلام ـ في كَلام لَهُ بَعدَ وَقعَةِ النَّهرَوانِ يَذكُرُ فيهِ فَضائِلَهُ ـ: فَقُمتُ بِالأَمرِ حينَ فَشِلوا، وتَطَلَّعتُ حينَ تَقَبَّعوا، ونَطَقتُ حينَ تَعتَعوا، ومَضَيتُ بِنورِ اللّهِ حينَ وَقَفوا، وكُنتُ أخفَضَهُم صَوتاً، وأعلاهُم فَوتاً، فَطِرتُ بِعِنانِها، وَاستَبَدَدتُ بِرِهانِها، كَالجَبَلِ؛ لا تُحَرِّكُهُ القَواصِفُ، ولا تُزيلُهُ العَواصِفُ، لَم يَكُن لِأَحَد فِيَّ مَهمَزٌ، ولا لِقائِل فِيَّ مَغمَزٌ.

د ـ تَمامُ الإِخلاصِ

725. **الفخري**: قيلَ إنَّ عَلِياًعليه السلام صَرَعَ في بَعضِ حُروبِهِ رَجُلاً، ثُمَّ قَعَدَ عَلى صَدرِهِ لِيَحتَزَّ رَأسَهُ، فَبَصَقَ ذلِكَ الرَّجُلُ في وَجهِهِ، فَقامَ عَلِيٌّعليه السلام وتَرَكَهُ، فَلَمّا سُئِلَ عَن سَبَبِ قِيامِهِ وتَركِهِ قَتلَ الرَّجُلِ بَعدَ التَّمَكُّنِ مِنهُ قالَ: إنَّهُ لَمّا بَصَقَ في وَجهي اغتَضتُ مِنهُ، فَخِفتُ إن قَتَلتُهُ أن يَكونَ لِلغَضَبِ وَالغَيظِ نَصيبٌ في قَتلِهِ، وما كُنتُ أُحِبُّ أن أقتُلَهُ إلّا خالِصاً لِوَجهِ اللّهِ تَعالى.

هـ ـ كَمالُ الصِّدقِ

726. **الإمام عليّ**عليه السلام: وَاللّهِ، ما كَذَبتُ ولا كُذِّبتُ، ولا ضَلَلتُ ولا ضُلَّ بي وما نَسيتُ ما عُهِدَ إلَيَّ، إنّي إذاً لَنَسِيٌّ.

و ـ كَمالُ الإيثارِ

727. **الإمام زين العابدين**عليه السلام: إنَّ أوَّلَ مَن شَرى نَفسَهُ ابتِغاءَ رِضوانِ اللّهِ عَلِيُّ بنُ أبي طالِبٍعليه السلام، وقالَ عَلِيٌّعليه السلام عِندَ مَبيتِهِ عَلى فِراشِ رَسولِ اللّهِصلى الله عليه وآله:

'I have protected through myself the best of those who pace the earth
Who circumambulates the Ancient House and the Stone.
A Messenger of God who feared they would device against him
So God the Almighty delivered him from device
The Messenger of God spent the night in the cave peacefully
Saved under the protection of God and covered
I spent the night observing them so they did not accuse me
I had prepared myself for death and captivity.' "[1809]

The Adornment of Asceticism

728. **The Prophet (ṣ.a.w.) said:** "O ʿAlī, Indeed God has adorned you with ornaments with which none of his servants have been adorned in respect of its dearness to God, asceticism in this world. He caused you not to acquire anything from this world nor would the world acquire anything from you. He has gifted you the love of the poor, so they are pleased with you as their leader, even as you are pleased with them as your followers. Blessed is he who loves you and is truthful with you. Woe unto him who hates you and lies to you. As for those who love you and are truthful with you, they are your neighbours in your abode and friends in your palace. As for those who hate you and lie to you, God has made it incumbent upon Himself to let them stand on the Day of Judgment the station of liars."[1810]

729. **Imām ʿAlī (a.s.) said:** "This world of yours is of lesser value to me than the sneezing of a goat."[1811]

730. **Imām ʿAlī (a.s.) said:** "By God, this world of yours is more despicable in my sight than the bones of a pig in the hand of a leper."[1812]

731. **Al-Khaṣā'iṣ al-A'immah (a.s) relates:** "Once ʿAlī (a.s.), on the pulpit of Kūfa, said: "Who buys this sword from me? If I had provisions for a night I would not sell it,", when the revenue of his alms amounted to forty thousand dinars per annum."[1813]

وَقَيتُ بِنَفسي خَيرَ مَن وَطِىءَ الحَصى ومَن طافَ بِالبَيتِ العَتيقِ وبِالحِجر

رَسولَ إلهٍ خافَ أن يَمكُروا بِه فَنَجّاهُ ذُو الطَّولِ الإلهُ مِنَ المَكر

وباتَ رَسولُ اللّهِ فِي الغارِ آمِناً مُوَقّىً وفي حِفظِ الإلهِ وفي سِتر

وبِتُّ أُراعِيهِم ولَم يَتَهَمونَني وقَد وَطَّنتُ نَفسي عَلَى القَتلِ وَالأَسر

ز ـ زينَةُ الزُّهدِ

728. **رسول الله** ﷺ: يا عَلِيُّ، إنَّ اللّهَ قَد زَيَّنَكَ بِزينَة لَم يَتَزَيَّنِ العِبادُ بِزينَة أحَبَّ إلَى اللّهِ مِنها؛ الزُّهدِ فِي الدُّنيا، فَجَعَلَكَ لا تَنالُ مِنَ الدُّنيا شَيئاً، ولا تَنالُ الدُّنيا مِنكَ شَيئاً، ووَهَبَ لَكَ حُبَّ المَساكينِ، فَرَضوا بِكَ إماماً، ورَضيتَ بِهِم أتباعاً، فَطوبى لِمَن أحَبَّكَ وصَدَقَ فيكَ، ووَيلٌ لِمَن أبغَضَكَ وكَذَبَ عَلَيكَ؛ فَأَمَّا الَّذينَ أحَبّوا وصَدَقوا فيكَ فَهُم جيرانُكَ في دارِكَ، ورُفَقاؤُكَ في قَصرِكَ، وأَمَّا الَّذينَ أبغَضوكَ وكَذَبوا عَلَيكَ فَحَقٌّ عَلَى اللّهِ أن يوقِفَهُم مَوقِفَ الكَذّابينَ يَومَ القِيامَةِ.

729. **الإمام عليّ** عليه السلام: دُنياكُم هذِهِ أزهَدُ عِندي مِن عَفطَةِ عَنز .

730. **عنه** عليه السلام: وَاللّهِ لَدُنياكُم هذِهِ أهوَنُ في عَيني مِن عُراقِ خِنزيرٍ في يَدِ مَجذومٍ.

731. **خصائص الأئمّة** عليهم السلام: قالَ [عَلِيٌّ] عليه السلام يَوماً عَلى مِنبَرِ الكوفَةِ: «مَن يَشتَري مِنّي سَيفي هذا، ولَو أنَّ لي قوتُ لَيلَةٍ ما بِعتُهُ»، وغَلَّةُ صَدَقَتِهِ تَشتَمِلُ حينَئِذٍ عَلى أربَعينَ ألفَ دينارٍ في كُلِّ سَنَةٍ.

Genorosity

732. **The Prophet (ṣ.a.w.) said describing ʿAlī (a.s.):** "This is the overflowing sea, the rising sun, whose hand is more generous than the Euphrates, whose heart is broader than the world; so whoever hates him, on him be the curse of God."[1814]

733. **Imām al-Ṣādiq (a.s.) said:** "The Commander of the Faithful (a.s.) set free a thousand slaves from his wealth and manual labour."[1815]

734. **Rabīʿ al-Abrār,** reporting from Muḥammad ibn al-Ḥanafiyya, who said: "My father (a.s.) would call Qanbar at night, make him carry flour and dates, so he would proceed to houses he knew and would not inform anyone. I said to him: O my father, what prevents you from giving them during the day? He (a.s.) said: O my son, charity in secrecy extinguishes the wrath of the Lord."[1816]

Humility despite Power

735. **Faḍā'il al-Ṣaḥāba,** by Ibn Ḥanbal, reporting from Zādhān, who said: "I saw ʿAlī ibn Abī Ṭālib (a.s.) carry shoe laces in his hand passing through the markets. He would give someone a lace, guide the lost and assist the bearer with his load, reciting His words: "*This is the abode of the Hereafter which We shall grant to those who do not desire to domineer in the earth nor to cause corruption, and the outcome will be in favour of the God wary.*"[1817] Then he would say: 'This verse was revealed concerning the rulers and men of power amongst the people.' "[1818]

Combination of Opposites

736. **Nahj al-Balāgha** – concering Imām ʿAlī (a.s.) – "Of the wonderful things with which no one shares is his speech concering asceticism, exortations, remembrance of God and admonition. If a person contemplates, thinks about it, and removes from his heart that this is the speech of him whose worth is mighty, whose sentence has legal force and who controls destinies of men, he will not doubt that this is the speech of one who has no part in anything but asceticism, who has no activity except worship, who is confined to

ح ـ سَماحَةُ الكَفِّ

732. **رسول الله**ﷺ ـ في وَصفِ عَلِيٍّ عليه السلام ـ: هذَا البَحرُ الزّاخِرُ، هذَا الشَّمسُ الطالِعَةُ، أسخى مِنَ الفُراتِ كَفّاً، وأوسَعُ مِنَ الدُّنيا قَلباً، فَمَن أبغَضَهُ فَعَلَيهِ لَعنَةُ اللّهِ.

733. **الإمام الصادق** عليه السلام: إنَّ أميرَ المُؤمِنينَ عليه السلام أعتَقَ ألفَ مَملوكٍ مِن مالِهِ وكَدِّ يَدِهِ.

734. **ربيع الأبرار عن محمّد ابن الحنفيّة**: كانَ أبي عليه السلام يَدعو قَنبَراً بِاللَّيلِ، فَيُحَمِّلُهُ دَقيقاً وتَمراً، فَيَمضي إلى أبياتٍ قَد عَرَفَها، ولا يُطلِعُ عَلَيهِ أحَداً. فَقُلتُ لَهُ: يا أبَةِ، ما يَمنَعُكَ أن يُدفَعَ إلَيهِم نَهاراً ؟

قالَ عليه السلام: يا بُنَيَّ، صَدَقَةُ السِّرِّ تُطفِئُ غَضَبَ الرَّبِّ.

ط ـ التَّواضُعُ عَن رِفعَة

735. **فضائل الصحابة لابن حنبل عن زاذان**: رَأَيتُ عَلِيَّ بنَ أبي طالِبٍ عليه السلام يُمسِكُ الشُّسوعَ بِيَدِهِ، يَمُرُّ فِي الأَسواقِ، فَيُناوِلُ الرَّجُلَ الشِّسعَ، ويُرشِدُ الضّالَّ، ويُعينُ الحَمّالَ عَلَى الحَمولَةِ وهُوَ يَقرَأُ هذِهِ الآيَةَ: ﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لاَ يُرِيدُونَ عُلُوًّا فِى الأَرْضِ وَلاَ فَسَادًا وَ الْعَـقِبَةُ لِلْمُتَّقِينَ﴾ ثُمَّ يَقولُ: هذِهِ الآيَةُ أُنزِلَت فِي الوُلاةِ وذَوِي القُدرَةِ مِنَ النّاسِ.

ي ـ الجَمعُ بَينَ الأَضدادِ

736. **نهج البلاغة** فِي الإمامِ عَلِيٍّ عليه السلام ـ: ومِن عَجائِبِهِ عليه السلام الَّتِي انفَرَدَ بِها وأمِنَ المُشارَكَةَ فيها، أنَّ كَلامَهُ الوارِدَ فِي الزُّهدِ وَالمَواعِظِ، وَالتَّذكيرِ وَالزَّواجِرِ، إذا تَأَمَّلَهُ المُتَأَمِّلُ، وفَكَّرَ فيهِ المُتَفَكِّرُ، وخَلَعَ مِن قَلبِهِ أنَّهُ كَلامُ مِثلِهِ مِمَّن عَظُمَ قَدرُهُ، ونَفَذَ أمرُهُ، وأحاطَ بِالرِّقابِ مُلكُهُ، لَم يَعتَرِضهُ الشَّكُّ في أنَّهُ كَلامُ مَن لا حَظَّ لَهُ في غَيرِ الزَّهادَةِ، ولا شُغلَ لَهُ بِغَيرِ العِبادَةِ،

a corner of the house or secluded to the foot of a mountain, who does not hear but his whisper and does not see but himself.

It will be hard for him to believe that it is the speech of one who has been immersed into war unsheathing his sword, severing heads and confronting heroes. He would return with his sword with blood and heart's fluid . He is, despite all that, supreme among the ascetics and chief among the honourable and upright people.

These are among his wonderful virtues and graceful characteristics with which has combined between opposites and united between varions thing."[1819]

قَد قَبَعَ في كِسرِ بَيت، أوِ انقَطَعَ إلى سَفحِ جَبَل، ولا يَسمَعُ إلّا حِسَّهُ، ولاَ يَرى إلّا نَفَسَهُ.

ولا يَكادُ يوقِنُ بِأَنَّهُ كَلامُ مَن يَنغَمِسُ فِي الحَربِ مُصلِتاً سَيفَهُ، فَيَقُطُّ الرِّقابَ، ويُجَدِّلُ الأَبطالَ، ويَعودُ بِهِ يَنطِفُ دَماً، ويَقطُرُ مُهَجاً، وهُوَ مَعَ تِلكَ الحالِ زاهِدُ الزُّهّادِ، وبَدَلُ الأَبدالِ.

وهذِهِ مِن فَضائِلِهِ العَجيبَةِ، وخَصائِصِهِ اللَّطيفَةِ، الَّتي جَمَعَ بِها بَينَ الأَضدادِ، وألَّفَ بَينَ الأَشتاتِ.

Chapter Three

The Practical Characteristics

A) The Imam of those Praying

1. The First to Pray

737. **The Prophet (ṣ.a.w.) said:** "The first to pray with me was ʿAlī."[1820]

738. **The Prophet (ṣ.a.w.) said:** "The angels blessed me and ʿAlī for seven years, because we would pray where there was none other than us to pray."[1821]

2. His Attention to the Prime time

739. **Irshād al-Qulūb relates:** "One day at the battle of Ṣiffīn, while ʿAlī (a.s.) was engaged in battle moving between the two lines, he looked at the sun attentively. Ibn ʿAbbās said to him: O Commander of the Faithful! What are you doing? He said (a.s.): I am looking for the zenith so that we may pray. Ibn ʿAbbās said to him: Is this the time for prayer?! Indeed we are distracted from prayer with fighting. He (a.s.) said: Why are we fighting them? Indeed we are fighting them because of prayer."[1822]

3. The Manner of His Prayer

740. **Ṣaḥīḥ al-Bukhārī,** reporting from Muṭarrif Ibn ʿAbdullah, who said: "'Imrān ibn Ḥusain and I offered the prayer behind ʿAlī ibn Abī Ṭālib. When ʿAlī prostrated, he said God is Greater, when he raised his head he said God is Greater, and when he got up after

الفصل الثالث
الخَصائِصُ العَلَمِيَّةُ

أ ـ إمامُ المُصَلّينَ

1. اَوّل مَن صَلّى

737. **رسول الله صلى الله عليه وآله:** اَوَّلُ مَن صَلّى مَعي عَلِيٌّ.

738. **عنه صلى الله عليه وآله:** لَقَد صَلَّتِ المَلائِكَةُ عَلَيَّ وعَلى عَلِيٍّ سَبعَ سِنينَ؛ لِاَ نّا كُنّا نُصَلّي لَيسَ مَعَنا اَحَدٌ يُصَلّي غَيرَنا.

2. اِهتِمامُهُ بِاَوَّلِ الوَقتِ

739. **إرشاد القلوب:** كانَ [عَلِيٌّ عليه السلام] يَوماً في حَربٍ صِفّينَ مُشتَغِلاً بِالحَربِ وَالقِتالِ، وهُوَ مَعَ ذلِكَ بَينَ الصَّفَّينِ يَرقُبُ الشَّمسَ، فَقالَ لَهُ ابنُ عَبّاسٍ: يا أميرَ المُؤمِنينَ، ما هذَا الفِعلُ؟ فَقالَ عليه السلام: أنظُرُ إلَى الزَّوالِ حَتّى نُصَلِّيَ. فَقالَ لَهُ ابنُ عَبّاسٍ: وهَل هذا وَقتُ صَلاةٍ؟! إنَّ عِندَنا لَشُغُلاً بِالقِتالِ عَنِ الصَّلاةِ. فَقالَ عليه السلام: عَلامَ نُقاتِلُهُم؟ إنَّما نُقاتِلُهُم عَلَى الصَّلاةِ.

3. كيفيةُ صَلاتِهِ

740. **صحيح البخاري عن مطرف بن عبد الله:** صَلَّيتُ خَلفَ عَلِيِّ بنِ أبي طالِبٍ عليه السلام، أنَا وعِمرانُ بنُ حُصَين، فَكانَ إذا سَجَدَ كَبَّرَ، وإذا رَفَعَ رَأسَهُ كَبَّرَ، وإذا نَهَضَ مِنَ الرَّكعَتَينِ كَبَّرَ،

the completion of two units [i.e. for the third unit of prayer] he said God is Greater. On completion of the prayer ʿImrān took my hand and said: He [i.e. ʿAlī] made me remember the prayer of Muḥammad, or he said: He led us in prayer as Muḥammad did.[1823]

741. **Imām al-Ṣādiq (a.s.) said concering Imām ʿAlī (a.s.):** "He would stand for prayer, so when he said: 'I have directed my face', his colour would change to the extent that it was noticeable on his face."[1824]

742. **Imām al-Ṣādiq (a.s.) said:** "ʿAlī (a.s.) would bow down [in prayer], so his sweat would flow and pour on the ground so that he would tread his sweat due to his long standing."[1825]

4. His Attention to Night Prayer

743. **Imām ʿAlī (a.s.) said:** "I have never left the night prayer since I heard the word of the Prophet (ṣ.a.w.): The night prayer is a light. Ibn al-Kawwā said: Not even on the night of al-Harīr[1826]? He said: Not even on the night of al-Harīr."[1827]

Leader of the Worshippers

744. **Imām ʿAlī (a.s.) said:** "I had worshipped God with the Messenger of God (ṣ.a.w.) for seven years before anyone from this Community could worship Him."[1828]

745. **Imām al-Bāqir (a.s.),** concering Imām ʿAlī, (a.s.) said: "No one could endure his work. When ʿAlī ibn al-Ḥusain (a.s.) had a look at one of the books of ʿAlī (a.s.), he would put it on the ground and say: Who can endure this?"[1829]

746. **Imām al-Ṣādiq (a.s.) said:** "In the last days of his life ʿAlī (a.s.) in his old age would pray a thousand units [of prayer] every day and night."[1830]

747. **Ḥilyat al-Awliyāh,** reporting from Abū Ṣāliḥ, who said: "Ḍirār ibn Ḍamra al-Kinānī entered upon Muʿāwiyah, so he said to him: Describe for me ʿAlī, he said: O Commander of the Faithful, will you spare me? He said: I will not spare you. He said: If I have

فَلَمّا قَضَى الصَّلاةَ، أخَذَ بِيَدي عِمرانُ بنُ حُصَين فَقالَ: قَد ذَكَّرَني هذا صَلاةَ مُحَمَّدﷺ، أو قالَ: لَقَد صَلّى بِنا صَلاةَ مُحَمَّدﷺ .

741. **الإمام الصادق**ؑ ـ فِي الإمامِ عَلِيٍّؑ ـ : وإن كانَ لَيَقومُ إلَى الصَّلاةِ، فَإذا قالَ: وَجَّهتُ وَجهي تَغَيَّرَ لَونُهُ، حَتّى يُعرَفُ ذلِكَ في وَجهِهِ.

742. **عنه**ؑ: كانَ عَلِيٌّؑ يَركَعُ فَيَسيلُ عَرَقُهُ حَتّى يَطَأ في عَرَقِهِ مِن طولِ قِيامِهِ.

4. اِهتِمامُهُ بِصَلاةِ اللَّيلِ

743. **الإمام عليّ**ؑ: ما تَرَكتُ صَلاةَ اللَّيلِ مُنذُ سَمِعتُ قَولَ النَّبِيِّﷺ: صَلاةُ اللَّيلِ نورٌ، فَقالَ ابنُ الكَوّا: ولا لَيلَةَ الهَريرِ؟ قالَ: ولا لَيلَةَ الهَريرِ.

ب ـ إمامُ العابِدينَ

744. **الإمام عليّ**ؑ: عَبَدتُ اللّهَ مَعَ رَسولِ اللّهِﷺ سَبعَ سِنينَ قَبلَ أن يَعبُدَهُ أحَدٌ مِن هذِهِ الأُمَّةِ.

745. **الإمام الباقر**ؑ ـ فِي الإمامِ عَلِيٍّؑ ـ : ما أطاقَ أحَدٌ عَمَلَهُ، وإن كانَ عَلِيُّ بنُ الحُسَينِؑ لَيَنظُرُ فِي الكِتابِ مِن كُتُبِ عَلِيٍّؑ فَيَضرِبُ بِهِ الأَرضَ ويَقولُ: مَن يُطيقُ هذا ؟

746. **الإمام الصادق**ؑ: إنَّ عَلِيّاًؑ في آخِرِ عُمُرِهِ كانَ يُصَلّي في كُلِّ يَوم ولَيلَة ألفَ رَكعَة.

747. **حلية الأولياء عن أبي صالح**: دَخَلَ ضِرارُ بنُ ضَمرَةَ الكِنانِيُّ عَلى مُعاوِيَةَ، فَقالَ لَهُ: صِف لي عَلِيّاً. فَقالَ: أوَتُعفيني يا أميرَ المُؤمِنينَ؟ قالَ: لا أُعفيكَ، قالَ: أمّا إذ لابُدَّ؛ فَإنَّهُ كانَ

to, indeed he was far-sighted, powerful, speaking decisively, ruling justly, knowledge gushed forth and wisdom was uttered from his sides, he was estranged from the world and its blooming, intimate with the night and its darkness.

By God, he was in copious tears, engrossed in thought, grieved, remorseful, delighted with clothing that was short and food that was coarse. By God, he was like one of us; he would bring us close if we went to him and answer us if we asked of him. In spite of his proximity to us, we would not speak to him out of reverence for him. When he smiled, [it was as if] it came from pearls arranged. He would honour the people of religion and love the poor. The powerful would not have hope in his falsehood, nor would the weak despair of his justice.

I bear witness to God that I saw him in one of his positions, while the night lowered its veils and its stars set [in the west], bending in his prayer niche, holding his beard and fidgeting like him who has been bitten by a snake, and weeping like a grieved one. It is as if I hear him say to this world: Do you seek to deceive me? Are you yearning for me! Far be it, far be it. Deceive someone else. I have divorced you thrice. Your life is short, your gatherings disliked, and your danger limited.

Alas for the lack of provisions, the long journey and the loneliness of the path.'

The tears of Muʿāwiyah began to flow [drop by drop] onto his beard uncontrollably so he dried it with his sleeve. The people [present] also choked on their tears, when he said: Thus was Abū al-Ḥasan (a.s.)! O Ḍirār, how is your grief at him? He said: The grief of a lady whose child has been killed on her lap, her tears do not stop nor does her sorrow end. He then got up and left."[1831]

748. **Al-Khiṣāl, reporting from Nawf al-Bikālī, who said:** "I spent a night with the Commander of the Faithful, ʿAlī (a.s.). He would pray the whole night and would go forth at every hour, looking into the sky and reciting the Qur'ān. After a while he passed by me and said: O

وَاللهِ بَعيدَ المَدى، شَديدَ القُوى، يَقولُ فَصلاً، ويَحكُمُ عَدلاً، يَتَفَجَّرُ العِلمُ من جَوانِبِهِ، وتَنطِقُ الحِكمَةُ مِن نَواحِيهِ، يَستَوحِشُ مِن الدُّنيا وزَهرَتِها، ويَستَأنِسُ بِاللَّيلِ وظُلمَتِهِ.

كانَ وَاللّهِ غَزيرَ العَبرَةِ، طَويلَ الفِكرَةِ، يُقَلِّبُ كَفَّهُ، ويُخاطِبُ نَفسَهُ، يُعجِبُهُ مِن اللِّباسِ ما قَصُرَ، ومِنَ الطَّعامِ ما جَشَبَ، كانَ وَاللّهِ كَأَحَدِنا؛ يُدنينا إذا أتَيناهُ، ويُجيبُنا إذا سَأَلناهُ، وكانَ مَعَ تَقَرُّبِهِ إلَينا وقُربِهِ مِنّا لا نُكَلِّمُهُ هَيبَةً لَهُ؛ فَإن تَبَسَّمَ فَعَن مِثلِ اللُّؤلُؤِ المَنظومِ، يُعَظِّمُ أهلَ الدِّينِ، ويُحِبُّ المَساكينَ، لا يَطمَعُ القَوِيُّ في باطِلِهِ، ولا يَيأَسُ الضَّعيفُ مِن عَدلِهِ.

فَأَشهَدُ بِاللّهِ لَقَد رَأَيتُهُ في بَعضِ مَواقِفِهِ وقَد أرخَى اللَّيلُ سُدولَهُ، وغارَت نُجومُهُ يَميلُ في مِحرابِهِ، قابِضاً عَلى لِحيَتِهِ، يَتَمَلمَلُ تَمَلمُلَ السَّليمِ، ويَبكي بُكاءَ الحَزينِ، فَكَأَنّي أسمَعُهُ الآنَ وهُوَ يَقولُ: يا رَبَّنا يا رَبَّنا يَتَضَرَّعُ إلَيهِ ثُمَّ يَقولُ لِلدُّنيا: إلَيَّ تَغَرَّرتِ! إلَيَّ تَشَوَّفتِ! هَيهاتَ هَيهاتَ، غُرّي غَيري، قَد بَتَتُّكِ ثَلاثاً، فَعُمُرُكِ قَصيرٌ، ومَجلِسُكِ حَقيرٌ، وخَطَرُكِ يَسيرٌ، آهِ آهِ مِن قِلَّةِ الزّادِ، وبُعدِ السَّفَرِ، ووَحشَةِ الطَّريقِ.

فَوَكَفَت دُموعُ مُعاوِيَةَ عَلى لِحيَتِهِ ما يَملِكُها، وجَعَلَ يَنشُفُها بِكُمِّهِ وقَدِ اختَنَقَ القَومُ بِالبُكاءِ، فَقالَ: كَذا كانَ أبُو الحَسَنِ(رحمه اللّه)! كَيفَ وَجدُكَ عَلَيهِ يا ضِرارُ؟ قالَ: وَجدُ مَن ذُبِحَ واحِدُها في حِجرِها، لا تَرقَأُ دَمعَتُها، ولا يَسكُنُ حُزنُها. ثُمَّ قامَ فَخَرَجَ.

748. **الخصال عن نوف البكالي**: بِتُّ لَيلَةً عِندَ أميرِ المُؤمِنينَ عَلِيٍّ عليه السلام، فَكانَ يُصَلّي اللَّيلَ كُلَّهُ، ويَخرُجُ ساعَةً بَعدَ ساعَةٍ؛ فَيَنظُرُ إلَى السَّماءِ ويَتلُو القُرآنَ قالَ: فَمُرَّ بي بَعدَ هُدوءٍ مِنَ اللَّيلِ، فَقالَ: يا نَوفُ، أراقِدٌ أنتَ أم رامِقٌ؟ قُلتُ: بَل رامِقٌ، أرمُقُكَ بِبَصَري يا أميرَ المُؤمِنينَ.

Nawf, are you asleep or awake? I said: I am, awake. I am looking at you, O Commander of the Faithful. He said: Blessed be those who abstain from this world and seek to the Hereafter. They are those who have taken the earth as a carpet, its soil as a bed, its water as perfume, the Qur'ān as the outer vesture and supplication as the underclothing.[1832] They have cut off themselves from the world completely in accordance with the way of Jesus, son of Mary (a.s.)."[1833]

Leader of the Supplicators

1. His Supplication for Others

749. **Imām ʿAlī (a.s.) said** in his will to [Imām] Hasan after returning from the Battle of Siffin: "I entrust your religion and your world to God, ask of Him the best of decree for you in this world now and in the future, in this world and the next, and that's all."[1834]

750. **Imām ʿAlī (a.s.) said,** – when ʿAmmār was killed -: "May God have mercy on ʿAmmār the day he submitted to Islām. May God have mercy on ʿAmmār the day he was killed. May God have mercy on ʿAmmār the day he will be resurrected alive."[1835]

751. **Imām ʿAlī (a.s.) said,** to Hāshim al-Mirqāl: "O God, provide him with martyrdom in Your path and companionship of your Prophet (ṣ.a.w.)."[1836]

2. His Supplications for Seeking Assistance in the Issue of Wilāyah

752. **Imām ʿAlī (a.s.) said:** "O God, indeed I am Your servant and friend, You have chosen me and are pleased with me, You have elevated me and ennobled me by that which You have bequeathed me of the rank of Your chosen ones and the vicegerency of Your friends. You have enriched me and impoverished people in their religion and their lives. You have honoured me and humbled the servants towards me. You have placed Your light in my heart and have not made me stand in need of other than You. You have blessed me and blessed [others] through me. You have not appointed a favour upon me to be shown by anyone other than You. You have established me to revive Your right, to bear witness

قالَ:

طوبى لِلزّاهِدينَ فِي الدُّنيا، وَالرّاغِبينَ فِي الآخِرَةِ، أُولئِكَ الَّذينَ اتَّخَذُوا الأَرضَ بَساطاً، وتُرابَها فِراشاً، وماءَها طيباً، وَالقُرآنَ دِثاراً، وَالدُّعاءَ شِعاراً، وقَرَّضوا مِنَ الدُّنيا تَقريضاً عَلى مِنهاجِ عيسَى بنِ مَريَمَ عليه السلام.

ج ـ إمامُ الدّاعينَ

1. أدعِيَتُهُ لِلآخَرينَ

749. **الإمام عليّ** عليه السلام ـ في وَصِيَّتِهِ لِلحَسَنِ عليه السلام عِندَ انصِرافِهِ مِن صِفّينَ ـ: أستَودِعُ اللّهَ دينَكَ ودُنياكَ، وأَسأَلُهُ خَيرَ القَضاءِ لَكَ فِي العاجِلَةِ وَالآجِلَةِ، وَالدُّنيا وَالآخِرَةِ، وَالسَّلامُ.

750. عنه عليه السلام ـ لَمّا قُتِلَ عَمّارٌ ـ: رَحِمَ اللّهُ عَمّاراً يَومَ أسلَمَ، ورَحِمَ اللّهُ عَمّاراً يَومَ قُتِلَ، ورَحِمَ اللّهُ عَمّاراً يَومَ يُبعَثُ حَيّاً.

751. عنه عليه السلام لِهاشِمِ المِرقالِ ـ: اللّهمَّ ارزُقهُ الشَّهادَةَ في سَبيلِكَ، وَالمُرافَقَةَ لِنَبِيِّكَ صلى الله عليه وآله.

2. أدعِيَتُهُ فِي الاِستِعانَةِ في أمرِ الوِلايَةِ

752. **الإمام عليّ** عليه السلام: اللّهُمَّ إنّي عَبدُكَ ووَلِيُّكَ، اخترتَني وَارتَضَيتَني، ورَفَعتَني وكَرَّمتَني بِما أورَثتَني مِن مَقامِ أصفِيائِكَ، وخِلافَةِ أوليائِكَ، وأغنَيتَني وأفقَرتَ النّاسَ في دينِهِم ودُنياهُم، وأعزَزتَني وأذلَلتَ العِبادَ إلَيَّ، وأسكَنتَ قَلبي نورَكَ ولَم تُحوِجني إلى غَيرِكَ، وأنعَمتَ عَلَيَّ وأنعَمتَ

against Your creation, that I should not be pleased or displeased except for that which pleases You and displeases You, and that I should only speak the truth and say only what is true."[1837]

3. His Supplications in Specific Conditions

3.1 When Sleeping

753. **Imām ʿAlī (a.s.) would say:** when he went to sleep: "O God, I have submitted myself to You, turned my face towards You, entrusted my affairs to You, committed my situation to You. I believe in Your revealed Book and Your sent Prophet."[1838]

3.2 When Wearing New Clothes

754. **Imām ʿAlī (a.s.) said,** after he had bought a new shirt and worn it -: "All praise belongs to God, Who has provided me with clothing, that I may beautify myself among people, conceal my private parts, and cover my defects. All praise belongs to God, Lord of all the worlds."[1839]

3.3 When Eating and Drinking

755. **Imām al-Bāqir (a.s.) said:** "Qanbar, the retainer of Imām ʿAlī, came to him with his breakfast . . . He took the glass and, when he wanted to drink, he said: In the Name of God. O God, to You we have fasted and with Your sustenance we have broken our fast, so accept it from us, You are the All-hearing and All-knowledgeable."[1840]

3.4 At the Time of Ablution

756. **Imām ʿAlī (a.s.) said** when he completed his ablution: "O God, place me among the repenters and place me among the purified."[1841]

3.5 When Entering the Mosque

757. **Imām ʿAlī (a.s.) said,** when he entered the mosque: "In the Name of God and with God, Peace be upon You, O Prophet, and the Mercy of God and His Blessings. Peace be upon us and the righteous servants of God."[1842]

بي، ولَم تَجعَل مِنَّةً عَلَيَّ لِأَحَد سِواكَ، وأقَمتَني لِاحياءِ حَقِّكَ، وَالشَّهادَةِ عَلى خَلقِكَ، وأن لا أرضى ولا أسخَطَ إلّا لِرِضاكَ وسَخَطِكَ، ولا أقولَ إلّا حَقّاً، ولا أنطِقَ إلّا صِدقاً.

3. أدعِيَتُهُ فِي الأَحوالِ الخاصَّةِ

3 / 1. عِندَ النَّومِ

753. **الإمام عليّ**عليه السلام ـ كانَ إذا نامَ يَقولُ ـ: اللّهُمَّ أسلَمتُ نَفسي إلَيكَ، ووَجَّهتُ وَجهي إلَيكَ، وفَوَّضتُ أمري إلَيكَ، وألجَأتُ ظَهري إلَيكَ، آمَنتُ بِكِتابِكَ المُنزَلِ، ونَبِيِّكَ المُرسَلِ.

3 / 2. عِندَ لُبسِ الثَّوبِ الجَديدِ

754. **الإمام عليّ**عليه السلام ـ بَعدَمَا اشتَرى قَميصاً ولَبِسَهُ ـ: الحَمدُ لِلّهِ الَّذي رَزَقَني مِنَ الرِّياشِ ما أتَجَمَّلُ بِهِ فِي النّاسِ، ووارى سوءَتي، وسَتَرَ عَورَتي، الحَمدُ لِلّهِ رَبِّ العالَمينَ.

3 / 3. عِندَ الأَكلِ وَالشُّربِ

755. **الإمام الباقر**عليه السلام: جاءَ قَنبَرٌ مَولى عَلِيٍّعليه السلام بِفِطرِهِ إلَيهِ... فَأَخَذَ القَدَحَ، فَلَمّا أرادَ أن يَشرَبَ قالَ: بِسمِ اللّهِ، اللّهمَّ لَكَ صُمنا، وعَلى رِزقِكَ أفطَرنا، فَتَقَبَّل مِنّا، إنَّكَ أنتَ السَّميعُ العَليمُ.

3 / 4. عِندَ الوضُوءِ

756. **الإمام عليّ**عليه السلام ـ إذا فَرَغَ مِن وُضوئِهِ ـ: اللّهُمَّ اجعَلني مِنَ التَّوّابينَ، وَاجعَلني مِنَ المُتَطَهِّرينَ.

3 / 5. عِندَ دُخولِ المَسجِدِ

757. **الإمام عليّ**عليه السلام ـ إذا دَخَلَ المَسجِدَ ـ: بِسمِ اللّهِ وباللّهِ، السَّلامُ عَلَيكَ أيُّهَا النَّبِيُّ ورَحمَةُ اللّهِ وبَرَكاتُهُ، السَّلامُ عَلَينا وعَلى عِبادِ اللّهِ الصّالِحينَ.

3.6 When People Praised Him in His Presence

758. **Imām ʿAlī (a.s.) said,** when people praised him in his presence: "O God, You are more knowledgeable about me than myself, and I am more knowledgeable about myself than they are. O God, make me better than what they think and forgive us that which they know not."[1843]

4. The Leader of the Fighters

759. **The Prophet (ṣ.a.w.) said to ʿAlī (a.s.):** "Among them you . . . are the most stout-hearted (and courageous) in battle, the most, open-handed (and generous) the most ascetic in this world and the most intense in fighting."[1844]

760. **The Prophet (ṣ.a.w.) said:** "The best of you is ʿAlī ibn Abī Ṭālib: he is the oldest of you in his submission [to Islām], the strongest in faith, the most knowledgeable, the most forbearing, the fiercest in his anger for God and the most intense of you in battle and struggle."[1845]

5. Leader of the Oppressed

761. **Imām ʿAlī (a.s.) said:** "Indeed God has appointed me the Imam for His creation. Therefore, He made it obligatory for me to discipline myself in the matters of food, drinks and clothes to the level of the underpreviledged, so that the poor people follow in my poverty and the rich do not become rebellious because of their riches."[1846]

762. **Imām al-Bāqir (a.s.) said:** "By God, ʿAlī (a.s.) would eat as a slave eats and sit as a slave sits. He would buy two long shirts and offer the better one to his servant and wear the other. If it was longer than his fingers or his ankle, he would cut it. He ruled for five years during which he did not lay a [baked] brick on a [baked] brick, nor a tile on a tile, nor did he expropriate land, or bequeath gold and silver. He would feed the people wheat bread and meat, but he would return home to eat barley bread, oil and vinegar. No two things entered upon him, wherewith God is well-pleased, except that he would take the more intense to his body."[1847]

3 / 6. عِندَما مَدَحَهُ قَومٌ في وَجهِهِ

758. **الإمام عليّ**عليه السلام ـ لَمّا مَدَحَهُ قَومٌ في وَجهِهِ ـ : اللّٰهمَّ إنَّكَ أعلَمُ بي مِن نَفسي، وأنَا أعلَمُ بِنَفسي مِنهُم، اللّٰهمَّ اجعَلنا خَيراً مِمّا يَظُنُّونَ، وَاغفِر لَنا ما لا يَعلَمونَ.

د ـ إمامُ المُجاهِدينَ

759. **رسول الله**صلى الله عليه وآله ـ لِعَلِيٍّعليه السلام ـ : أنتَ... أشجَعُهُم قَلباً فِي لِقاءِ الحَربِ، وأجوَدُهُم كَفّاً، وأزهَدُهُم فِي الدُّنيا، وأشَدُّهُم جِهاداً.

760. عنهصلى الله عليه وآله: أفضَلُكُم عَلِيُّ بنُ أبي طالِبٍ، أقدَمُكُم إسلاماً، وأوفَرُكُم إيماناً، وأكثَرُكُم عِلماً، وأرجَحُكُم حِلماً، وأشَدُّكُم لِلّهِ غَضَباً، وأشَدُّكُم نِكايَةً فِي الغَزوِ وَالجِهادِ.

هـ ـ إمامُ المُستَضعَفينَ

761. **الإمام عليّ**عليه السلام: إنَّ اللّٰهَ جَعَلَني إماماً لِخَلقِهِ؛ فَفَرَضَ عَلَيَّ التَّقديرَ في نَفسي ومَطعَمي ومَشرَبي ومَلبَسي كَضُعَفاءِ النّاسِ؛ كَي يَقتَدِيَ الفَقيرُ بِفَقري، ولا يُطغِيَ الغَنِيَّ غِناهُ.

762. **الإمام الباقر**عليه السلام: وَاللّٰهِ، إن كانَ عَلِيٌّعليه السلام لَيَأكُلُ أكلَ العَبدِ، ويَجلِسُ جِلسَةَ العَبدِ، وإن كانَ لَيَشتَرِي القَميصَينِ السُّنبلانِيَّينِ فَيُخَيِّرُ غُلامَهُ خَيرَهُما، ثُمَّ يَلبَسُ الآخَرَ، فَإذا جاز أصابِعَهُ قَطَعَهُ، وإذا جازَ كَعبَهُ حَذَفَهُ. ولَقَد وَلِيَ خَمسَ سِنينَ ما وَضَعَ آجُرَّةً عَلى آجُرَّةٍ، ولا لَبِنَةً عَلى لَبِنَةٍ، ولا أقطَعَ قَطيعاً، ولا أورَثَ بَيضاءَ ولا حَمراءَ، وإن كانَ لَيُطعِمُ النّاسَ خُبزَ البُرِّ وَاللَّحمِ، ويَنصَرِفُ إلى مَنزِلِهِ ويَأكُلُ خُبزَ الشَّعيرِ وَالزَّيتِ وَالخَلِّ، وما وَرَدَ عَلَيهِ أمرانِ كِلاهُما لِلّهِ رِضىً إلّا أخَذَ بِأشَدِّهِما عَلى بَدَنِهِ.

5.1. His Food

763. **Imām ʿAlī (a.s.) said:** "I content myself from your world with my salt and loaves (of bread). Through the God-wariness I seek my salvation. What has ʿAlī to do with pleasures bound to annihilation and enjoyments produced by sins?"[1848]

764. **Tanbīh al-Khawāṭir, relates:** "It is reported that the food of the Commander of the Faithful (a.s.) was a loaf of barley bread and crushed salt."[1849]

765. **Al-Kāmil fī al-Tārīkh concering Imām ʿAlī (a.s.):** "He would seal the sack of barley flour he would eat and would say: 'I do not love anything to enter my stomach except that which I know.' "[1850]

766. **Al-Ghārāt, reporting from ʿUqba ibn ʿAlqama, who said:** "I entered upon ʿAlī (a.s.) and beheld, in front of him was sour milk whose sourness irritated me and a piece of dry bread. I said: 'O Commander of the Faithful, are you eating something like this?!' He said to me: 'O Abā al-Janūb, I saw the Messenger of God (ṣ.a.w.) eating [bread] drier than this and wearing clothes coarser than this, (he pointing to his clothes). If I do not take [the path] which he took, I fear that I may not join him.' "[1851]

5.2. His Clothing

767. **Imām ʿAlī (a.s.) said:** "By God, I have been putting patches on my shirts until that I became shy of the patcher. Someone said to me: Would you not discard it?! I said: Get away from me. 'Only in the morning do people speak highly of the night journey.'"[1852][1853]

768. **Imām al-Bāqir (a.s.) said:** "'Alī (a.s.) would most frequently wear the white and would say: The dead are shrouded in it."[1854]

769. **Al-Kāfī,** reporting from Zurāra ibn Aʿyan, who said: "I saw the shirt of ʿAlī (a.s.) in which he was killed with Abī Jaʿfar [Imam al-Bāqir] (a.s.). Its bottom was twelve hand spans and its body three hand spans; and I also saw a stain of blood on it."[1855]

1. طَعامُهُ

763. **الإمام عليّ**عليه السلام: أكتَفي مِن دُنياكُم بِمِلحي وأقراصي، فَبِتَقوَى اللّهِ أرجو خَلاصي، ما لِعَلِيٍّ ونعيم يَفنى، ولَذَّةٍ تَنتِجُهَا المَعاصي!

764. **تنبيه الخواطر:** رُوِيَ أنَّ أميرَ المُؤمِنينَ عليه السلام كانَ أكلُهُ قُرصَ الشَّعيرِ وَالمِلحَ الجَريشَ.

765. **الكامل في التاريخ** ـ في ذِكرِ الإمامِ عَلِيٍّ عليه السلام ـ : كانَ يَختِمُ عَلَى الجِرابِ الَّذي فيهِ دَقيقُ الشَّعيرِ الَّذي يَأكُلُ مِنهُ، ويَقولُ: لا أُحِبُّ أن يَدخُلَ بَطني إلّا ما أعلَمُ.

766. **الغارات عن عقبة بن علقمة:** دَخَلتُ عَلى عَلِيٍّ عليه السلام فَإذا بَينَ يَدَيهِ لَبَنٌ حامِضٌ ـ آذَتني حُموضَتُهُ ـ وكِسَرٌ يابِسَةٌ، فَقُلتُ: يا أميرَ المُؤمِنينَ، أ تَأكُلُ مِثلَ هذا ؟! فَقالَ لي: يا أبَا الجَنوبِ، رَأَيتُ رَسولَ اللّهِ صلى الله عليه وآله يَأكُلُ أيبَسَ مِن هذا، ويَلبَسُ أخشَنَ مِن هذا وأشارَ إلى ثِيابِهِ فَإن أنَا لَم آخُذ بِما أخَذَ بِهِ خِفتُ ألّا ألحَقَ بِهِ.

2. لِباسُهُ

767. **الإمام عليّ**عليه السلام: وَاللّهِ، لَقَد رَقَّعتُ مِدرَعَتي هذِهِ حَتَّى استَحيَيتُ مِن راقِعِها، ولَقَد قالَ لي قائِلٌ: أ لا تَنبِذُها عَنكَ ؟! فَقُلتُ: اغرُب عَنّي، فَعِندَ الصَّباحِ يَحمَدُ القَومُ السُّرى .

768. **الإمام الباقر**عليه السلام: إنَّ عَلِيّاً عليه السلام كانَ لا يَلبَسُ إلّا البَياضَ أكثَرَ ما يَلبَسُ، ويَقولُ: فيهِ تَكفينُ المَوتى.

769. **الكافي عن زرارة بن أعين:** رَأَيتُ قَميصَ عَلِيٍّ عليه السلام الَّذي قُتِلَ فيهِ عِندَ أبي جَعفَرٍ عليه السلام، فَإذا أسفَلُهُ اثنا عَشَرَ شِبراً وبَدَنُهُ ثَلاثَةُ أشبارٍ، ورَأَيتُ فيهِ نَضحَ دَمٍ.

5.3. His House

770. **Imām al-Bāqir (a.s.) said,** describing the Commander of the Faithful: "He ruled over the people for five years during which he did not lay a [baked] brick on a [baked] brick, nor a tile on a tile.[1856]

5.4. His Buying

771. **Al-Ṭabaqāt al-Kubrā,** reporting from Farrūkh, who said: "I saw ʿAlī (a.s.) entering upon the tribe of Dīwār when I was a boy. He said: 'Do you know me?' I said: 'Yes, you are the Commander of the Faithful.' Then he came to another person and said: 'Do you know me?' He said: 'No.' He then bought from him a Zābī shirt and wore it, stretched the sleeve of the shirt till his fingers and said to him: 'Hem it.' After he had hemmed it he said: 'Praise be to God who has clothed ʿAlī ibn Abī Ṭālib.' "[1857]

5.5. His Beneficence

772. **Imām al-Bāqir (a.s.) said,** describing the Commander of the Faithful: "He would buy two long shirts and offer the better one to his servant and then wear the other."[1858]

5.6. Combination of Worship and Work

773. **Ūddat al-Dāʿī, relates:** "It is reported from our master, the Commander of the Faithful (a.s.), that when he returned from battle, he would dedicate himself to teaching people and passing judgements. When he completed that, he would occupy himself in his orchard wherein he worked, while he was remembering God, the Great and Almighty."[1859]

774. **Ḥilyat al-Awliya' relates concering Imām ʿAlī (a.s.):** "Whenever he experienced difficulty and hardship in his livelihood, he would turn away from people and turn to earning and hard work."[1860]

775. **Imām al-Ṣādiq (a.s.) said:** "The Commander of the Faithful – May God's blessings be upon him – would gather wood, draw water and sweep [the house] and Fāṭima – May the peace of God be upon her – would grind flour, knead it and bake bread."[1861]

3. بَيتُهُ

770. **الإمام الباقر**عليه السلام ـ في صِفَةِ أميرِ المُؤمِنينَ عليه السلام ـ: لَقَد وَلِيَ النّاسَ خَمسَ سِنينَ، فَما وَضَعَ آجُرَّةً عَلى آجُرَّةٍ، ولا لَبِنَةً عَلى لَبِنَةٍ.

4. شِراؤُه

771. **الطبقات الكبرى عن فرّوخ**: رَأَيتُ عَلِيّاً في بَني ديوارٍ وأنَا غُلامٌ، فَقالَ: أ تَعرِفُني؟ فَقُلتُ: نَعَم، أنتَ أميرُ المُؤمِنينَ. ثُمَّ أتى آخَرَ فَقالَ: أ تَعرِفُني؟ فَقالَ: لا، فَاشتَرى مِنهُ قَميصاً زايِيّاً، فَلَبِسَهُ، فَمَدَّ كُمَّ القَميصِ فَإذا هُوَ مَعَ أصابِعِهِ، فَقالَ: لَهُ كُفَّهُ. فَلَمّا كَفَّهُ قالَ: الحَمدُ لِلّهِ الَّذي كَسا عَلِيَّ بنَ أبي طالِبٍ.

5. مُواساتُهُ

772. **الإمام الباقر**عليه السلام ـ في صِفَةِ أميرِ المُؤمِنينَ عليه السلام ـ: إن كانَ لَيَشتَري القَميصَ السُّنبُلانِيَّ، ثُمَّ يُخَيِّرُ غُلامَهُ خَيرَهُما ثُمَّ يَلبَسُ الباقِيَ.

6. الجَمعُ بَينَ العِبادَةِ وَالعَمَلِ

773. **عدّة الداعي**: يُروى عَن سَيِّدِنا أميرِ المُؤمِنينَ عليه السلام أنَّهُ لَمّا كانَ يفرُغُ مِنَ الجِهادِ يَتَفَرَّغُ لِتَعليمِ النّاسِ وَالقَضاءِ بَينَهُم، فَإذا يَفرُغُ مِن ذلِكَ اشتَغَلَ في حائِطٍ لَهُ يَعمَلُ فيهِ بِيَدِهِ، وهُوَ مَعَ ذلِكَ ذاكِرٌ لِلّهِ جَلَّ جَلالُهُ.

774. **حلية الأولياء** ـ فِي الإمامِ عَلِيٍّ عليه السلام ـ: كانَ عليه السلام إذا لَزِمَهُ فِي العَيشِ الضّيقُ وَالجَهدُ أعرَضَ عَنِ الخَلقِ، فَأقبَلَ عَلَى الكَسبِ وَالكَدِّ.

775. **الإمام الصادق**عليه السلام: كانَ أميرُ المُؤمِنينَ ـ صَلَواتُ اللهِ عَلَيهِ ـ يَحتَطِبُ ويَستَقي ويَكنُسُ، وكانَت فاطِمَةُ ـ سَلامُ اللّهُ عَلَيها ـ تَطحَنُ وتَعجِنُ وتَخبِزُ.

6. The Leader of the Charitable

6.1. A Verse Only the Imām Acted upon

> *"O you who have faith! When you talk secretly to the Messenger, offer a charity before your secret talk. That is better for you and purer. But if you cannot afford to make the offering, then God is indeed All-forgiving, All-merciful. Were you apprehensive of offering charities before your secret talks? So, as you did not do it, and God was clement to you, maintain the prayer and pay the zakat, and obey God and His Messenger. And God is well aware of what you do."*[1862]

776. **Imām ʿAlī (a.s.) said:** "'

"There is a verse in the Book of God, on which no one has acted before me, nor shall anyone after me, that is, 'the verse of conspiring' (Āyat al-Najwā). I had a dinar (i.e. a golden coin) which I exchanged for ten dirhams (i.e. silver coins). Whenever I came to the Prophet (ṣ.a.w), I used to give one dirham as a freewill offering in advance. Then it was abrogated.

"*O you who have faith! When you talk secretly to the Messenger, offer a charity before your secret talk.*"[1863]

6.2. His Alms

777. **Imām ʿAlī (a.s.) said:** "Indeed I would see myself with the Messenger of God (ṣ.a.w.) tying stones on my stomach out of hunger, when my alms today are forty thousand [coins]".[1864]

778. **Imām al-Ṣādiq (a.s.) said:** ʿAlī (a.s.) set free a thousand slaves [as a result] of the work of his hands, even though his sweetmeats were dates and milk and his clothes canvas."[1865]

و ـ إمامُ المُتَصَدِّقينَ

1. آيَةٌ ما عَمِلَ بِها غَيرُ الإمامِ عليه السلام

﴿يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓاْ إِذَا نَـٰجَيْتُمُ الرَّسُولَ فَقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ذَ لِكَ خَيْرٌ لَّكُمْ وَ أَطْهَرُ فَإِن لَّمْ تَجِدُواْ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ * ءَأَشْفَقْتُمْ أَن تُقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَـٰتٍ فَإِذْ لَمْ تَفْعَلُواْ وَ تَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُواْ الصَّلَوٰةَ وَ ءَاتُواْ الزَّكَوٰةَ وَ أَطِيعُواْ اللَّهَ وَرَسُولَهُ وَ اللَّهُ خَبِيرُ بِمَا تَعْمَلُونَ﴾.

776. **الإمام عليّ** عليه السلام: آيَةٌ مِن كِتابِ اللّهِ لَم يَعمَل بِها أحَدٌ قَبلي، ولا يَعمَل بِها أحَدٌ بَعدي، كانَ عِندي دينارٌ فَصَرَفتُهُ بِعَشَرَةِ دَراهِمَ، فَكُنتُ إذا جِئتُ إلَى النَّبِيِّ صلى الله عليه وآله تَصَدَّقتُ بِدِرهَمٍ، فَنُسِخَت، فَلَم يَعمَل بِها أحَدٌ قَبلي؛ ﴿يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوٓاْ إِذَا نَـٰجَيْتُمُ الرَّسُولَ فَقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً﴾.

2. صَدَقاتُهُ

777. **الإمام عليّ** عليه السلام: لَقَد رَأَيتُني مَعَ رَسولِ اللّهِ صلى الله عليه وآله وإنّي لَأَربُطُ الحَجَرَ عَلى بَطني مِنَ الجوعِ، وإنَّ صَدَقَتِي اليَومَ لَأَربَعونَ ألفاً.

778. **الإمام الصادق** عليه السلام: أعتَقَ عَلِيٌّ عليه السلام ألفَ مَملوك مِمّا عَمِلَت يَداهُ وإن كانَ عِندَكُم، إنَّما حَلواهُ التَّمرُ وَاللَّبَنُ، وثِيابُهُ الكَرابيسُ.

Chapter Four

The Political and Social Characteristics

1. Brotherhood with the Prophet

779. **Al-Istiʿāb relates:** "The Messenger of God (ṣ.a.w.) brought the Emigrants into fraternal assosiation in Mecca, and then he brought the Emigrants and the Helpers into fraternal assosiation in Madinah. In each of them he said to ʿAlī: You are my brother in this world and the next. Thereupon he brought him into fraternal association with himself."[1866]

780. **The Prophet (ṣ.a.w.) said, to ʿAlī, (a.s.):** "God has commanded me to bring you into fraternal association, so you are my brother in this world and in the hereafter."[1867]

781. **Sunan al-Tirmidhi,** reporting from Ibn ʿUmar, who said: "The Messenger of God (ṣ.a.w.) brought his companions into fraternal association with one another. Thereafter ʿAlī came with his eyes tearing and said: 'O Messenger of God, you have brought your companions into fraternal association with one another, but you have not brought me into fraternal association with anyone, The Messenger of God (ṣ.a.w.) said to him: 'You are my brother in this world and in the hereafter.' "[1868]

2. His Rights Are Similar to the Prophet's in Respect of the Mosque

782. **Sunan al-Tirmidhī, reporting from Ibn ʿAbbās, who said:** "The Messenger of God (ṣ.a.w.) commanded that all the doors of the houses [opening towards the mosque] be blocked except the door of ʿAlī's house."[1869]

الفصل الرابع

الخَصائِصُ السِّياسِيَّةُ والإجتِماعِيَّةُ

أ ـ الإخاءُ مَعَ النَّبِيِّ ﷺ

779. **الاستيعاب:** آخى رَسولُ اللّهِ ﷺ بَينَ المُهاجِرينَ بِمَكَّةَ، ثُمَّ آخى بَينَ المُهاجِرينَ وَالأَنصارِ بِالمَدينَةِ، وقالَ في كُلِّ واحِدَة مِنهُما لِعَلِيٍّ: أنتَ أخي فِي الدُّنيا وَالآخِرَةِ، وآخى بَينَهُ وبَينَ نَفسِهِ.

780. **رسول الله ﷺ** ـ لِعَلِيٍّ عليه السلام ـ: إنَّ اللّهَ أمَرَني أن أُواخِيَكَ، فَأَنتَ أخي فِي الدُّنيا وَالآخِرَةِ.

781. **سنن الترمذي عن ابن عمر:** آخى رَسولُ اللّهِ ﷺ بَينَ أصحابِهِ، فَجاءَ عَلِيٌّ تَدمَعُ عَيناهُ، فَقالَ: يا رَسولَ اللّهِ، آخَيتَ بَينَ أصحابِكَ ولَم تُؤاخِ بَيني وبَينَ أحَدٍ؟

فَقالَ لَهُ رَسولُ اللّهِ ﷺ: أنتَ أخي فِي الدُّنيا وَالآخِرَةِ.

ب مُماثَلَةُ حُقوقِهِ حُقوقَ النَّبِيِّ ﷺ في مَسجِدِهِ

782. **سنن الترمذي عن ابن عبّاس:** إنَّ رَسولَ اللّهِ ﷺ أمَرَ بِسَدِّ الأَبوابِ إلّا بابَ عَلِيٍّ.

783. **Al-Muʿjam al-Awsaṭ,** reporting from al-ʿAlā' ibn ʿIrār, who said: "Ibn ʿUmar was asked about ʿAlī and ʿUthmān. He said: As for ʿAlī, do not ask about him. Look at his position in relation to the Messenger of God. He blocked our doors to the Mosque and left his door untouched."[1870]

784. **The Prophet (ṣ.a.w.) said:** "It is not permissible for ritually impure one or a menstruating woman to enter this Moque, except for the Messenger of God (ṣ.a.w.), ʿAlī, Fāṭima, Ḥasan and Ḥusain. Indeed I have made clear to you the names so that you may not be misguided."[1871]

3. Ill-treament after the Prophet

785. **The Prophet (ṣ.a.w.) said, to ʿAlī (a.s.):** "Indeed the community will betray you."[1872]

786. **Imām ʿAlī (a.s.) said:** "Of that which the Prophet (ṣ.a.w.) revealed to me was that the community would betray you after me."[1873]

787. **The Prophet (ṣ.a.w.) said:** "O' ʿAlī, you are my executor and my inheritor. Indeed God has granted you my knowledge and comprehension. When I die, malice within the hearts of people and illegal seizure out of hatred[1874] will be manifested to you."[1875]

788. **The Prophet (ṣ.a.w.) said:** "O' ʿAlī, you are the oppressed after me; whosoever oppresses you has indeed oppressed me."[1876]

789. **Imām ʿAlī (a.s.) said:** "By God, I have continually been deprived of my right and it has continually been appropriated from the day God made His Prophet die till today."[1877]

790. **Imām ʿAlī (a.s.) said:** "Indeed I have been oppressed as much as the stones and clods of mud."[1878]

783. **المعجم الأوسط عن العلاء بن عرار:** سُئِلَ ابنُ عُمَرَ عَن عَلِيٍّ وعُثمانَ. فَقالَ: أمّا عَلِيٌّ فَلا تَسأَلوا عَنهُ؛ أُنظُروا إلى مَنزِلَتِهِ مِن رَسولِ اللّهِ، فَإِنَّهُ سَدَّ أبوابَنا فِي المَسجِدِ، وأقَرَّ بابَهُ.

784. **رسول الله**ﷺ: ألا لا يَحِلُّ هذَا المَسجِدُ لِجُنُبٍ ولا لِحائِضٍ إلّا لِرَسولِ اللّهِﷺ وعَلِيٍّ وفاطِمَةَ وَالحَسَنِ وَالحُسَينِ، ألا قَد بَيَّنتُ لَكُمُ الأَسماءَ ألّا تَضِلّوا.

ج ـ المَظلومِيَّةُ بَعدَ النَّبِيِّﷺ

785. **رسول الله**ﷺ ـ لِعَلِيٍّ عليه السلام ـ: إنَّ الأُمَّةَ سَتَغدِرُ بِكَ.

786. **الإمام علي**عليه السلام: مِمّا عَهِدَ إلَيَّ النَّبِيُّﷺ أنَّ الأُمَّةَ سَتَغدِرُ بِكَ مِن بَعدي.

787. **رسول الله**ﷺ: يا عَلِيُّ، أنتَ وَصِيّي، ووارِثي، قد أعطاكَ اللّهُ عِلمي وفَهمي، فَإذا مِتُّ ظَهَرَت لَكَ ضَغائِنُ في صُدورِ قَومٍ، وغَصبٌ عَلى حِقدٍ.

788. **عنه**ﷺ: يا عَلِيُّ، أنتَ المَظلومُ بَعدي، مَن ظَلَمَكَ فَقَد ظَلَمَني.

789. **الإمام علي**عليه السلام: فَوَاللّهِ ما زِلتُ مَدفوعاً عَن حَقّي مُستَأثَراً عَلَيَّ مُنذُ قَبَضَ اللّهُ نَبِيَّهُﷺ حَتّى يَومِ النّاسِ هذا.

790. **عنه**عليه السلام: لَقَد ظُلِمتُ عَدَدَ الحَجَرِ وَالمَدَرِ.

Chapter Five

The Military Characteristics

What we mention in this chapter is indeed a drop in the ocean in respect of the characteristics of this brave man that has no parallel and the hero that has no match, the victor, who is invincible, ʿAlī ibn Abī Ṭālib (a.s.).

We have already made reference, in the different chapters of this book, to glimpses of his bravery in the wars, his fighting the enemy alone in the most difficult of battles and times his meeting in combat with the heros and his clash with the valiant. We have also made reference to the fact that he would frequently endeavour to extinguish the fire of war, admonish men through sympathy, compassion, and conclusive proofs, refrain from launching a war, observe the condition of the runaways and the wounded, and other things.

1. The Bravest at Heart

791. **The Prophet (ṣ.a.w.) said:** ʿAlī is the bravest of men at heart."[1879]

792. **Imām ʿAlī (a.s.) said:** "By God, if I had faced them alone and they had been so numerous as to fill the earth to the brim, I would not have been concerned or felt lonely."[1880]

793. **Imām ʿAlī (a.s.) said in his sermon called al-Khuṭba al-Qāṣiʿa:** "In my youth I had humiliated the chest of [the chiefs men of] the Arabs and broken the protruding horns [i.e. defeated the chiefs of the tribes] of Rabīʿa and Muḍar."[1881]

الفصل الخامس
الخَصَائِصُ الحَرْبِيَّةُ

ما ذكرناه في هذا الفصل إنّما هو غيض من فيض من خصائص هذا الشجاع الذي لا شبيه له والبطل الذي لا نظير له، الغالب غير المغلوب عليّ بن أبي طالب عليه السلام .

نعم ذكرنا في فصول الكتاب المختلفة لمحات من شجاعته في الحروب، وقتاله الأعداء بنفسه في أشدّ الحروب وأعسر الساعات، ومبارزته للأبطال ومقارعته للشجعان و...، هذا من جانب. وسعيه من جانب آخر في إخماد نار الحرب، ومواعظه المفعمة بالعطف والحنان، وإتمام الحجج على الأعداء، وعدم شروعه بالحرب، وشهامته مع الأعداء، ومراعاة حال الهاربين والمجروحين، إلى غير ذلك من خصائصه عليه السلام في الحروب.

أ ـ أشجَعُ النّاسِ قَلباً

791. **رسول الله** صلى الله عليه وآله: عَلِيٌّ أشجَعُ النّاسِ قَلباً.

792. **الإمام عليّ** عليه السلام: إنّي وَاللّهِ لَو لَقيتُهُم واحِداً وهُم طِلاعُ الأَرضِ كُلِّها ما بالَيتُ، ولاَ استَوحَشتُ.

793. **عنه** عليه السلام ـ في خُطبَتِهِ المُسَمّاةِ بِالقاصِعَةِ ـ : أنَا وَضَعتُ فِي الصِّغَرِ بِكَلاكِلِ العَرَبِ، وكَسَرتُ نَواجِمَ قُرونِ رَبيعَةَ ومُضَرَ.

794. **Imām ʿAlī (a.s.) said:** "I have never fled from the battlefield, nor did anyone fight me in a duel except that I watered the earth with his blood."[1882]

795. **Imām al-Ṣādiq (a.s.) said:** "It was said to the Commander of the Faithful (a.s.), 'Why do you not buy a pedigree horse?' He said: 'I have no need for it, for I do not flee from him who attacks me, nor do I attack him who flees from me.' "[1883]

796. **ʿUyūn al-Akhbār by Ibn Qutayba relates:** "The armour of ʿAlī (a.s.) had only a front with no rear. When they inquired concerning it, he said: If my enemy seizes on my rear, he will not leave me untouched."[1884]

2. An Unparalleled Warrior

797. **Al-Nihāya,** reports from Ibn ʿAbbās that he said, describing ʿAlī (a.s.): "I have not seen a warrior like him", that is well-known for fighting and cognizant of it."[1885]

798. **Waqʿat Ṣiffīn,** reporting from Muʿāwiya, who said: "By God, Son of Abū Ṭālib did not go forth in the field to encounter a man except that he watered the earth with his blood."[1886]

799. Al-Manāqib by Ibn Shar Āshūb relates concering ʿAlī (a.s.): "Indeed the disbelievers would call him 'the red death'; they named him so on the Day of Badr due to his great galantry and utter exasperation in war."[1887]

3. With the Prophet in All His Wars

800. **Imām ʿAlī (a.s.) said:** "I was with the Messenger of God (ṣ.a.w.) in all spots and wars and his standard was with me."[1888]

801. **Al-Istiʿāb relates,** concering Imām ʿAlī (a.s.): "They have agreed that he prayed towards the two Qiblas, emigrated, witnessed Badr, Ḥudaybiyya and all the other battles, that he manifested his prowess in [the battles of] Badr, Uhud, The Trench and Khaybar, that he showed his valour in those spots, and that the standard of the Messenger of God (ṣ.a.w.) was in his hand in many points...

794. عنه عليه السلام: إنّي لَم أفِرَّ مِنَ الزَّحفِ قَطُّ، ولَم يُبارِزني أحَدٌ إلّا سَقَيتُ الأَرضَ مِن دَمِهِ!

795. الإمام الصادق عليه السلام: قيلَ لِأَميرِ المُؤمِنينَ عليه السلام: لِمَ لا تَشتَري فَرَساً عَتيقاً؟ قالَ: لا حاجَةَ لي فيهِ؛ فَأَنَا لا أفِرُّ مِمَّن كَرَّ عَلَيَّ، ولا أكِرُّ عَلى مَن فَرَّ مِنّي.

796. عيون الأخبار لابن قتيبة: كانَت دِرعُ عَلِيٍّ (رضي اللّه عنه) صَدراً لا ظَهرَ لَها، فَقيلَ لَهُ في ذلِكَ، فَقالَ: إذَا استَمكَنَ عَدُوّي مِن ظَهري فَلا يُبقِ.

ب ـ ما رُئِيَ مِحرابٌ مِثلُهُ

797. النهاية عن ابن عبّاس ـ في وَصفِ عَلِيٍّ عليه السلام ـ: «ما رَأَيتُ مِحراباً مِثلَهُ مِحراباً»؛ أي مَعروفاً بِالحَربِ عارِفاً بِها.

798. وقعة صفّين عن معاوية: وَاللّهِ، ما بارَزَ ابنُ أبي طالِبٍ رَجُلاً قَطُّ إلّا سَقَى الأَرضَ مِن دَمِهِ.

799. المناقب لابن شهر آشوب ـ فِي الإمامِ عَلِيٍّ عليه السلام ـ: إنَّ الكُفّارَ كانوا يُسَمّونَهُ المَوتَ الأَحمَرَ، سَمَّوهُ يَومَ بَدرٍ؛ لِعِظَمِ بَلائِهِ ونِكايَتِهِ.

ج ـ مَعَ النَّبِيِّ صلى الله عليه وآله في جَميعِ حُروبِهِ

800. الإمام عليّ عليه السلام: إنّي كُنتُ مَعَ رَسولِ اللّهِ صلى الله عليه وآله في جَميعِ المَواطِنِ وَالحُروبِ، وكانَت رايَتُهُ مَعي.

801. الاستيعاب ـ فِي الإمامِ عَلِيٍّ عليه السلام ـ: أجمَعوا عَلى أنَّهُ صَلَّى القِبلَتَينِ، وهاجَرَ، وشَهِدَ بَدراً وَالحُدَيبِيَّةَ وسائِرَ المَشاهِدِ، وأنَّهُ أبلى بِبَدرٍ وبِأُحُدٍ وبِالخَندَقِ وبِخَيبَرَ بَلاءً عَظيماً، وأنَّهُ أغنى في تِلكَ المَشاهِدِ، وقامَ فيهَا المَقامَ الكَريمَ. وكانَ لِواءُ رَسولِ اللّهِ صلى الله عليه وآله بِيَدِهِ في مَواطِنَ كَثيرَةٍ... .

He did not lag behind any of the battles of the Messenger of God (ṣ.a.w.) since he arrived in Madinah, except the battle of Tābūk, where the Messenger of God (ṣ.a.w.) left him in charge of Madinah and his family, saying to him: You are in relation to me as Aaron was in relation to Moses, except that there is no prophet after me."[1889]

4. The Bearer of the Prophet's Standard

802. **The Prophet (ṣ.a.w.) said,** describing ʿAlī (a.s.): "Indeed he is the bearer of my standard in every difficult and unpleasant situation."[1890]

803. **Al-Muʿjam al-Kabīr,** reporting from Jābir ibn Samura, who said: "They said, O Messenger of God, who will bear your standard on the Day of Judgement? He said: Who is most suitable to bear it except that who bore it in this world, ʿAlī ibn Abī Ṭālib?"[1891]

804. **Al-Ṭabaqāt al-Kubrā,** reporting from Qatāda, who said: "Indeed ʿAlī ibn Abī Ṭālib was the standard bearer of the Messenger of God (ṣ.a.w.) on the Day of Badr and in every spot."[1892]

805. **Imām al-Ḥasan (a.s.) said,** when ʿAlī (a.s.) was killed, "The Messenger of God (ṣ.a.w.) would send him with the standard, with Gabriel on his right and Michael on his left, so he would not turn away until God granted victory to him."[1893]

ولَم يَتَخلَّف عَن مَشهَدٍ شَهِدَهُ رَسولُ اللّهِ ﷺ مُذ قَدِمَ المَدينَةَ، إلّا تَبوكَ؛ فَإنَّهُ خَلَّفَهُ رَسولُ اللّهِ ﷺ عَلَى المَدينَةِ وعَلى عِيالِهِ بَعدَهُ في غَزوَةِ تَبوكَ، وقالَ لَهُ: أنتَ مِنّي بِمَنزِلَةِ هارونَ مِن موسى، إلّا أنَّهُ لا نَبِيَّ بَعدي.

د ـ صاحِبُ رايَةِ النَّبِيِّ ﷺ

802. **رسول الله ﷺ** ـ في وَصفِ عَلِيٍّ عليه السلام ـ: إنَّهُ صاحِبُ لِواني عِندَ كُلِّ شَديدَةٍ وكَريهَةٍ.

803. **المعجم الكبير عن جابر بن سمرة:** قالوا: يا رَسولَ اللّهِ، مَن يَحمِلُ رايَتَكَ يَومَ القِيامَةِ؟ قالَ: مَن يُحسِنُ أن يَحمِلَها إلّا مَن حَمَلَها فِي الدُّنيا؛ عَلِيُّ بنُ أبي طالِبٍ.

804. **الطبقات الكبرى عن قتادة:** إنَّ عَلِيَّ بنَ أبي طالِبٍ كانَ صاحِبَ لِواءِ رَسولِ اللّهِ ﷺ يَومَ بَدرٍ، وفي كُلِّ مَشهَدٍ.

805. **الإمام الحسن** عليه السلام ـ حينَ قُتِلَ عَلِيٌّ عليه السلام ـ: كانَ رَسولُ اللّهِ ﷺ يَبعَثُهُ بِالرّايَةِ، جَبرَئيلُ عَن يَمينِهِ، وميكائيلُ عَن شِمالِهِ، لا يَنصَرِفُ حَتّى يُفتَحَ لَهُ.

Part Eleven:
The Sciences of Imām ʿAlī

Chapter One: Learning in the School of the Prophet

Chapter Two: His Status in Knowledge

Chapter Three: The Different Kinds of His Sciences

Introduction

This section touches on the scope to which the knowledge of the Commander of the Faithful extends, examines the strenuous efforts that the Messenger of God (ṣ.a.w.) exerted in training the Imām intellectually and from the aspect of Knowledge. On the other hand, it refers to the immense aptitude the Imām enjoyed, the efforts he made in order to aquire knowledge from the Messenger of God (ṣ.a.w.) and his mastery of the sciences.

Reflection on the chapters of Part Eleven attracts the scholar to the knowledge of the Imām and urges him to draw his inspiration from the surging vast ocean of the Imam's knowledge.

The knowledge of the Imām is a sea that does not dry up; its waves overlap one another, one above the other; its shores stretch to a never ending horizon.

How is it possible for a pen to expound his knowledge when he is the gateway to the knowledge and wisdom of the Prophet? How is it possible for words to ascend to its peak when he is the treasure of the Prophet's and all the prophets' knowledge?

Then how is it possible for a pen to cope with the knowledge of ʿAlī (a.s.) when his knowledge has integrated all the Qur'ānic sciences, religious teachings, knowledge of [the appointed time of] deaths and tribulations.

Imām ʿAlī ibn Abī Ṭālib (a.s.) had complete "*knowledge of the Book*" [1894] according to the explicit text of reports, whereas Āṣif ibn Barkhiā, Solomon's executor, possessed only a part of it, "*one who had a knowledge of the Book*"[1895], yet he was able to bring the throne of Bilqīs [Queen of Sheba] before Solomon from a distance in the twinkling of an eye. Thus it is necessary to contemplate with foresight and thought on this knowledge (knowledge of the Book) in comparison to that knowledge (a knowledge of the Book) in order to comprehend the difference between the two, and whether it is possible for the words, pages and pens to ascend to the clear statement of the knowledge of ʿAlī (a.s.).

The knowledge of the Imām was so immense that if one ray were to shine, it would have been sufficient to dazzle the minds and captivate the hearts. He says: "I have been entrusted with hidden knowledge if I were to to unveil, you would have trembled like a rope hanging in a deep well."

From the fountain of the Imām's intelligence and treasure of knowledge radiated beams of knowledge, fourteen centuries ago, in response to the requirements of that era and incompliance with the needs. It shed light on the beginning of creation, emergence of existence, creation of the angels, heaven and earth, human being and animal, presented complex views on society, psychology, history, literature, even as it made references to chemistry, geology, etc, which is considered to nowadays be new and modern among contemporary scholars despite the advancement and perfection of sciences.

In this light, how is it possible to define the dimensions of his knowledge and comprehend its treasures?

Is it possible to explore all the sides or know all the angles of a person's knowledge, when he would declare with firmness: "Ask me before you lose me?" He never failed to answer any question, nor has humanity known in its past or present one who has uttered such a statement.

A halo of vagueness still surrounds over the knowledge of ʿAlī and its dimensions. There is no wonder that the Messenger of God (ṣ.a.w.) says to him: "No one has known God with true knowledge except I and you, nor has anybody known you with true knowledge except God and I."

Indeed the pen is incapable and the words are inadequate to reach his knowledge. One can only confess his incapacity before this astonishing phenomenon.

Hence it is most appropriate for us to raise our pens in the direction of his self and stop writing in order to pay attention to him and listen to him with reverence, that he may unveil a drop in the ocean of his surging knowledge and spread a sparkle from the treasure of his truths.

Chapter One

Learning in the School of the Prophet

The Prophet's Attention to His Education

806. **Imām ʿAlī (a.s.) said:** "Whenever I questioned him, he would answer me, and if I remained silent having exhausted my questions, he would start speaking to me."[1896]

807. **Imām ʿAlī (a.s.) said:** "Not all the companions of the Messenger of God (ṣ.a.w.) would ask and seek understanding from him, such that they loved that a Bedouin or a stranger should come and ask him (ṣ.a.w.) so that they would also listen. However, I would frequently ask him and commit it to memory."[1897]

808. **Imām ʿAlī (a.s.) said:** "I used to enter upon the Messenger of God (ṣ.a.w.) every day and night to the exclusion of others and follow him wherever he went. The companions of the Prophet (ṣ.a.w.) knew that he had not acted in this manner with anyone else. The Prophet (ṣ.a.w.) would enter upon me more often at my house. If I visited him, he made room for me and ask his wives to leave, that I may be alone with him. If he visited me , however, Fatima and my sons would never leave. If I questioned him, he answered, and if I remained quiet having exhausted my questions, he would start speaking to me. Not a verse from the Qur'ān was revealed to the Messenger of God (ṣ.a.w.) except that he recited and dictated it to me that I might record it. He taught me its interpretation and commentary, its abrogating and its

الفصل الأوّل
التَعلُّم في مَدرَسَةِ النَبيِّ صلى الله عليه وآله

أ ـ شِدَّةُ اهتِمامِ النَّبيِ صلى الله عليه وآله بتَعليمِهِ

806. **الإمام عليّ عليه السلام**: كُنتُ إذا سَأَلتُهُ [صلى الله عليه وآله] أجابَني، وإذا سَكَتُّ عَنهُ وفَنِيَت مَسائِلي ابتَدَأَني.

807. **عنه عليه السلام**: ولَيسَ كُلُّ أصحابِ رَسولِ اللّهِ صلى الله عليه وآله مَن كان يَسأَلُهُ ويَستَفهِمُهُ، حَتّى إن كانوا لَيُحِبّونَ أن يَجيءَ الأَعرابيُّ وَالطّارِئُ، فَيَسأَلَهُ عليه السلام حَتّى يَسمَعوا، وكانَ لا يَمُرُّ بي مِن ذلِكَ شَيءٌ إلّا سَأَلتُهُ عَنهُ وحَفِظتُهُ.

808. **عنه عليه السلام**: وقَد كُنتُ أدخُلُ عَلى رَسولِ اللّهِ صلى الله عليه وآله كُلَّ يَوم دَخلَةً وكُلَّ لَيلَة دَخلَةً، فَيُخَلّيني فيها أدورُ مَعَهُ حَيثُ دارَ، وقَد عَلِمَ أصحابُ رَسولِ اللّهِ صلى الله عليه وآله أنَّهُ لَم يَصنَع ذلِكَ بِأَحَد مِنَ النّاسِ غَيري، فَرُبَّما كانَ في بَيتي يَأتيني رَسولُ اللّهِ صلى الله عليه وآله أكثَرُ ذلِكَ في بَيتي، وكُنتُ إذا دَخَلتُ عَلَيهِ بَعضَ مَنازِلِهِ أخلاني، وأقامَ عَنّي نِساءَهُ. فلا يَبقى عِندَهُ غَيري.

وإذا أتاني لِلخَلوَةِ مَعي في مَنزِلي لَم تَقُم عَنّي فاطِمَةُ ولا أحَدٌ من بَنِيَّ، وكُنتُ إذا سَأَلتُهُ أجابَني، وإذا سَكَتُّ عَنهُ وفَنِيَت مَسائِلي ابتَدَأَني.

فَما نَزَلَت عَلى رَسولِ اللّهِ صلى الله عليه وآله آيَةٌ مِنَ القُرآنِ إلّا أقرَأَنيها، وأملاها عَلَيَّ، فَكَتَبتُها بِخَطّي وعَلَّمَني تَأويلَها وتَفسيرَها، وناسِخَها ومَنسوخَها، ومُحكَمَها ومُتشابِهَها، وخاصَّها

abrogated, its clear and its ambiguous, its specific and its general. He prayed to God to grant me its comprehension and memorization. So I have not forgotten any verse from the Book of God nor any from of knowledge that he dictated to me and I recorded, since he prayed for me. He did not leave anything that God taught him, by way of the permissible [ḥalāl] and the impermissible [ḥarām], the command and the prohibition, whether it was or is, nor a book revealed to a prophet before him, be it of obedience or disobedience, except that he taught it to me and I memorised it, so I have not forgotten a single letter of it. He then placed his hand on my chest and prayed to God to fill my heart with knowledge, understanding, wisdom and light. I said to him: O Prophet of God, may my parents be sacrificed for you, since you have prayed for me, I have not forgotten anything, nor have I missed anything but that I recorded it. Do you still fear forgetfulness for me? He said: No, I do not fear for you forgetfulness or ignorance."[1898]

He Taught Him a Thousand Branches (of Knowledge)

809. **Imām ʿAlī (a.s.) said:** "He (ṣ.a.w.) taught me a thousand sorts of knowledge each of which opens up another thousand sorts."[1899]

810. **Imām ʿAlī (a.s.) said:** "The Messenger of God (ṣ.a.w.) taught me a thousand modes of the permissible [ḥalāl] and the impermissible [ḥarām], that which was and that which is up to the Day of Judgement. Every mode [of knowledge] opens up another thousand modes, so that is a million modes. I have even been taught knowledge of deaths and tribulations and sound judgement."[1900]

Dictation of the Prophet and Recording of Ali

811. **Imām ʿAlī (a.s.) said:** "Every verse God - Exalted and High is He - revealed to Muḥammad (ṣ.a.w.) is with me, having been dictated by the Messenger of God and recorded by my handwriting. The interpretation of every verse God revealed on Muḥammad (ṣ.a.w.), every permissible [ḥalāl] and impermissible [ḥarām], or legal punishment or ruling or anything the Community [of Islam] needs up to the Day of Judgement is written with me through the dictation of the Messenger of God (ṣ.a.w.) and my handwriting, even the penalty for the injury of a scratch."[1901]

وعامَّها، ودَعَا اللّهَ أن يُعطِيَني فَهمَها وحِفظَها، فَما نَسيتُ آيَةً مِن كِتابِ اللّهِ، ولا عِلماً أملاهُ عَلَيَّ وكَتَبتُهُ، مُنذُ دَعَا اللّهَ لي بِما دَعا.

وما تَرَكَ شَيئاً عَلَّمَهُ اللّهُ مِن حَلالٍ ولا حَرامٍ، ولا أمرٍ ولا نَهيٍ، كانَ أو يَكونُ، ولا كِتابٍ مُنزَلٍ عَلى أحَد قَبلَهُ مِن طاعَةٍ أو مَعصِيَةٍ، إلّا عَلَّمَنيهِ وحَفِظتُهُ، فَلَم أنسَ حَرفاً واحِداً.

ثُمَّ وَضَعَ يَدَهُ عَلى صَدري، ودَعَا اللّهَ لي أن يَملأَ قَلبي عِلماً وفَهماً، وحُكماً ونوراً، فَقُلتُ: يا نَبِيَّ اللّهِ! بِأَبي أنتَ وأُمّي، مُنذُ دَعَوتَ اللّهَ لي بِما دَعَوتَ لَم أنسَ شَيئاً، ولَم يَفُتني شَيءٌ لَم أكتُبهُ، أفَتَتَخَوَّفُ عَلَيَّ النِّسيانَ فيما بَعدُ ؟

فَقالَ: لا، لَستُ أتَخَوَّفُ عَلَيكَ النِّسيانَ وَالجَهلَ.

ب ـ عَلَّمَهُ ألفَ باب

809. **الإمام عليّ**عليه السلام: عَلَّمَني[صلى الله عليه وآله] ألفَ باب مِنَ العِلمِ، فَتَحَ لي كُلُّ بابٍ ألفَ بابٍ.

810. **عنه**عليه السلام: إنَّ رَسولَ اللّهِصلى الله عليه وآله عَلَّمَني ألفَ بابٍ مِنَ الحَلالِ وَالحَرامِ، ومِمّا كانَ ومِمّا يَكونُ إلى يَومِ القِيامَةِ، كُلُّ بابٍ مِنها يَفتَحُ ألفَ باب، فَذلِكَ ألفُ ألفِ بابٍ حَتّى عُلِّمتُ عِلمَ المَنايا وَالبَلايا وفَصلَ الخِطابِ.

ج ـ إملاءُ النَّبيِصلى الله عليه وآله وكِتابَةُ عَليعليه السلام

811. **الإمام عليّ**عليه السلام: إنَّ كُلَّ آيَةٍ أنزَلَهَا اللّه ـ جَلَّ وعَلا ـ عَلى مُحَمَّدصلى الله عليه وآله عِندي بِإملاءِ رَسولِ اللّهِصلى الله عليه وآله وخَطِّ يَدي، وتَأويلُ كُلِّ آيَة أنزَلَهَا اللّهُ عَلى مُحَمَّدٍصلى الله عليه وآله، وكُلُّ حَرام وحَلال، أو حَدٍّ أو حُكم، أو شَيء تَحتاجُ إلَيهِ الأُمَّةُ إلى يَومِ القِيامَةِ مَكتوبٌ بِإملاءِ رَسولِ اللّهِصلى الله عليه وآله وخَطِّ يَدي، حَتّى أرشُ الخَدشِ.

Chapter Two

His Status in Knowledge

The Gateway of Prophetic Knowledge

812. **The Prophet (ṣ.a.w.) said:** "I am the city of knowledge and ʿAlī is its gateway; whoever desires to seek knowledge let him come to the gateway."[1902]

813. **The Prophet (ṣ.a.w.) said:** ʿAlī is the gateway of my knowledge. He is, after me, the expounder to my community of that with which I was sent forth."[1903]

The Treasurer of Prophetic Knowledge

814. **Imām ʿAlī (a.s.) said:** "I am the gateway to the city of knowledge, the treasurer and inheritor of the knowledge of God's Messenger."[1904]

815. **The Prophet (ṣ.a.w.) said** – concering ʿAlī (a.s.) –:"Entrust to him your religion and obey him in all your affairs, for he possesses all that God, the Great and Almighty, has taught me."[1905]

816. **Imām al-Ṣādiq (a.s.) said:** "Whitin ʿAlī (a.s.) lies the normative rule of a thousand prophets; the knowledge that descended with Ādam (a.s.) has not been raised; knowledge does not disappear with the death of a scholar; knowledge is inherited."[1906]

The Most Knowledgeable

817. **The Prophet (ṣ.a.w.) said:** "'Alī ibn Abī Ṭālib (a.s.) is the most knowledgeable of my community."[1907]

الفصل الثاني
المَنزِلَةُ العِلمِيَّةُ

أ ـ بابُ عِلمِ النَّبيِ صلى الله عليه وآله

812. رسول الله صلى الله عليه وآله: أنَا مَدينَةُ العِلمِ وعَلِيٌّ بابُها، فَمَن أرادَ العِلمَ فَلياْتِ البابَ.

813. عنه صلى الله عليه وآله: عَلِيٌّ بابُ عِلمي، ومُبَيِّنٌ لِاُمَّتي ما اُرسِلتُ بِهِ مِن بَعدي.

ب ـ خازِنُ عِلمِ النَّبيِ صلى الله عليه وآله

814. الإمام علي عليه السلام: أنَا بابُ مَدينَةِ العِلمِ وخازِنُ عِلمِ رَسولِ اللّهِ ووارِثُهُ.

815. رسول الله صلى الله عليه وآله ـ في عَلِيٍّ عليه السلام ـ: فَقَلِّدوهُ دينَكُم، وأطيعوهُ في جَميعِ اُمورِكُم؛ فَإِنَّ عِندَهُ جَميعَ ما عَلَّمَنِي اللّهُ عَزَّوجَلَّ.

816. الإمام الصادق عليه السلام: إنَّ في عَلِيٍّ عليه السلام سُنَّةَ ألفِ نَبِيٍّ مِنَ الأَنبِياءِ، وإنَّ العِلمَ الَّذي نَزَلَ مَعَ آدَمَ عليه السلام لَم يُرفَع، وما ماتَ عالِمٌ فَذَهَبَ عِلمُهُ، وَالعِلمُ يُتَوارَثُ.

ج ـ أعلَمُ الاُمَّةِ

817. رسول الله صلى الله عليه وآله: عَلِيُّ بنُ أبي طالِبٍ أعلَمُ اُمَّتي.

818. **The Prophet (ṣ.a.w.) said:** "The most knowledgeable of my community after me is ʿAlī ibn Abī Ṭālib."[1908]

He Has not Forgotten That Which He Heard

819. **Ansāb al-Ashrāf,** reporting from Makḥūl, who said: "The Messenger of God (ṣ.a.w.) read His words "*and that receptive ears might remember it*"[1909]and said: O ʿAlī I have asked God to appoint it to your ear. ʿAlī said: I have not forgotten a report or anything I heard from the Messenger of God (ṣ.a.w.) since then."[1910]

No Bearers of His Knowledge

820. **Imām ʿAlī (a.s.) said:** "In this bosom of mine is abundant knowledge the Messenger of God (ṣ.a.w.) taught me. Had I found keepers who comprehend it with true comprehension and narrate it as they hear it from me, I would have entrusted part of it to them. Knowledge is the key to all gateways; each gatway opens up another thousand gateways."[1911]

818. عنه ﷺ: أعلَمُ أُمَّتي مِن بَعدي عَلِيُّ بنُ أبي طالِب.

د ـ لَم ينسَ ما سَمِعَهُ

819. **أنساب الأشراف عن مَكحول:** قَرَأَ رَسولُ اللّهِ ﷺ: ﴿وَ تَعِيَهَآ أُذُنٌ وَ عِيَةٌ﴾ فَقالَ: يا عَلِيُّ، سَأَلتُ اللّهَ أن يَجعَلَها أُذُنَكَ.

قالَ عَلِيٌّ: فَما نَسيتُ حَديثاً أو شَيئاً سَمِعتُهُ مِن رَسولِ اللّهِ ﷺ.

هـ ـ لَم يَجِد حَمَلَةً لِعِلمِهِ

820. **الإمام عليّ** عليه السلام: إنّ في صَدري هذا لَعِلماً جَمّاً، عَلَّمَنيهِ رَسولُ اللّهِ ﷺ، لَو أجِدُ لَهُ حَفَظَةً يَرعَونَهُ حَقَّ رِعايَتِهِ ويَروونَهُ كَما يَسمَعونَهُ مِنّي إذاً لأَودَعتُهُم بَعضَهُ، فَعَلَّمَ بِهِ كَثيراً مِنَ العِلمِ، إنَّ العِلمَ مِفتاحُ كُلِّ بابٍ، وكُلُّ بابٍ يَفتَحُ ألفَ بابٍ.

Chapter Three

The Different Kinds of His Sciences

Knowledge of the Book[1912]

821. **Imām ʿAlī (a.s.) said** – concering the saying of God: "*Say, God suffices as a witness between me and you, and he who possesses the knowledge of the Book*"[1913] - I am the one who has knowledge of the Book."[1914]

Knowledge of the Qur'ān

822. **Imām ʿAlī (a.s.) said:** "By God, not a verse was revealed [to the Prophet] except that I knew the purpose of its revelation, where it was revealed, and on whom it was revealed. My Lord has granted me a discerning heart and an eloquent tongue."[1915]

823. **Imām ʿAlī (a.s.) said:** "That is the Qur'an. If you cause it to speak, it will not speak to you, but I will inform you about it. Indeed it contains knowledge of the past, knowledge of what is to come up to the Day of Judgement, judgement of what is between yourselves, and a clarification of that which you disagree about. If you question me about it, I will teach you."[1916]

Knowledge of Religion

824. **Faḍā'il al-Ṣaḥābah,** reporting from ʿAbdullah, who said: "The most knowledgable of the people of Medina concering the rulings of inheritance is ʿAlī ibn Abī Ṭālib (a.s.)."[1917]

الفصل الثالث
أنواعُ عُلومِهِ

أ ـ عِلمُ الكِتابِ

821. **الإمام عليّ**عليه السلام في قَولِ اللّهِ تَبارَكَ وتَعالى: ﴿قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِى وَ بَيْنَكُمْ وَ مَنْ عِندَهُ عِلْمُ الْكِتَـبِ﴾ ـ : أنَا هُوَ الَّذي عِندَهُ عِلمُ الكِتابِ.

ب ـ عِلمُ القُرآنِ

822. **الإمام عليّ**عليه السلام: وَاللّهِ ما نَزَلَت آيَةٌ إلّا وقَد عَلِمتُ فيما نَزَلَت، وأينَ نَزَلَت، وعَلى مَن نَزَلَت، إنَّ رَبّي وَهَبَ لي قَلباً عَقولاً ولِساناً طَلِقاً.

823. **عنه**عليه السلام: ذلِكَ القُرآنُ فَاستَنطِقوهُ ولَن يَنطِقَ لَكُم، أُخبِرُكُم عَنهُ: إنَّ فيهِ عِلمَ ما مَضى، وعِلمَ ما يَأتي إلى يَومِ القِيامَةِ، وحُكمَ ما بَينَكُم، وبَيانَ ما أصبَحتُم فيهِ تَختَلِفونَ، فَلَو سَأَلتُموني عَنهُ لَعَلَّمتُكُم.

ج ـ عِلمُ الدّينِ

824. **فضائل الصحابة عن عبدالله:** أعلَمُ أهلِ المَدينَةِ بِالفَرائِضِ عَلِيُّ بنُ أبي طالِبٍ.

825. **Al-Tarīkh al-Kabīr,** reporting from ʿĀ'isha, who said: "'Alī is the most knowledgeable person about the [Prophetic] precedent."[1918]

Knowledge of the Revealed Law

826. **Imām ʿAlī (a.s.) said:** "By God, I am more knowledgeable about the Torah than the people of the Torah, more knowledgeable about the Gospels than the people of the Gospels, and more knowledgeable about the Qur'ān than the people of the Qur'ān."[1919]

Knowledge of Tribulations and Deaths

827. **Imām al-Ṣādiq (a.s.) said:** "The Commander of the Faithful (a.s.) would frequently say: "I was given qualities which were given to no one before me: I was taught knowledge of deaths and tribulations, lineage and conclusive speech. I did not miss any of the knowledge that (had) passed me by, nor did anything escape me that was hidden from me. I give good tidings with God's permission and do my duties towards Him. All of this is from God who has made it possible for me through His knowlede."[1920]

Knowledge of What Was and What Is

828. **Imām ʿAlī (a.s.) said:** "The Messenger of God (ṣ.a.w.) spoke into my ear and taught me that which was and that which is up to the Day of Judgement. God directed that to me from the mouth of his Prophet (ṣ.a.w.)."[1921]

825. **التاريخ الكبير عن عائشة:** عَلِيٌّ أعلَمُ النّاسِ بِالسُّنَّةِ.

د ـ عِلمُ الشَّرائِعِ

826. **الإمام عليّ عليه السلام:** أنَا وَاللّهِ أعلَمُ بِالتَّوراةِ مِن أهلِ التَّوراةِ، وأعلَمُ بِالإنجيلِ مِن أهلِ الإنجيلِ، وأعلَمُ بِالقُرآنِ مِن أهلِ القُرآنِ.

هـ ـ عِلمُ البَلايا وَالمَنايا

827. **الإمام الصادق عليه السلام:** كانَ أميرُ المُؤمِنينَ عليه السلام كَثيراً ما يَقولُ:... ولَقَد أُعطيتُ خِصالاً ما سَبَقَني إلَيها أحَدٌ قَبلي، عُلِّمتُ المَنايا وَالبَلايا، وَالأَنسابَ وفَصلَ الخِطابِ، فَلَم يَفُتني ما سَبَقَني، ولَم يَعزُب عَنّي ما غابَ عَنّي، اُبَشِّرُ بِإذنِ اللّهِ واُؤَدّي عَنهُ، كُلُّ ذلِكَ مِنَ اللّهِ مَكَّنَني فيهِ بِعِلمِهِ.

و ـ عِلمُ ما كانَ وما يَكونُ

828. **الإمام عليّ عليه السلام:** إنَّ رَسولَ اللّهِ صلى الله عليه وآله التَقَمَ اُذُني وعَلَّمَني ما كانَ وما يَكونُ إلى يَومِ القِيامَةِ، فَساقَ اللّهُ عَزَّ وجَلَّ ذلِكَ إلَيَّ عَلى لِسانِ نَبِيِّهِ صلى الله عليه وآله.

Part Twelve: The Judgements of Imām ʿAlī (a.s.)

Chapter One: A General View

Chapter Two: Examples of His Judgements during the Lifetime of the Prophet

Chapter One

A General View

829. **The Prophet (ṣ.a.w.) said:** "The most experienced of my community in judicial law and most knowledgeable after me is ʿAlī."[1922]

830. **Ṣaḥīḥ al-Bukhārī,** reporting from ʿUmar, who said: "The most knowledgeable of us in judicial law is ʿAlī."[1923]

831. **Imām ʿAlī (a.s.) said:** "The Messenger of God (ṣ.a.w.) sent me to Yemen, so I said: 'O Messenger of God (ṣ.a.w.), do you send me forth, while I am, still a young, to judge between them when I do not know how to pass judgement?' So he tapped me on the chest and said: 'O God! Guide his heart and strengthen his tongue'. I have never entertained a doubt about the judgement between two individuals since then."[1924]

832. **Imām ʿAlī (a.s.) said:** "If a cushion is placed for me I will rule between the people of the Torah with their Torah, between the people of Gospels with their Gospels, between the people of the Psalms, with their Psalms and between the people of the Qur'an with their Qur'an, until each one of these books will shine and say: 'O Lord, 'Alī has judged according to Your judgement.' "[1925]

الفصل الأوّل
نَظرَةٌ عامّةٌ

829. **رسول الله**ﷺ: أقضى أُمَّتي وأعلَمُ أُمَّتي بَعدي عَلِيٌّ.

830. **صحيح البخاري عن عمر**: أقضانا عَلِيٌّ.

831. **الإمام علي**ؑ: بَعَثَني رَسولُ اللّهِﷺ إلَى اليَمَنِ، فَقُلتُ: يا رَسولَ اللّهِ، تَبعَثُني وأنَا شابٌّ أقضي بَينَهُم ولا أدري مَا القَضاءُ؟ فَضَرَبَ بِيَدِهِ في صَدري، ثُمَّ قالَ: «اللّٰهُمَّ اهدِ قَلبَهُ، وثَبِّت لِسانَهُ»، فَما شَكَكتُ بَعدُ في قَضاء بَينَ اثنَينِ.

832. **عنه**ؑ: لَو ثُنِيَ لِيَ الوِسادُ لَحَكَمتُ بَينَ أهلِ التَّوراةِ بِتَوراتِهِم، وبَينَ أهلِ الإنجيلِ بِإنجيلِهِم، وأهلِ الزَّبورِ بِزَبورِهِم، وأهلِ القُرآنِ بِقُرآنِهِم، حَتّى يَزهَرَ كُلُّ كِتابٍ مِن هذِهِ الكُتُبِ ويَقولُ: يا رَبِّ إنَّ عَلِيّاً قَضى بِقَضائِكَ.

Chapter Two

Examples of His Judgements during the Lifetime of the Prophet

Those Killed by the Trapped Lion

833. **Imām al-Ṣādiq (a.s.) said:** "A group of people in Yemen dug a hole to trap a lion. The lion fell into it. When people gathered around to look at the lion, a man fell into the hole, but he hung on to another man. That man hung on to a third one, and the third to, a fourth. The lion mauled them so that some were savaged to death and some others were pulled out (alive) but died as a result of the injuries. They argued about this until they raised the swords. The Commander of the Faithful (a.s.) said: 'Come so that I may judge between you: the first person should be given a quarter of the blood money, the second person a third, the third person a half, and the fourth person the whole blood money.' When the law was placed before the tribes who had gathered, some of them were pleased with it while others were displeased. When the news reached the Prophet (ṣ.a.w.) and he was informed of the judgement of the Commander of the Faithful (a.s.), he approved it."[1926]

A Man's Bull Kills Another Man's Donkey

834. **Imām al-Bāqir (a.s.) said:** "A man came to the Messenger of God (ṣ.a.w.) and said: 'The bull of so and so killed my donkey.' The Prophet (ṣ.a.w.) said to him: 'Go to Abū Bakr and ask him [to

الفصل الثاني

نَماذِجُ مِن أقضِيَتِهِ في عَصرِ النَّبيِّ صلى الله عليه وآله

أ ـ قتلى زُبْيَة الأسد

833. **الإمام الصادق** عليه السلام: إنَّ قَوماً احتَفَروا زُبيَةً لِلأَسَدِ بِاليَمَنِ، فَوقَعَ فيهَا الأَسَدُ، فَازدَحَمَ النّاسُ عَلَيها يَنظُرونَ إلَى الأَسَدِ، فَوَقَعَ فيها رَجُلٌ، فَتَعَلَّقَ بِآخَرَ، فَتَعَلَّقَ الآخَرُ بِآخَرَ وَالآخَرُ بِآخَرَ، فَجَرَحَهُمُ الأَسَدُ؛ فَمِنهُم مَن ماتَ مِن جِراحَةِ الأَسَدِ، ومِنهُم مَن أُخرِجَ فَماتَ، فَتَشاجَروا في ذلِكَ حَتّى أخَذُوا السُّيوفَ.

فَقالَ أميرُ المُؤمِنينَ عليه السلام: هَلُمّوا أقضي بَينَكم؛ فَقَضى أنَّ لِلأَوَّلِ رُبعَ الدِّيَةِ، ولِلثّاني ثُلثَ الدِّيَةِ، ولِلثّالِثِ نِصفَ الدِّيَةِ، ولِلرّابِعِ دِيَةً كامِلَةً، وجَعَلَ ذلِكَ عَلى قَبائِلِ الَّذينَ ازدَحَموا، فَرَضِيَ بِعضُ القَومِ وسَخِطَ بَعضٌ. فَرُفِعَ ذلِكَ إلَى النَّبِيِّ صلى الله عليه وآله وأُخبِرَ بِقَضاءِ أميرِ المُؤمِنينَ عليه السلام فَأَجازَهُ.

ب ـ ثَورُ رَجُل قَتَلَ حِمارَ الآخَرِ

834. **الإمام الباقر** عليه السلام: أتى رَجُلٌ رَسولَ اللّهِ صلى الله عليه وآله فَقالَ: إنَّ ثَورَ فُلانٍ قَتَلَ حِماري، فَقالَ لَهُ النَّبِيُّ صلى الله عليه وآله: اِئتِ أبا بَكرٍ فَسَلهُ. فَأَتاهُ فَسَأَلَهُ، فَقالَ: لَيسَ عَلَى البَهائِمِ قَوَدٌ. فَرَجَعَ إلَى

pass judgement].' The man came to him and asked him, so he said: 'There is no penalty on animals.' He returned to the Prophet (ṣ.a.w.) and informed him about Abū Bakr's judgement. The Prophet (ṣ.a.w.) said to him: 'Go to ʿUmar and ask him.' The man came to him and asked him. He passed the same judgment of Abū Bakr. The man returned to the Prophet (ṣ.a.w.) and informed him [about his judgement]. Then the Prophet (ṣ.a.w.) said to him: 'Go to ʿAlī (a.s.) and ask him.' He came to him and asked him, so ʿAlī (a.s.) said: 'If the bull entered on the donkey while it was asleep and killed it, then its owner would be liable; however, if the donkey entered on the bull in its sleep, then its owner would not be liable.' The man returned to the Prophet (ṣ.a.w.) and informed him, so the Prophet (ṣ.a.w.) said: 'Praise be to God who has appointed a member of my household judge according to the judgements of the prophets.' "[1927]

A Man Drinks Wine Unaware of Its Prohibition

835. **Imām al-Ṣādiq (a.s.) said:** "The Commander of the Faithful - may God's blessings be upon him - passed judgement on a matter on which none before him passed judgement! It was the first case he judged after the demise of the Messenger of God (ṣ.a.w.).

When the Messenger of God (ṣ.a.w.) passed away, and Abū Bakr took over the authority, a man who had drunk wine was brought to him. Abū Bakr said to him: 'Did you drink wine?' The man said: 'Yes.' He said: 'Why did you drink it knowing that it was prohibited?' He said: 'When I became a Muslim, I lived among a people who drank wine and considered it permissible, so I did not know it was prohibited that I may abstain from it.' Abū Bakr turned to ʿUmar and said: 'What do you say, O Abū Hafṣ, concering this man?' He said: 'It is a complicated matter, so, leave it to Abū al-Hasan[1928].'

Abū Bakr said: 'O servant, call ʿAlī for us.' ʿUmar said: 'A judge should be visited in his house.' Thus they came to him and [found] Salman al-Fārisī with him. They informed him about the

النَّبِيِّ ﷺ فَأَخبَرهُ بِمَقالَةِ أبي بَكرٍ، فَقالَ لَهُ النَّبِيُّ ﷺ: إيتِ عُمَرَ فسَلهُ. فَأَتاهُ فَسَأَلَهُ، فَقالَ مِثلَ مَقالَةِ أبي بَكرٍ. فَرَجَعَ إلَى النَّبِيِّ ﷺ فَأَخبَرَهُ، فَقالَ لَهُ النَّبِيُّ ﷺ: إيتِ عَلِيّاً عليه السلام فَسلهُ. فَأَتاهُ فَسَأَلَهُ، فَقالَ عَلِيٌّ عليه السلام:

إن كانَ الثَّورُ الدّاخِلُ عَلى حِمارِكَ في مَنامِهِ حَتّى قَتَلَهُ فَصاحِبُهُ ضامِنٌ، وإن كانَ الحِمارُ هُوَ الدّاخِلُ عَلَى الثَّورِ في مَنامِهِ فَلَيسَ عَلى صاحِبِهِ ضَمانٌ.

قالَ: فَرَجَعَ إلَى النَّبِيِّ ﷺ فَأَخبَرَهُ، فَقالَ النَّبِيُّ ﷺ: الحَمدُ للّهِ الَّذي جَعَلَ مِن أهلِ بَيتي مَن يَحكُمُ بِحُكمِ الأَنبِياءِ.

ج ـ رَجُلٌ شَرِبَ الخَمرَ جاهِلاً بِحُرمَتِهِ

835. **الإمام الصادق** عليه السلام: لَقَد قَضى أميرُ المُؤمِنينَ ـ صَلَواتُ اللّهِ عَلَيهِ ـ بِقَضِيَّة ما قَضى بِها أحَدٌ كانَ قَبلَهُ! وكانَت أوَّلَ قَضِيَّة قُضِيَ بِها بَعدَ رَسولِ اللّهِ ﷺ.

وذلِكَ أنَّهُ لَمّا قُبِضَ رَسولُ اللّهِ ﷺ وأُفضِيَ الأمرُ إلى أبي بَكرٍ أُتِيَ بِرَجُلٍ قَد شَرِبَ الخَمرَ، فَقالَ لَهُ أبو بَكرٍ: أشَرِبتَ الخَمرَ؟ فَقالَ الرَّجُلُ: نَعَم، فَقالَ: ولِمَ شَرِبتَها وهِيَ مُحَرَّمَةٌ؟ فَقالَ: إنّي لَمّا أسلَمتُ ومَنزِلي بَينَ ظَهرانَي قَومٍ يَشرَبون الخَمرَ ويَستَحِلّونَها، ولَم أعلَم أنَّها حَرامٌ فَأَجتَنِبُها. قالَ: فَالتَفَتَ أبو بَكرٍ إلى عُمَرَ فَقالَ: ما تَقولُ يا أبا حَفصٍ في أمرِ هذَا الرَّجُلِ؟ فَقالَ: مُعضِلَةٌ وأبو الحَسَنِ لَها.

فَقالَ أبو بَكرٍ: يا غُلامُ ادعُ لَنا عَلِيّاً، قالَ عُمَرُ: بَل يُؤتى الحَكَمُ في مَنزِلِهِ، فَأَتَوهُ ومَعَهُ سَلمانُ الفارِسِيُّ، فَأَخبَرَهُ بِقِصَّةِ الرَّجُلِ فَاقتَصَّ عَلَيهِ قِصَّتَهُ.

story of the man and he related his story to him. ʿAlī (a.s.) said to Abū Bakr: 'Send with him one to go around the gatherings of the Muhājirīn and the Anṣār; if there is one who recited the verse of wine prohibition for him, he should bear witness; if there is none who recited the verse of prohibition for him, let him go.'

Abū Bakr acted according to what ʿAlī (a.s.) said. When none bore witness against him, he let him go."[1929]

A Woman Gives Birth to a Baby Six Months after Her Husband's Return

836. **Al- Manāqib, by Ibn Shahr Āshūb relates:** "Haytham was in the army; when his wife gave birth to a child six months after he had returned, he denied his paternity and brought the child to ʿUmar complaining about her. ʿUmar commanded that she be stoned. ʿAlī caught up with her before she could be stoned. He then said to ʿUmar: 'Restrain yourself; she spoke the truth. God says: '*And his gestation and weaning take thirty months*'[1930] and says: '*Mothers shall suckle their children for two full years*'[1931] Thus the period of gestation and weaning is thirty months.' So ʿUmar said: 'If it had not been for ʿAlī, ʿUmar would have perished.' He let her go and attached the child to the man."[1932]

Two Men Collude to Swindle a Woman out of Money

837. **Al-Kāfī, reporting from Zādhān, who said:** "Two men entrusted a woman [with] a trust and said to her: 'Do not hand it over to one of us until we are brought together with you.' They then left and stayed away. One of them came to her and said to her: 'Give me my trust, for my friend died.' She refused until he insisted on her, so she gave it to him. Then came the other one and said: 'Give me my trust.' She said: 'Your friend had taken it and mentioned that you had died.' The issue was brought to ʿUmar, so he said to her: 'I see that you are liable.' The woman said: 'Let ʿAlī (a.s.) decide between me and him.' ʿUmar said [to ʿAlī]: 'Judge between them.' Thus ʿAlī said: 'The trust is with me: you both commanded that she should not give it to one of you until both of you are brought together. So bring me your friend!' Thus he did not deem her liable [for it] and said: 'They wanted to swindle her money.' "[1933]

فَقالَ عَلِيٌّ عليه السلام لِأَبي بَكرٍ: اِبعَث مَعَهُ مَن يَدورُ بِهِ عَلى مَجالِسِ المُهاجِرينَ وَالأَنصارِ؛ فَمَن كانَ تَلا عَلَيهِ آيَةَ التَّحريمِ فَليشهَد عَلَيهِ؛ فَإِن لَم يَكُن تَلا عَلَيهِ آيَةَ التَّحريمِ فَلا شَيءَ عَلَيهِ.

فَفَعَلَ أبو بَكرٍ بِالرَّجُلِ ما قالَ عَلِيٌّ عليه السلام، فَلَم يَشهَد عَلَيهِ أحَدٌ، فَخَلّى سَبيلَهُ.

د ـ اِمرَأَةٌ وَلَدَت بَعدَ قُدومِ زَوجِها بِستَّةِ أشهُر

836. **المناقب لابن شهر آشوب:** كانَ الهَيثَمُ في جَيش، فَلَمّا جاءَتِ امرَأَتُهُ بَعدَ قُدومِهِ بِستَّةِ أشهُرٍ بِوَلَدٍ، فَأَنكَرَ ذلِكَ مِنها وجاءَ بِها عُمَرَ، وقَصَّ عَلَيهِ، فَأَمَرَ بِرَجمِها، فَأَدرَكَها عَلِيٌّ مِن قَبلِ أن تُرجَمَ، ثُمَّ قالَ لِعُمَر: اربَع عَلى نَفسِكَ؛ إنَّها صَدَقَت، إنَّ اللّهَ تَعالى يَقولُ: ﴿وَ حَمْلُهُ وَ فِصَـٰلُهُ ثَلَـٰثُونَ شَهْرًا﴾ وقالَ: ﴿وَالْوَ لِدَ تُ يُرْضِعْنَ أَوْلَـٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ﴾ فَالحَملُ وَالرِّضاعُ ثَلاثونَ شَهراً، فَقالَ عُمَرُ: لَولا عَلِيٌّ لَهَلَكَ عُمَرُ. وخَلّى سَبيلَها، وألحَقَ الوَلَدَ بِالرَّجُلِ.

هـ ـ رَجُلانِ اِحتالا في ذَهابِ مالِ امرَأَةٍ

837. **الكافي عن زاذان:** اِستَودَعَ رَجُلانِ امرَأَةً وَديعَةً وقالا لَها: لا تَدفَعيها إلى واحِدٍ مِنّا حَتّى نَجتَمِعَ عِندَكِ. ثُمَّ انطَلَقا فَغابا، فَجاءَ أحَدُهُما إلَيها فَقالَ: أعطيني وَديعَتي؛ فَإِنَّ صاحِبي قَد ماتَ، فَأَبَت حَتّى كَثُرَ اختِلافُهُ ثُمَّ أعطَتهُ، ثُمَّ جاءَ الآخَرُ فَقالَ: هاتي وَديعَتي، فَقالَت: أخَذَها صاحِبُكَ وذَكَرَ أنَّكَ قَد مُتَّ، فَارتَفَعا إلى عُمَرَ، فَقالَ لَها عُمَرُ: ما أراكِ إلّا وقَد ضَمِنتِ، فَقالَتِ المَرأَةُ: اِجعَل عَلِيّاً عليه السلام بَيني وبَينَهُ، فَقالَ عُمَرُ: اِقضِ بَينَهُما، فَقالَ عَلِيٌّ عليه السلام: هذِهِ الوَديعَةُ عِندي، وقَد أمَرتُماها ألّا تَدفَعَها إلى واحِدٍ مِنكُما حَتّى تَجتَمِعا عِندَها فَأتَتني بِصاحِبِكَ! فَلَم يُضَمِّنها وقالَ عليه السلام: إنَّما أرادا أن يَذهَبا بِمالِ المَرأَةِ.

A Man Whose Eye Was Injured

838. **Al-Kāfī,** reporting from al-Ḥasan ibn Kathīr, from his father, who said: "A man's eye was injured, while it appeared to be normal, so the Commander of the Faithful (a.s.) commanded that the normal eye be blindfolded and a person stand opposite to him with an egg in his hand, saying: 'Can you see it?' Whenever he said 'Yes', the man with the egg took a step backwards, until it disappeared from his sight, and that spot was marked. Then his injured eye was blindfolded, and the man with the egg distanced himself while he looked with his normal eye until the egg disappeared from his sight. The distance between the two spots was measured, and the man was given compensation (*arsh*)[1934] for it."[1935]

Two Men Contesting Each other's Right

839. **Al-Kāfī, reporting from Ibn Abū Layla, who said:** "The Commander of the Faithful (a.s.) judged between two men who went on travel; when they wanted to have lunch, one of them took out five loaves of bread from his provisions, the other took out three loaves. A wayfarer passed by them, so they invited him to partake of their food. The man ate with them until nothing was left; when he finished, he gave them eight dirhams as a reward for what he had eaten. The person with three loaves said to the one with five loaves: 'Divide it equally between you and I.' The possessor of five loaves said: 'No, each one of us should take of the dirhams according to the provision he had taken out.' He said: "They came to the Commander of the Faithful (a.s.); when he heard their story, he said to them: 'Reconcile for your case is contemptible.' They said: 'Judge between us with truth.' He said: "He gave the owner of five loaves seven dirhams and the owner of three loaves one dirham." He said: 'Did one of you not take out five loaves and the other three loaves?' They said: 'Yes.' He said: 'Did your guest not eat as much as you ate?' They said: 'Yes!' He

و ـ رَجُلٌ أُصيبَت إحدى عَينَيهِ

838. **الكافي عن الحسن بن كثير عن أبيه:** أُصيبَت عَينُ رَجُل وهِيَ قائِمَةٌ فَأَمَرَ أميرُ المُؤمِنينَ عليه السلام فَرُبِطَت عَينُهُ الصَّحيحَةُ، وأقامَ رَجُلا بِحِذاهُ بِيَدِهِ بَيضَةٌ، يَقولُ: هَل تَراها؟ قالَ: فَجَعَلَ إذا قالَ: نَعَم، تَأَخَّرَ قَليلاً، حَتّى إذا خَفِيَت عَلَيهِ عُلِّمَ ذلِكَ المَكانُ، قالَ: وعُصِّبَت عَينُهُ المُصابَةُ، وجَعَلَ الرَّجُلُ يَتَباعَدُ وهُوَ يَنظُرُ بِعَينِهِ الصَّحيحَةِ حَتّى إذا خَفِيَت عَلَيهِ، ثُمَّ قيسَ ما بَينَهُما فَأُعطِيَ الأَرشَ عَلى ذلِكَ.

ز ـ رَجُلانِ تَنازَعا في ثَمانِيَةِ دَراهِمَ

839. **الكافي عن ابن أبي ليلى:** قَضى أميرُ المُؤمِنينَ عليه السلام بَينَ رَجُلَينِ اصطَحَبا في سَفَرٍ، فَلَمّا أرادا الغَداءَ أخرَجَ أحَدُهُما مِن زادِهِ خَمسَةَ أرغِفَةٍ، وأخرَجَ الآخَرُ ثَلاثَةَ أرغِفَةٍ، فَمَرَّ بِهِما عابِرُ سَبيلٍ، فَدَعَواهُ إلى طَعامِهِما، فَأَكَلَ الرَّجُلُ مَعَهُما حَتّى لَم يَبقَ شَيءٌ، فَلَمّا فَرَغوا أعطاهُما العابِرُ بِهِما ثَمانِيَةَ دَراهِمَ ثَوابَ ما أكَلَهُ مِن طَعامِهِما، فَقالَ صاحِبُ الثَّلاثَةِ أرغِفَةٍ لِصاحِبِ الخَمسَةِ أرغِفَةٍ: اِقسِمها نِصفَينِ بَيني وبَينَكَ، وقالَ صاحِبُ الخَمسَةِ: لا، بَل يُأخُذُ كُلُّ واحِدٍ مِنّا مِنَ الدَّراهِمِ عَلى عَدَدِ ما أخرَجَ مِنَ الزّادِ.

قالَ: فَأَتَيا أميرَ المُؤمِنينَ عليه السلام في ذلِكَ، فَلَمّا سَمِعَ مَقالَتَهُما قالَ لَهُما: اِصطَلِحا؛ فَإِنَّ قَضِيَّتُكما دَنِيَّةٌ، فَقالا: اِقضِ بَينَنا بِالحَقِّ.

قالَ: فَأَعطى صاحِبَ الخَمسَةِ أرغِفَةٍ سَبعَةَ دَراهِمَ، وأعطى صاحِبَ الثَّلاثَةِ أرغِفَةٍ دِرهَماً، وقالَ: أ لَيسَ أخرَجَ أحَدُكُما مِن زادِهِ خَمسَةَ أرغِفَةٍ، وأخرَجَ الآخَرُ ثلاثَةَ أرغِفَةٍ؟ قالا: نَعَم.

قالَ: أ لَيسَ أكَلَ مَعَكُما ضَيفُكُما مِثلَ ما أكَلتُما؟ قالا: نَعَم!

قال: أ لَيسَ أكَلَ كُلُّ واحِدٍ مِنكُما ثلاثَةَ أرغِفَةٍ غَيرَ ثُلُثِها؟ قالا: نَعَم!

said: 'Did you not eat, O owner of three loaves, three loaves except a third, and you, owner of five loaves, eat three loaves except a third, and the guest eat three loaves except a third? Is a third left for you, O owner of three loaves, from your provisions whereas you, O owner of five loaves, two loaves and a third remained with you, and you ate three loaves except a third?!'

He gave for every third of a loaf a dirham, so he gave the owner of two loaves and a third seven dirhams and the owner of a third a dirham."[1936]

840. **Al-Kāfī, reporting from al-Ḥārith ibn Ḥaṣīra, who said:** "I passed by an Abyssinian who was watering [his animals] in Medina with his hand cut off. I said to him: "Who cut your hand?" He said: 'The best of people cut my hand. We were eight people arrested for stealing and taken to ʿAlī ibn Abī Ṭālib (a.s.). We confessed [to] the theft, so he said to us: 'Do you know that it is fordidden?' We said: 'Yes.' He commanded that our fingers be cut from the palm, and the thumb was spared; then he commanded that we be held in a house and fed on clarified butter and honey until our hands were healed, then he commanded that we be released and clothed us with the best of clothes and then said to us: 'If you repent and make amends, it will be best for you, and God will rejoin your hands to you in Paradise, but if you do not, God will rejoin them to you in hell.' "[1937]

قالَ: أ لَيس أكَلتَ أنتَ يا صاحِبَ الثَّلاثَةِ ثَلاثَةَ أرغِفَةٍ غَيرَ ثُلُثٍ، وأكلَتَ أنتَ يا صاحِبَ الخَمسَةِ ثَلاثَةَ أرغِفَةٍ غَيرَ ثُلُثٍ، وأكَلَ الضَّيفُ ثَلاثَةَ أرغِفَةٍ غَيرَ ثُلُثٍ؟ أ لَيسَ بَقِيَ لَكَ يا صاحِبَ الثَّلاثَةِ ثُلُثُ رَغيفٍ مِن زادِكَ، وبَقِيَ لَكَ يا صاحِبَ الخَمسَةِ رَغيفانِ وثُلُثٌ، وأكلَتَ ثَلاثَةَ أرغِفَةٍ غَيرَ ثُلُثٍ؟!

فَأَعطاهُما لِكُلِّ ثُلُثِ رَغيفٍ دِرهَماً؛ فَأَعطى صاحِبَ الرَّغيفَينِ وثُلُثٍ سَبعَةَ دَراهِمَ، وأعطى صاحِبَ ثُلُثِ رَغيفٍ دِرهَماً.

ح ـ قَطعُ يَدِ السّارِقِ

840. **الكافي عن الحارث بن حصيرة:** مَرَرتُ بِحَبَشِيٍّ وهُوَ يَستَسقي بِالمَدينَةِ، وإذا هُوَ أقطَعُ، فَقُلتُ لَهُ: مَن قَطَعَكَ ؟فَقالَ: قَطَعَني خَيرُ النّاسِ! إنّا أُخِذنا في سَرِقَة ونَحنُ ثَمانِيةُ نَفَر، فَذُهِبَ بِنا إلى عَلِيِّ بن أبي طالِبٍ عليه السلام، فَأَقرَرنا بِالسَّرِقَةِ، فَقالَ لَنا: تَعرِفونَ أنَّها حَرامٌ؟ قُلنا: نَعَم. فَأَمَرَ بِنا فَقُطِعَت أصابِعُنا مِنَ الرّاحَةِ وخُلِّيَتِ الإبهامُ، ثُمَّ أمَرَ بِنا فَحُبِسنا في بَيت يُطعِمُنا فيهِ السَّمنَ وَالعَسلَ حَتّى بَرِئَت أيدينا، ثُمَّ أمَرَ بِنا فَأُخرِجنا، وكَسانا فَأَحسَنَ كِسوَتَنا، ثُمَّ قالَ لَنا: إن تَتوبوا وتُصلِحوا فَهُوَ خَيرٌ لَكُم، يُلحِقكُمُ اللّهُ بِأَيديكُم فِي الجَنَّةِ، وإن لا تَفعَلوا يُلحِقكُمُ اللّهُ بِأيديكُم فِي النّارِ.

Part Thirteen:
The Signs of Imām ʿAlī (a.s.)

Chapter One: The Answering of His Prayers

Chapter Two: Bringing Back the Sun to Him

Chapter Three: His Informing of the Unseen

Chapter Four: Miscellaneous

Chapter One

The Answering of His Prayers

841. **Imām al-Bāqir (a.s.) said:** "The people of Kūfa complained to ʿAlī (a.s.) about the rising of the Euphrates, so he along with Ḥasan and Ḥusain (a.s.) rode until they reached the Euphrates. Its water had risen on either side. He hit [the surface] with the staff of the Messenger of God (ṣ.a.w.), and the water level was reduced by an arms length. He hit it another time, and the water was reduced by two arms length.

They said: O Commander of the Faithful, if only you did us much favour!

He said: I asked God, and He granted me that which you see. But I dislike to be a persistent servant."[1938]

842. **Sharḥ al-Akhbār,** reporting from Aṣbagh ibn Nubāta, who said: "When the people of Baṣra were defeated, a youth came to ʿAlī (a.s.) and said: 'Why is it that the spoils of war in the tents are not divided?' ʿAlī (a.s.) said: I have not need for the verdict of learners. He said: Then another youth came to him and said so, so he replied to him as he replied to the first. The youth said to him: By God you have not acted jusly! ʿAlī (a.s.) said to him: If you are lying, may God prolong your life until you reach the rule of Thaqīf youth.

Then ʿAlī (a.s.) said: O God! I got fed up with them and they got

الفصل الأوّل

إستِجابَةُ دَعَوَاتِهِ

841. **الإمام الباقر**عليه السلام: شَكا أهلُ الكوفَةِ إلى عَلِيٍّ عليه السلام زِيادَةَ الفُراتِ، فَرَكِبَ هُوَ وَالحَسَنُ وَالحُسَينُ عليهما السلام فَوَقَفَ عَلَى الفُراتِ وقَدِ ارتَفَعَ الماءُ عَلى جانِبَيهِ، فَضَرَبَهُ بِقَضيبِ رَسولِ اللّهِ صلى الله عليه وآله فَنَقَصَ ذِراعٌ، وضَرَبَهُ أُخرى فَنَقَصَ ذِراعانِ.

فَقالوا: يا أميرَ المُؤمِنينَ، لَو زِدتَنا!

فَقالَ: إنّي سَأَلتُ اللّهَ فَأَعطاني ما رَأَيتُم، وأكرَهُ أن أكونَ عَبداً مُلِحّاً.

842. **شرح الأخبار عن الأصبغ بن نباتة**: لَمّا انهَزَمَ أهلُ البَصرَةِ قامَ فَتىً إلى عَلِيٍّ صَلَواتُ اللّهِ عَلَيهِ، فَقالَ: ما بالُ ما فِي الأَخِيبَةِ لا تُقَسَّمُ؟ فَقالَ عَلِيٌّ عليه السلام: لا حاجَةَ لي في فَتوَى المُتَعَلِّمينَ. قالَ: ثُمَّ قامَ إلَيهِ فَتىً آخَرُ، فَقالَ مِثلَ ذلِكَ، فَرَدَّ عَلَيهِ مِثلَ ما رَدَّ أوّلاً. فَقالَ لَهُ الفَتى: أمَا وَاللّهِ ما عَدَلتَ! فَقالَ لَهُ عَلِيٌّ عليه السلام: إن كُنتَ كاذِباً فَبَلَغَ اللّهُ بِكَ سُلطانَ فَتى ثَقيفٍ.

fed up with me, so replace them for me with those who are better than them, and replace me for them with one who is worse than me.

Aṣbagh ibn Nubāta said: That youth attained the authority of al-Ḥajjāj, and he killed him."[1939]

ثُمَّ قالَ عَلِيٌّ عليه السلام: اللّٰهمَّ إنّي قَد مَلَلتُهُم ومَلّوني، فَأَبدِلني بِهِم ما هُوَ خَيرٌ مِنهُم، وأبدِلهُم بي ما هُوَ شَرٌّ لَهُم.

قالَ الأَصبَغُ بنُ نُباتَةَ: فَبَلَغَ ذلِكَ الفَتى سُلطانَ الحَجّاجِ، فَقَتَلَهُ.

Chapter Two

Bringing Back the Sun to Him

He for Whom the Sun Was Brought back

843. **Imām al-Ṣādiq (a.s.) said:** "One evening horses were displayed before Solomon, son of David (a.s.), so he was occupied with looking at them, until the sun disappeared behind the [night's] veil.[1940] He said to the angels: 'Bring back the sun for me [so] that I may offer my prayer in its appointed time.' They brought it back; so he stood up and rubbed his legs and his neck. He commanded his companions that had missed their prayer to do so. That was their ablution for prayer. He then stood and prayed; when he finished, the sun set and the stars rose. These are the words of God: "*To David We gave Solomon; what an excellent servant! Indeed he was a penitent soul. When one evening there were displayed before him prancing steeds, he said,' Indeed I have preferred the love of [worldly] niceties to the remembrance of my Lord until [the sun] disappeared behind the [night's] veil. Bring it back for me!' Then he [and others] began to wipe [their] legs and necks*[1941]."[1942]

Bringing the Sun back Twice for the Imam

844. **Imām ʿAlī (a.s.) said:** "Indeed God brought back the sun twice for me; He had not brought it back it for anyone from the community of Muḥammad (ṣ.a.w.) except me."[1943]

الفصل الثاني
رَدُّ الشَّمسِ لَهُ

أ ـ مَن رُدَّت لَهُ الشَّمسُ

843. **الإمام الصادق**عليه السلام: إنَّ سُلَيمانَ بنَ داوودَعليه السلام عُرِضَ عَلَيهِ ذاتَ يَوم بِالعَشِيِّ الخيَلُ، فَاشتَغَلَ بِالنَّظَرِ إلَيها حَتّى تَوارَتِ الشَّمسُ بِالحِجابِ، فَقالَ لِلمَلائِكَةِ: رُدُّوا الشَّمسَ عَلَيَّ حَتّى أُصَلِّيَ صَلاتي في وَقتِها! فَرَدّوها، فَقامَ فَمَسَحَ ساقَيهِ وعُنُقَهُ، وأمَرَ أصحابَهُ الَّذينَ فاتَتهُم الصَّلاةُ مَعَهُ بِمِثلِ ذلِكَ وكانَ ذلِكَ وُضوءَهُم لِلصَّلاةِ ثُمَّ قامَ فَصَلّى، فَلَمّا فَرَغَ غابَتِ الشَّمسُ وطَلَعَتِ النُّجومُ. ذلِكَ قَولُ اللّهِ عَزَّ وجَلَّ: ﴿وَ وَهَبْنَا لِدَاوُدَ سُلَيْمَـنَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ * إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّـفِنَـتُ الْجِيَادُ * فَقَالَ إِنِّى أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّى حَتَّى تَوَارَتْ بِالْحِجَابِ * رُدُّوهَا عَلَىَّ فَطَفِقَ مَسْحَا بِالسُّوقِ وَ الأَعْنَاقِ﴾.

ب ـ رَدُّ الشَّمسِ لِلإمامِعليه السلام مَرَّتَينِ

844. **الإمام علي**عليه السلام: إنَّ اللّهَ تَبارَكَ وتَعالى رَدَّ عَلَيَّ الشَّمسَ مَرَّتَينِ، ولَم يَرُدَّها عَلى أحَدٍ مِن أُمَّةِ مُحَمَّدٍصلى الله عليه وآله غَيري.

845. **Al-Muʿjam al-Kabīr,** reporting from Asmā bint ʿUmays, who said: "Whenever revelation was revealed upon the Messenger of God (ṣ.a.w.) he would almost lose consciounsness. One day while he rested his head on the lap of ʿAlī, the revelation descended on him. Thereafter, the Messenger of God (ṣ.a.w.) said to him: 'O ʿAlī, have you offered the aftermoon prayer?' He said: 'No, O Messenger of God'. The Prophet prayed to God and He brought the sun back, until he prayed. She said: I saw the sun rising after it had set, when it was brought back, until he prayed."[1944]

846. **Al-Irshād, relates:** "It was returned for him after the era of the Prophet (ṣ.a.w.) that was when he wanted to cross the Euphrates at Babylon; many of his followers were occupied in taking their animals and baggage across. He (a.s.) offered the afternoon prayer himself with a group who were with him. People had not finished their crossing when the sun had set and many of them missed the prayer. They missed the merit of the congregation with him and thus spoke about it. When he heard their talk about it, he asked God to bring back the sun, so that all of his followers might be assembled to perform the afternoon prayer at its appointed time. God answered him by bringing back the sun for him. The horizons became such as they are for the time of the afternoon prayer. When he said the final greeting (at the end of the prayer) for the people, the sun disappeared and a powerful sound was heard from it which terrified them. They became profuse in their glorification of God, in their declarations of His uniqueness, in seeking His forgiveness, and in praising God for His favour which He had shown to them. The reports have reached distant horizons and its account spread among people."[1945]

ج ـ رَدُّ الشَّمسِ لَهُ في عَهدِ النَّبيِ ﷺ

845. المعجم الكبير عن أسماء بنت عميس: كانَ رَسولُ اللّهِ ﷺ إذا نَزَلَ عَلَيهِ الوَحيُ يَكادُ يُغشى عَلَيهِ، فَأنزِلَ عَلَيهِ يَوماً وهُوَ في حِجرِ عَلِيٍّ، فَقالَ لَهُ رَسولُ اللّهِ ﷺ: صَلَّيتَ العَصرَ ياعَلِيُّ ؟

قالَ: لا يا رَسولَ اللّهِ.

فَدَعا اللّهَ فَرَدَّ عَلَيهِ الشَّمسَ حَتّى صَلّى العَصرَ.

قالَت: فَرَأيتُ الشَّمسَ طَلَعَت بَعدَما غابَت حينَ رُدَّت حَتّى صَلّى العَصرَ.

د ـ رَدُّ الشَّمسِ أيّامَ إمارَةِ الإمامِ عليه السلام

846. الإرشاد: وكانَ رُجوعُها [أي الشَّمسِ] عَلَيهِ بَعدَ النَّبيِّ ﷺ: إنَّهُ لَمّا أرادَ أن يَعبُرَ الفُراتَ بِبابِلَ، اشتَغَلَ كَثيرٌ مِن أصحابِهِ بِتَعبيرِ دَوابِّهِم ورِحالِهِم، وصَلّى عليه السلام بِنَفسِهِ في طائِفَة مَعَهُ العَصرَ، فَلَم يَفرَغِ النّاسُ مِن عُبورِهِم حَتّى غَرَبَتِ الشَّمسُ، فَفاتَتِ الصَّلاةُ كَثيراً مِنهُم، وفاتَ الجُمهورُ فَضلَ الاِجتِماعِ مَعَهُ، فَتَكَلَّموا في ذلِكَ، فَلَمّا سَمِعَ كَلامَهُم فيهِ سَأَلَ اللّهَ تَعالى رَدَّ الشَّمسِ عَلَيهِ لِيَجتَمِعَ كافَّةُ أصحابِهِ عَلى صَلاةِ العَصرِ في وَقتِها، فَأَجابَهُ اللّهُ تَعالى في رَدِّها عَلَيهِ، فَكانَت فِي الأُفُقِ عَلَى الحالِ الَّتي تَكونُ عَلَيها وَقتَ العَصرِ، فَلَمّا سَلَّمَ بِالقَومِ غابَت، فَسُمِعَ لَها وَجيبٌ شَديدٌ هالَ النّاسَ ذلِكَ، وأكثَروا مِنَ التَّسبيحِ وَالتَّهليلِ وَالاِستِغفارِ وَالحَمدُ للّهِ عَلى نِعمَتِهِ الَّتي ظَهَرَت فيهِم، وسارَ خَبَرُ ذلِكَ فِي الآفاقِ وَانتَشَرَ ذِكرُهُ فِي النّاسِ.

Chapter Three

His Informing of the Unseen

Martyrdom of Ḥusain (a.s) in Karbala

847. **Musnad ibn Ḥanbal,** reporting from ʿAbdullah ibn Nujay, from his father, who said that he travelled with ʿAlī (a.s) and that he was in charge of his ablution container; when they were heading towards Ṣiffīn, they passed by Naynawa, so ʿAlī called out: 'Be patient O Abū ʿAbdullah! Be patient O Abū ʿAbdullah on the banks of the Euphrates.'

I said: 'Why?'

He said: 'One day I entered on the Prophet (ṣ.a.w.) and saw his eyes filling with tears, so I said: O Prophet of God, did anybody anger you? What is with your eyes filling with tears?

He said: 'Gabriel had just parted from me; he related to me that Ḥusain would be killed on the bank of the Euphrates.' He said: 'Would you like to smell its ground?' I said: 'Yes'.

He stretched his hand and took a handful of dust and gave it to me, so I was unable to prevent my eyes from shedding tears."[1946]

848. **Usd al-Ghāba,** reporting from Ghurfa al-Azdī, who said: "I felt doubt about the situation of ʿAlī, so I went out with him on the banks of the Euphrates. He changed his route and stood, and we stood around him. He pointed with his hand and said: 'This is the

الفصل الثالث

إخبارُهُ بالأمورِ الغَيبيَة

أ ـ اِستِشهادُ الحُسَينِ عليه السلام في كَربَلاءَ

847. **مسند ابن حنبل عن عبد الله بن نُجَيّ عن أبيه:** أنَّهُ سارَ مَعَ عَلِيٍّ(رضي اللّه عنه) وكانَ صاحِبَ مِطهَرَتِهِ، فَلَمّا حاذى نينَوى وهُوَ مُنطَلِقٌ إلى صِفّينَ، فَنادى عَلِيٌّ(رضي اللّه عنه): اِصبِر أبا عَبدِ اللّهِ، اِصبِر أبا عَبدِ اللّهِ بِشَطِّ الفُراتِ.

قُلتُ: وماذا؟

قالَ: دَخَلتُ عَلَى النَّبِيِّ صلى الله عليه وآله ذاتَ يَوم وعَيناهُ تَفيضانِ، قُلتُ: يا نَبِيَّ اللّه، أغضَبَكَ أحَدٌ، ما شَأنُ عَينَيكَ تَفيضانِ؟

قالَ: بَل قامَ مِن عِندي جِبريلُ قَبلُ فَحَدَّثَني أنَّ الحُسَينَ يُقتَلُ بِشَطِّ الفُراتِ.

قالَ: فَقالَ: هَل لَكَ إلى أن أُشِمَّكَ مِن تُربَتِهِ ؟

قالَ: قُلتُ: نَعَم.

فَمَدَّ يَدَهُ فَقَبَضَ قَبضَةً مِن تُرابٍ فَأعطانيها، فَلَم أملِك عَينَيَّ أن فاضَتا.

848. **أُسد الغابة عن غرفة الأزدي:** دَخَلَني شَكٌّ مِن شَأنِ عَلِيٍّ، فَخَرَجتُ مَعَهُ عَلى شاطِئِ الفُراتِ، فَعَدَلَ عَنِ الطَّريقِ ووَقَفَ ووَقَفنا حَولَهُ، فَقالَ بِيَدِهِ: هذا مَوضِعُ رَواحِلِهِم، ومُناخُ

place of their riding camels, this is their halting place, and this is the place where their blood will be spilt. My father be his ransom; he will have no helper on earth, or in heaven except for God.'
When Ḥusain was killed, I came out and arrived at the place where he was killed, so it was as he described it entirely. He said: I asked God for forgiveness for the doubt I entertained. I knew that ʿAlī (a.s.) did not venture into anything except that which was entrusted to him."[1947]

The Outcome of the Battle of the Camel

849. **Al-Muʿjam al-Kabīr,** reporting from al-Ajlaḥ ibn ʿAbdullah, from Zayd ibn ʿAlī, from his father, from Ibn ʿAbbas, who said: "When the companions of ʿAlī marched on to Baṣra, the news was brought to them to the effect that the people of Baṣra had gathered around Ṭalḥa and al-Zubayr, so it was difficult for them and their hearts were taken with fear.

ʿAlī said: 'By God, other than Whom there is no god, they shall overcome the people of Baṣra and Ṭalḥa and al-Zubayr shall be killed; six thousand five hundred and fifty men shall go forth from Kūfa to assist you or five thousand five hundred and fifty men (al-Ajlaḥ doubted). '

Ibn ʿAbbas said: 'It made me entertain a doubt about that; so when the people of Kūfah arrived, I went forth and said (to myself): I will see, if it is as he says, then it is something he has heard; if not, it is a war tactic. I met a person from the army and asked him. By God he only said as ʿAlī had said. Ibn ʿAbbas said: That was amongst what the Messenger of God (ṣ.a.w.) used to inform him."[1948]

Dissension and Conflicts

850. **Imām ʿAlī (a.s.) said:** "O People, I called you to the truth, but you turned away from me. I scourged you and you exhausted me. Indeed there shall be rulers after me, who will not be satisfied with this approach, until they punish you with whips and iron. Verily whoever punishes people in this world will be punished by God

رِكابِهِم، ومُهراقُ دِمائِهِم، بِأَبي مَن لا ناصِرَ لَهُ فِي الأَرضِ ولا فِي السَّماءِ إلّا اللّهُ.

فَلَمّا قُتِلَ الحُسَينُ خَرَجتُ حَتّى أتَيتُ المَكانَ الَّذي قَتَلوهُ فيهِ، فَإِذا هُوَ كَما قالَ، ما أخطَأَ شَيئاً. قالَ: فَاستَغفَرتُ اللّهَ مِمّا كانَ مِنّي مِنَ الشَّكِّ، وعَلِمتُ أنَّ عَلِيّاً(رضي اللّه عنه) لَم يُقدِم إلّا بِما عُهِدَ إلَيهِ فيهِ.

ب ـ مَصيرُ الحَربِ في وَقعَةِ الجَمَلِ

849. **المعجم الكبير عن الأجلح بن عبد اللّه عن زيد بن عليّ عن أبيه عن ابن عبّاس:** لَمّا بَلَغَ أصحابَ عَلِيٍّ حينَ ساروا إلَى البَصرَةِ أنَّ أهلَ البَصرَةِ قَدِ اجتَمَعوا لِطَلحَةَ وَالزُّبَيرِ، شَقَّ عَلَيهِم ووَقَعَ في قُلوبِهِم، فَقالَ عَلِيٌّ:

وَالَّذي لا إلهَ غَيرُهُ، لَيُظهَرَنَّ عَلى أهلِ البَصرَةِ، ولَيُقتَلَنَّ طَلحَةُ وَالزُّبَيرُ، ولَيَخرُجَنَّ إلَيكُم مِنَ الكوفَةِ سِتَّةُ آلافٍ وخَمسُمِئَةٍ وخَمسونَ رَجُلاً، أو خمسة آلافٍ وخَمسُمِئَةٍ وخَمسونَ رَجُلاً ـ شَكَّ الأَجلَحُ ـ.

قالَ ابنُ عَبّاس: فَوَقَعَ ذلِكَ في نَفسي، فَلَمّا أتى أهلُ الكوفَةِ خَرَجتُ، فَقُلتُ: لاَنظُرَنَّ، فَإِن كانَ كَما يَقولُ فَهُوَ أمرٌ سَمِعَهُ، وإلّا فَهِيَ خَديعَةُ الحَربِ. فَلَقيتُ رَجُلاً مِنَ الجَيشِ فَسَأَلتُهُ، فَوَاللّهِ ما عَتَّمَ أن قالَ ما قالَ عَلِيٌّ. قالَ ابنُ عَبّاس: وهُوَ مِمّا كانَ رَسولُ اللّهِ ﷺ يُخبِرُهُ.

ج ـ ما يَقَعُ بَعدَه مِنَ الفِتَنِ

850. **الإمام عليّ عليه السلام:** أيُّهَا النّاسُ، إنّي دَعَوتُكُم إلَى الحَقِّ فَتَلَوَّيتُم عَلَيَّ، وضَرَبتُكُم بِالدِّرَّةِ فَأَعيَيتُموني، أما إنَّهُ سَيَليكُم مِن بَعدي وُلاةٌ لا يَرضَونَ مِنكُم بِهذا حَتّى يُعَذِّبوكُم بِالسِّياطِ وبِالحَديدِ، إنَّهُ مَن عَذَّبَ النّاسَ فِي الدُّنيا عَذَّبَهُ اللّهُ فِي الآخِرَةِ. وآيَةُ ذلِكَ أن يَأتِيَكُم

in the hereafter. The sign of that will be that the ruler of Yemen will come and settle in your midst. He will seize the tax-collectors and those who collect the taxes of the tax-collectors. A man called Yūsuf ibn ʿUmar.[1949"1950]

851. **Imām ʿAlī (a.s.) said:** "A time will come unto people where nothing is left of the Qur'ān except its print and of Islam except its name. Their mosques will be then extravagantly built, but void of guidance; its inhabitants and builders will be the worst of people on earth; from them comes forth the dissension and to them resorts evil; whoever finds it strange will be returned to it and whoever lags behind will be led to it. God says: I have taken an oath that I shall send forth a dissension to them that will leave the tolerant in confusion; and He has done indeed. We ask of God to release the stumbling of heedlessness."[1951]

The Reign of Muʿāwiyah

852. **Murūj al-Dhahab, relates:** "Muʿāwiyah sent a number of his companions to Kūfah to spread news of his death; people began to speak about it until it reached ʿAlī, so he said in one of his gatherings: 'You have not ceased to mourn the death of Muʿāwiyah. By God, he has not died, nor will he die until he seizes that which is under my feet. However, the son of the liver eater wanted to know that through me, so he sent men to spread that among you and to know in order to verify what I have concering him and what his affair will be in future.

Moreover, he touched on such events as the rule of Muʿāwiyah and those who followed him including Yazīd, Marwān and his sons. He also mentioned al-Ḥajjāj and the punishment he will inflict on people. When noises and wailing increased, a person stood up from amongst the crowd and said: 'O Commander of the Faithful, you have described great things. By God, shall that be?' ʿAlī said: 'By God that shall be. I have not spoken a lie nor have I been lied to.' Someone said: 'When will that be, O Commander of the Faithful?'

صاحِبُ اليَمَنِ حَتّى يَحُلَّ بَينَ أظهُرِكُم، فَيَأخُذَ العُمّالَ وعُمّالَ العُمّال، رَجُلٌ يُقالُ لَهُ: يوسُفُ بنُ عُمَرَ.

851. عنه عليه السلام: يَأتي عَلَى النّاسِ زَمانٌ لا يَبقى فيهِم مِنَ القُرآنِ إلّا رَسمُهُ، ومِنَ الإسلامِ إلّا اسمُهُ. ومَساجِدُهُم يَومَئِذٍ عامِرَةٌ مِنَ البِناءِ، خَرابٌ مِنَ الهُدى، سُكّانُها وعُمّارُها شَرُّ أهلِ الأرضِ، مِنهُم تَخرُجُ الفِتنَةُ، وإلَيهِم تَأوِي الخَطيئَةُ، يَرُدّونَ مَن شَذَّ عَنها فيها، ويَسوقونَ مَن تَأَخَّرَ عَنها إلَيها. يَقولُ اللّهُ سُبحانَهُ: فَبي حَلَفتُ لأبعَثَنَّ عَلى أولئِكَ فِتنَةً تَترُكُ الحَليمَ فيها حَيرانَ. وقَد فَعَلَ، ونَحنُ نَستَقيلُ اللّهَ عَثرَةَ الغَفلَةِ.

د ـ مُلكُ مُعاوِيَةَ

852. **مروج الذهب:** قَد كان مُعاوِيَةُ دَسَّ أُناساً مِن أصحابِهِ إلَى الكوفَةِ يُشيعونَ مَوتَهُ، وأكثَرَ النّاسُ القَولَ في ذلِكَ حَتّى بَلَغَ عَلِيّاً، فَقالَ في مَجلِسِهِ:

قَد أكثَرتُم مِن نَعيِ مُعاوِيَةَ، وَاللّهِ ما ماتَ ولا يَموتُ حَتّى يَملِكَ ما تَحتَ قَدَمَيَّ، وإنَّما أرادَ ابنُ آكِلَةِ الأكبادِ أن يَعلَمَ ذلِكَ مِنّي فَبَعَثَ مَن يُشيعُ ذَلِكَ فيكُم لِيَعلَمَ ويَتَيَقَّنَ ما عِندي فيهِ، وما يَكونُ مِن أمرِهِ فِي المُستَقبَلِ مِنَ الزَّمانِ.

ومَرَّ في كَلامٍ كَثيرٍ يَذكُرُ فيهِ أيّامَ مُعاوِيَةَ ومَن تَلاهُ مِن يَزيدَ ومَروانَ وبَنيهِ، وذَكَرَ الحَجّاجَ وما يَسومُهُم مِنَ العَذابِ، فَارتَفَعَ الضَّجيجُ، وكَثُرَ البُكاءُ وَالشَّهيقُ، فَقامَ قائِمٌ مِنَ النّاسِ فَقالَ: يا أميرَ المُؤمِنينَ، ولَقَد وصَفتَ أُموراً عَظيمَةً، اللّهُ إنَّ ذلِكَ كائِنٌ؟

قالَ عَلِيٌّ: وَاللّهِ إنَّ ذلِكَ لَكائِنٌ، ما كَذَبتُ ولا كُذِبتُ.

فَقالَ آخَرونَ: مَتى يَكونُ ذلِكَ ياأميرَ المُؤمِنينَ ؟

قالَ: إذا خُضِبَت هذِهِ مِن هذِهِ، ووَضَعَ إحدى يَدَيهِ عَلى لِحيَتِهِ وَالأُخرى عَلى رَأسِهِ، فَأكثَرَ النّاسُ مِنَ البُكاءِ.

He said: 'When this will be dyed from this', putting one hand on his beard and the other on his head, so people cried hard.

He said: 'Do not cry now, for after me you will cry for [a] long [time].'

Most of the people of Kūfah wrote to Muʿāwiyah secretly about their affairs, and had someone in mind as their agents before him. By God, what he said came true only after a few days."[1952]

The Reign of the Marwanites

853. **Imām ʿAlī (a.s.) said - describing Marwān ibn al-Ḥakam - :** "Verily he will take the reins of power for as long as a dog licks its nose.[1953] He is the father of four chieftains[1954] [who will also rule]. The community will encounter bloody days through him and his sons."[1955]

The Sway of al-Ḥajjāj

854. **Imām ʿAlī (a.s.) said:** "Beware! By God, a tall lad of strutting and swinging gait from the Banū Thaqīf shall rule over you. He shall eat away your vegetation and melt your fat[1956]. Ah! O Abū Wadhaha[1957]!"[1958]

The Reign of the Abbasids and Its End

855. **Imām ʿAlī (a.s.) said:** "O' Ibn ʿAbbas, when the reign of the Umayyads ends, your sons will be the first to rule from the Banū Hāshim, and they will do a lot of things[1959]."[1960]

856. **Imām ʿAlī (a.s.) said:** "Indeed the reign of the sons of the ʿAbbasids will commence from Khurāsān and will end from Khurāsān as well."[1961]

The Martyrdom of al-Riḍā (a.s.) in Khurāsān

857. **Imām ʿAlī (a.s.) said:** "One of my sons will be killed by poison in the land of Khurāsān unjustly. He has the same name as me; his father's name is the name of the son of ʿImrān, Musa (a.s.). Verily, whoever visits him in his estrangement, God, the Great and Almighty, will forgive his former and later sins, even though it be like the number of stars, drops of rain and leaves of trees."[1962]

فَقالَ: لا تَبكوا في وَقتِكُم هذا فَستَبكونَ بَعدي طَويلاً.

فَكانَتَ أكثَرُ أهلِ الكوفَةِ مُعاوِيَةَ سِرّاً في أُمورِهِم، وَاتَّخَذوا عِندَهُ الأَيادِيَ، فَوَاللّهِ ما مَضَت إلّا أيّامٌ قَلائِلُ حَتّى كانَ ذلِكَ.

هـ ـ مُلكُ بَني مَروانَ

853. **الإمام عليّ**عليه السلام ـ في وَصفِ مَروانَ بنِ الحَكَمِ ـ: أما إنَّ لَهُ إمرَةً كَلعَقَةِ الكَلبِ أنفَهُ، وهُوَ أبُو الأَكبُشِ الأَربَعَةِ، وسَتَلقَى الأُمَّةُ مِنهُ ومِن وُلدِهِ يَوماً أحمَرَ.

و ـ سُلطَةُ الحَجّاجِ

854. **الإمام عليّ**عليه السلام: أما وَاللّهِ، لَيُسَلَّطَنَّ عَلَيكُم غُلامُ ثَقيفٍ، الذَّيّالُ المَيّالُ، يَأكُلُ خَضِرَتَكُم، ويُذيبُ شَحمَتَكُم، إيهٍ أبا وذَحَةَ!

ز ـ مُلكُ بَني العَبّاسِ وزَوالُهُ

855. **الإمام عليّ**عليه السلام: يَابنَ عَبّاسٍ، إنَّ مُلكَ بَني أُمَيَّةَ إذا زالَ فَأَوَّلُ ما يَملِكُ مِن بَني هاشِمٍ وُلدُكَ، فَيَفعَلونَ الأَفاعيلَ.

856. **عنه**عليه السلام: إنَّ مُلكَ وُلدِ بَنِي العَبّاسِ مِن خُراسانَ يُقبِلُ، ومِن خُراسانَ يَذهَبُ.

ح ـ استِشهادُ الرِّضا في خُراسانَ

857. **الإمام عليّ**عليه السلام: سَيُقتَلُ رَجُلٌ مِن وُلدي بِأَرضِ خُراسانَ بِالسُّمِّ ظُلماً، اِسمُهُ اسمي، وَاسمُ أبيهِ اسمُ ابنِ عِمرانَ موسىعليه السلام، ألا فَمَن زارَهُ في غُربَتِهِ غَفَرَ اللّهُ عَزَّ وجَلَّ لَهُ ذُنوبَهُ ما تَقَدَّمَ مِنها وما تَأَخَّرَ، ولَو كانَت مِثلَ عَدَدِ النُّجومِ وقَطرِ الأَمطارِ ووَرَقِ الأَشجارِ.

The Supremacy of Truth over Falsehood at the End of Time

858. **Nahj al-Balāgha, relates:** Imām ʿAlī (a.s.) said: "The world will be inclined towards us after its withdrawal from us, as a fierce she-camel inclines to [protect] its offspring. Then he recited His words: "*We desire to show favour to those who were abased in the land, and to make them leaders, and to make them the heirs*"[1963]."[1964]

859. **Al-Ghayba by al-Nuʿmānī,** reporting from Abu Wā'il, who said: "The Commander of the Faithful ʿAlī (a.s.) looked at Ḥusain (a.s.) and said: Indeed this son of mine is a master as the Messenger of God (ṣ.a.w.) named him a master. God will bring forth from his loins a man bearing the name of your Prophet, resembling him in appearance and character. He will go forth when people are heedless, truth is dead and tyranny is manifest. By God, if he does not rise, his neck will be severed. The people of the heavens and its inhabitants will be delighted by his uprising. He is a man with an open [and distinct] forehead, hooked nose, large stomach and broad thighs. On his right thigh is a mole. His incisors are cleft. He will fill the earth with justice as it has been filled with oppression and tyranny."[1965]

ط ـ غَلَبَةُ الحَقِّ عَلَى الباطِلِ في آخِرِ الزَّمانِ

858. **نهج البلاغة:** وقالَ الإمامُ عَلِيٌّ عليه السلام: لَتَعطِفَنَّ الدُّنيا عَلَينا بَعدَ شِماسِها عَطفَ الضَّروسِ عَلى وَلَدِها ـ وتَلا عَقيبَ ذلِكَ ـ ﴿وَ نُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِى الأرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ﴾.

859. **الغيبة للنعماني عن أبي وائل:** نَظَرَ أميرُ المُؤمِنينَ عَلِيٌّ عليه السلام إلَى الحُسَينِ عليه السلام فَقالَ: إنَّ ابني هذَا سَيِّدٌ كَما سَمّاهُ رَسولُ اللّهِ صلى الله عليه وآله سَيِّداً، وسَيُخرِجُ اللّه مِن صُلبِهِ رَجُلا بِاسمِ نَبِيِّكُم، يُشبِهُهُ فِي الخَلقِ وَالخُلُقِ، يَخرُجُ عَلى حينِ غَفلَةٍ مِنَ النّاسِ وإماتَةٍ لِلحَقِّ وإظهارٍ لِلجَورِ، وَاللّهِ لَو لَم يَخرُج لَضُرِبَت عُنُقُهُ، يَفرَحُ بِخُروجِهِ أهلُ السَّماواتِ وسُكّانُها، وهُوَ رَجلٌ أجلَى الجَبينِ، أقنَى الأنفِ، ضَخمُ البَطنِ، أزيَلُ الفَخِذَينِ، بِفَخِذِهِ اليُمنى شامَةٌ، أفلَجُ الثَّنايا، ويَملأُ الأرضَ عَدلاً كَما مُلِئَت ظُلماً وجَوراً.

Chapter Four

Miscellaneous

Seeing the Light of Revelation

860. **Imām ʿAlī (a.s.) said,** in his sermon known as 'The Crushing Sermon'[1966]: "Every year the Messenger of God (ṣ.a.w.) would go into seclusion to the cave of Hirā', where I saw him to the exclusion of others. Islam has not then brought except the Messenger of God (ṣ.a.w) and Khadīja, and I was the third of them. I used to see the light of revelation and the message and smell the scent of prophethood.

When the revelation descended on him (ṣ.a.w), I heard the plaintive cry of Satan, so I said: 'O Messenger of God, what is this plaintive cry?' He replied: 'This is Satan who has lost all hope of being worshipped. Indeed you see what I see and you hear what I hear, except that you are not a prophet, but you are a minister and you are surely on [the path of] good.' "[1967]

Assistance of Angels

861. **Imām ʿAlī (a.s.) said:** "The Prophet (ṣ.a.w.) passed away with his head on my lap. I undertook to ritually wash him with my hands, while the archangels were turning him sideways with me."[1968]

862. **Irshād al-Qulūb,** reporting from al-Ḥārith al-Aʿwar al-Hamdānī, who said: "We went out with the Commander of the Faithful until

الفصل الرابع
النَّوادِر

أ ـ رُؤيَةُ نورِ الوَحيِ

860. **الإمام عليّ**عليه السلام ـ في خُطبَتِهِ المُسمّاةِ بِالقاصِعَةِ ـ: ولَقَد كانَ [صلى الله عليه وآله] يُجاوِرُ في كُلِّ سَنَة بِحِراءَ، فَأَراهُ ولا يَراهُ غَيري. ولَم يَجمَع بَيتٌ واحِدٌ يَومَئِذٍ فِي الإسلامِ غَيرَ رَسولِ اللّهِصلى الله عليه وآله وخَديجَةَ وأنَا ثالِثُهُما؛ أرى نورَ الوَحيِ وَالرِّسالَةِ، وأشُمُّ ريحَ النُّبُوَّةِ.

ولَقَد سَمِعتُ رَنَّةَ الشَّيطانِ حينَ نَزَلَ الوَحيُ عَلَيهِصلى الله عليه وآله، فَقُلتُ: يا رَسولَ اللّهِ، ما هذِهِ الرَّنَّةُ؟ فَقالَ: هذَا الشَّيطانُ قَد أيِسَ مِن عِبادَتِهِ. إنَّكَ تَسمَعُ ما أسمَعُ، وتَرى ما أرى، إلّا أنَّكَ لَستَ بِنَبِيٍّ، ولكِنَّكَ لَوَزيرٌ، وإنَّكَ لَعَلَى خَيرٍ.

ب ـ إمدادُ المَلائِكَةِ

861. **الإمام عليّ**عليه السلام: لَقَد قُبِضَ النَّبِيُّصلى الله عليه وآله وإنَّ رأسَهُ لَفي حِجري، ولَقَد وُلّيتُ غُسلَهُ بِيَدي، تُقَلِّبُهُ المَلائِكَةُ المُقَرَّبونَ مَعي.

ج ـ إحياءُ الشَّجَرَةِ اليابِسَةِ

862. **إرشاد القلوب عن الحارث الأعور الهمداني**: خَرَجنا مَعَ أميرِ المُؤمِنينَ حَتّى انتَهَينا

we arrived at al-ʿĀqūl[1969] in Kūfah on the bank of the Euphrates. We came across the roots of a tree which had lost its leaves whose branches were dry. The Imām tapped it with his blessed hands and said to it: 'By the permission of God, return green fruitful!' All of a sudden its branches became green, fruitful, with leaves, and its yield was pears unparalleled among the fruits of this world! We ate from it and took provisions therefrom. After a few days we returned to it and found that it was [still] green with pears."[1970]

إلَى العاقولِ بِالكوفَةِ عَلى شاطِئِ الفُراتِ، فَإذا نَحنُ بِأصلِ شَجَرَةٍ، وقَد وقَعَ أوراقُها وبَقِيَ عودُها يابِساً، فَضَرَبَها بِيَدِهِ المُبارَكَةِ وقالَ لَها: إرجِعي بِإذنِ اللّهِ خَضراءَ ذاتَ ثَمَرٍ! فَإذا هِيَ تَخضَرُّ بِأَغصانِها مُثمِرَةً مورِقَةً وحَملُها الكُمَّثرى الَّذي لا يُرى مِثلُهُ في فَواكِهِ الدُّنيا! وطَعِمنا مِنهُ وتَزَوَّدنا وحَمَلنا.

فَلَمّا كانَ بَعدَ أيّام عُدنا إلَيها فَإذا بِها خَضراءُ فيهَا الكُمَّثرى !

Part Fourteen:
Loving of Imam ʿAlī (a.s.)

Chapter One: Emphasis on Love for Him

Chapter Two: The Blessings of Love for Him

Chapter Three: The Characteristics of His Lovers and Friends

Chapter Four: Love of God, His Messenger and His Angels for Him

Chapter Five: Warning against Extremism in Showing Love for Him

Introduction

Love is a radiant category in the heaven of Islamic culture. Religious teachings have strongly affirmed this state of feeling. The report that says (Is religion anything but love?) confers on love an elevated position. What is then the meaning of love? Who should be loved? Religious teachings have answered these and many more such questions in detail; however, this is beyond the scope of this introduction.[1971]

Nevertheless, we reaffirm that love of beauty and love of personalities adorned with piety, nobility and chivalry is a natural disposition. It is certain that every unpolluted person having sound natural disposition spontaneously inclines to the love of all that which is beautiful, noble and generous, and longs for virtues and high moral standards.

The Messenger of God (ṣ.a.w.) enjoined love of ʿAlī (a.s.) and considered love for his Household part of faith. Was not that a guidance into truth and reality?! Verily ʿAlī (a.s.) abounds in all the meanings of beauty and is a fountain which gushes forth with virtues, nobility and all praiseworthy traits.

And this factual evidence is nothing but incarnation of this same lofty truth that has evoked delight in all individuals regardless of their different creeds, schools and denominations, no matter they are amongst friends or foes.

We have seen most suitable to concisely comment here on the

necessity of love for ʿAlī (a.s.) and "the Family of God"[1972] in light of a verse of the Holy Qur'an. Then we will briefly explore the hidden secret behind the considerable emphasis of love for ʿAlī and his family in light of that noble verse and the Prophetic traditions. Then we will invite the reader to reflect upon those traditions.

The Creator, the Glorified and Sublime, commanded His noble Prophet in Chapter 42, which concentrates on revelation and the dimensions of the Prophetic Message, to say to the people: *Say, "I do not ask you any reward for it except love of [my] relatives."*[1973]

The Noble Qur'an has mentioned the slogan of every prophet and confirmed that they would all say: *"I do not ask you any reward for it; my reward lies only with thw Lord of all the worlds."*.[1974] The Messenger (ṣ.a.w.) however, was commanded to declare to the people that "the reward for my message is love of my relatives". If this verse were to be juxtaposed with other verses that address this subject, the reality of its contents would be evident to us.

In another verse we read: *Say, "Whatever reward I may have asked you is for your own good. My [true] reward lies only with Allah."*[1975]

Still in another verse we read: *Say, "I do not ask you any reward for it. It is just an admonition for all the nations."*[1976]

This implies that what is required from the Muslim Community is for its own well-being, or else, the Divine Book is a Remembrance for the entire humanity and there is no reward for it.

In another verse we read: Say, *"I do not ask you any reward for it, except that anyone who wishes should take the way to his Lord."*[1977]

This implies that the reward is directly connected with the Call [of Islam] and its acceptance, which means that the choice of the people is equivalent to the reward for his messengership, so there is no other reward.

So it has become evident for us that this love is related to the answering of the Call [of Islam]. The verse indicates that the profits of this request return to you. There is first total negation of reward,

then there is an emphasis that the reward is for one who wishes should take a way to his Lord. The declarement is made at the end that the reward he requests from them is for their own well-being, and finally my reward is the love of my relatives.

'My reward' has then the following attributes:

1. Its profits do not return to me.
2. All its profits return to you.
3. It is of that which paves the way for you towards your Lord.

Hence, (the love of those near of kin)[1978] is an extension of the Message (of Islam) and a continuation of the path of the Messenger (ṣ.a.w.).

The Messenger of God (ṣ.a.w.) clarified this point and revealed its applications through the communication of the general aims of religion. Similarly, he designated the future leadership of the Islamic Community in its light. He also declared clearly that those near of kin were ʿAlī, Fāṭima and their sons.

The Messenger's commentary on this verse comes within the general context of the communication of the Message and the consolidation of the extension of its path.

The numerous traditions that speak about the love of the Household of Muhammad (ṣ.a.w.), make incumbent their love and regard death out of love for them as martyrdom in the path of God, their enmity as hypocrisy, have come down to establish a trend that will follow their path and prevent from the appearance of any oppositionist trend to the teachings of the Religion and Qur'anic wisdom. Even though the Messenger of God (ṣ.a.w.) had considered the extension of his Path to be embodied in his Household, he placed the responsibility of the Message on the shoulders of its most prominent member, namely ʿAlī (a.s.), deeming any confrontation to him as confrontation to the Messenger; thus it is not possible for any individual of sound disposition and firm faith to detest ʿAlī (a.s.). Was he not the man who was renowned for all the meanings of beauty, virtue, noble

characteristics and attributes?

Can anyone of sound disposition dislike beauty and truth?

"*So what is there after the truth except error*"?[1979]

To this meaning is the allusion in his words:

"Should I hit the nose of the true believer with this sword, that he may hate me, he will not hate me; however, if I give this world in its entirety to the hypocrite, that he may love me, he will not love me. For it has been decreed by God from the mouth of the Unlettered Prophet (ṣ.a.w.) to the effect that: O ʿAlī! A true believer never hates you and a hypocrite never loves you."[1980]

Here lies the hidden secret that has cultivated love of ʿAlī (a.s.) in the hearts of pure and pious believers, such that it cannot disappear even in the most difficult circumstances of life. Thus they have written with firmly rooted feet the most wonderful of epics and eternalised with their blood the meanings of honour, resistance, faith in truth and love of truth on the forelock of history, as is the case with of Ḥujr, Rushayd, Maytham, ʿAmr ibn al-Ḥamiq and others.

Chapter One

Emphasis on Love for Him

863. **The Prophet (ṣ.a.w.) said:** "Indeed God has made covenant with me concerning ʿAlī, so I said: O my Lord, make it clear for me. He said: Listen. I said: I am listening. He said: Indeed ʿAlī is the standard of guidance, the imam of My friends, a light for those who obey Me; he is the word with which I have made incumbent on the God-wary; whoever loves him has indeed loved Me, and whoever hates him has indeed hated Me. So give him the glad tidings thereof."[1981]

864. **The Prophet (ṣ.a.w.) said:** "Whoever loves ʿAlī has indeed loved me, and whoever hates ʿAlī has indeed hated me."[1982]

865. **The Prophet (ṣ.a.w.) said:** "O ʿAlī, whoever assumes that he loves me and hates you has lied."[1983]

866. **The Prophet (ṣ.a.w.) said:** "Gabriel came to me and said: God commands you to love ʿAlī and to command [others] with his love and his friendship. For I will grant the lovers of ʿAlī Paradise eternally for their love of him, and will make his enemies and those who abandon his friendship go into hellfire as a requital for their enmity of him and their abandonment of his friendship."[1984]

867. **The Prophet (ṣ.a.w.) said:** "Friendship with (and loyalty to) ʿAlī ibn Abī Ṭālib (a.s.) is Friendship with (and loyalty to) God and his love is a worship of God."[1985]

الفصل الأوّل
تأكيدُ حُبّهِ

863. رسول اللهﷺ: إنَّ اللّهَ تَعالى عَهِدَ إلَيَّ عَهداً في عَلِيٍّ، فَقُلتُ: يا رَبِّ بيِّنهُ لي، فَقالَ: إسمَع، فَقُلتُ: سَمِعتُ، فَقالَ: إنَّ عَلِيّاً رايَةُ الهُدى، وإمامُ أولِيائي، ونورُ مَن أطاعَني، وهُوَ الكَلِمَةُ الَّتي ألزَمتُهَا المُتَّقينَ، مَن أحَبَّهُ أحَبَّني ومَن أبغَضَهُ أبغَضَني، فَبَشِّرهُ بِذلِكَ.

864. عنهﷺ: مَن أحَبَّ عَلِيّاً فَقَد أحَبَّني، ومَن أبغَضَ عَلِيّاً فَقَد أبغَضَني.

865. عنهﷺ: يا عَلِيُّ، كَذَبَ مَن زَعَمَ أنَّهُ يُحِبُّني ويُبغِضُكَ.

866. عنهﷺ: أتاني جُبرَئيلُ فَقالَ: إنَّ اللّهَ يَأمُرُكَ أن تُحِبَّ عَلِيّاً وأن تَأمُرَ بِحُبِّهِ ووَلايَتِهِ، فَإنّي مُعطٍ أحِبّاءَ عَلِيٍّ الجَنَّةَ خُلداً بِحُبِّهِم إيّاهُ، ومُدخِلٌ أعداءَهُ والتّارِكينَ وَلايَتَهُ النّارَ جَزاءً بِعَداوَتِهِم إيّاهُ وتَركِهِم وَلايَتَهُ.

867. عنهﷺ: وَلايَةُ عَلِيِّ بنِ أبي طالِبٍؑ وَلايَةُ اللّهِ، وحُبُّهُ عِبادَةُ اللّهِ.

868. **The Prophet (ṣ.a.w.) said:** Whoever desires to cling onto the most firm handle, let him lay hold of love for ʿAlī ibn Abī Ṭālib (a.s.) and my household."[1986]

869. **The Prophet (ṣ.a.w.) said:** "The title of the book of the true believer is love of ʿAlī ibn Abī Ṭālib."[1987]

868. عنه ﷺ: مَن أحَبَّ أن يَتَمَسَّكَ بِالعُروَةِ الوُثقى فَليَتَمَسَّك بِحُبِّ عَلِيٍّ وأهلِ بَيتي.

869. عنه ﷺ: عُنوانُ صَحيفَةِ المُؤمِنِ حُبُّ عَلِيِّ بنِ أبي طالِبٍ.

Chapter Two

The Blessings of Love for Him

870. **The Prophet (ṣ.a.w.) said:** "Whoever loves ʿAlī has indeed been guided and whoever hates him has indeed transgressed."[1988]

871. **The Prophet (ṣ.a.w.) said to ʿAlī (a.s.):** "Whoever loves you will be encircled with security and faith and whoever hates you, God will cause him to die the death [of the Age] of Ignorance, even though he will be accountable for his actions in Islam."[1989]

872. **The Prophet (ṣ.a.w.) said:** "Whoever loves ʿAlī, God will accept his prayer, fast and vigil and will answer his supplications."[1990]

873. **The Prophet (ṣ.a.w.) said:** "O ʿAlī, by God, if a person prays and fasts such that he becomes a tattered [water] skin, his prayers and fasts will be of no avail except with your love."[1991]

874. **The Prophet (ṣ.a.w.) said:** "Love of ʿAlī ibn Abī Ṭālib consumes misdeeds just as fire consumes firewood."[1992]

875. **The Prophet (ṣ.a.w.) said to ʿAlī (a.s.):** "Sufficient for you is that there is no grief for him who loves you upon his death, nor loneliness in his grave, nor fear on the Day of Judgement."[1993]

876. **Imām al-Ṣādiq (a.s.) said:** "By God, no one dies on love for ʿAlī (a.s.), except that he sees him in the dearest of spots to him. By God, no one dies on hatred for ʿAlī (a.s.), except that he sees him in the most detested of spots to him."[1994]

الفصل الثاني
بَرَكاتُ حُبِّهِ

870. **رسول الله**ﷺ: مَن أحَبَّ عَلِيّاً فَقَدِ اهتَدى، ومَن أبغَضَهُ فَقَدِ اعتَدى.

871. **عنه**ﷺ ـ لِعَلِيٍّ عليه السلام ـ: ألا مَن أحَبَّكَ حَفَّ بِالأَمنِ وَالإيمانِ، ومَن أبغَضَكَ أماتَهُ اللّهُ ميتَةَ الجاهِلِيَّةِ، وحوسِبَ بِعَمَلِهِ فِي الإسلامِ.

872. **عنه**ﷺ: مَن أحَبَّ عَلِيّاً قَبِلَ اللّهُ مِنهُ صَلاتَهُ وصِيامَهُ وقِيامَهُ، وَاستَجابَ دُعاءَهُ.

873. **عنه**ﷺ: يا عَلِيُّ، وَاللّهِ لَو أنَّ رَجُلاً صَلّى وصامَ حَتّى يَصيرَ كَالشَّنِّ البالي، إذاً ما نَفَعَ صَلاتُهُ وصَومُهُ إلّا بِحُبِّكُم.

874. **عنه**ﷺ: حُبُّ عَلِيِّ بنِ أبي طالِبٍ يَأكُلُ السَّيِّئاتِ كَما تَأكُلُ النّارُ الحَطَبَ.

875. **عنه**ﷺ ـ لِعَلِيٍّ عليه السلام ـ: حَسبُكَ، ما لِمُحِبِّكَ حَسرَةٌ عِندَ مَوتِهِ، ولا وَحشَةٌ في قَبرِهِ، ولا فَزَعٌ يَومَ القِيامَةِ.

876. **الإمام الصادق**عليه السلام: وَاللّهِ لا يَهلِكُ هالِكٌ عَلى حُبِّ عَلِيٍّ عليه السلام إلّا رَآهُ في أحَبِّ المَواطِنِ إلَيهِ، وَاللّهِ لا يَهلِكُ هالِكٌ عَلى بُغضِ عَلِيٍّ عليه السلام إلّا رَآهُ في أبغَضِ المَواطِنِ إلَيهِ.

877. **The Prophet (ṣ.a.w.) said:** "For everything is a license, and the license of the Path (across hell) is love of ʿAlī ibn Abī Ṭālib."[1995]

878. **The Prophet (ṣ.a.w.) said:** "Love of ʿAlī is freedom from the fire."[1996]

879. **The Prophet (ṣ.a.w.) said:** "Indeed Paradise longs for the friends of ʿAlī (a.s.) and its lights brighten for the friends of ʿAlī while they are still in this world and have not entered it (yet)."[1997]

880. **Imām ʿAlī (a.s.) said:** "The Prophet (ṣ.a.w.) took the hands of Ḥasan and Ḥusain and said: Whoever loves me and loves these, and loves their father and their mother, will be with me in my degree on the Day of Judgement."[1998]

877. **رسول الله**ﷺ: لِكُلِّ شَيء جَوازٌ، وجَوازُ الصِّراطِ حُبُّ عَلِيِّ بنِ أبي طالِبٍ.

878. **عنه**ﷺ: حُبُّ عَلِيٍّ بَراءَةٌ مِنَ النّارِ.

879. **عنه**ﷺ: إنَّ الجَنَّةَ لَتَشتاقُ لِاَحِبّاءِ عَلِيٍّ عليه السلام، ويَشتَدُّ ضَوؤُها لِاَحِبّاءِ عَلِيٍّ عليه السلام وهُم فِي الدُّنيا قَبلَ أن يَدخُلوها.

880. **الإمام علي** عليه السلام: إنَّ رَسولَ اللّهِ ﷺ أخَذَ بِيَدِ حَسَنٍ وحُسَينٍ فَقالَ: مَن أحَبَّني وأحَبَّ هذَينِ وأباهُما وأُمَّهُما كانَ مَعي في دَرَجَتي يَومَ القِيامَةِ.

Chapter Three

The Characteristics of His Lovers and Friends

Legitimate Birth

881. **The Prophet (ṣ.a.w.) said:** "O ʿAlī None loves you except him whose birth is legitmate and none hates you except him whose birth is illegitimate. None befriends you except the true beliver and none shows enmity to you except the disbeliever."[1999]

Faith

882. **Imām ʿAlī (a.s.) said:** "Should I hit the nose of the true believer with this sword, that he may hate me, he will not hate me; however if I give this world in its entirety to the hypocrite, that he may love me, he will not love me, for it has been decreed by God from the mouth of the Unlettered Prophet (ṣ.a.w.) to the effect that: ' O ʿAlī! A true believer will never hate you and a hypocrite will never love you."[2000]

God-wariness

883. **The Prophet (ṣ.a.w.) said to ʿAlī (a.s.):** "None loves you except the God-wary believer and none hates you except the evil libertine."[2001]

الفصل الثالث

خَصائِصُ مُحِبِّيهِ

أ ـ طيبُ الولادَةِ

881. رسول الله صلى الله عليه وآله: يا عَلِيُّ، لا يُحِبُّكَ إلّا مَن طابَت وِلادَتُهُ، ولا يُبغِضُكَ إلّا مَن خَبُثَت وِلادَتُهُ، ولا يُواليكَ إلّا مُؤمِنٌ، ولا يُعاديكَ إلّا كافِرٌ.

ب ـ الإيمانُ

882. الإمام عليّ عليه السلام: لَو ضَرَبتُ خَيشومَ المُؤمِنِ بِسَيفي هذَا عَلى أن يُبغِضَني ما أبغَضَني، ولَو صَبَبتُ الدُّنيا بِجَمّاتِها عَلَى المُنافِقِ عَلى أن يُحِبَّني ما أحَبَّني؛ وذلِكَ أنَّهُ قُضِيَ فَانقَضى عَلى لِسانِ النَّبِيِّ الأُمِّيِّ صلى الله عليه وآله أنَّهُ قالَ: يا عَلِيُّ، لا يُبغِضُكَ مُؤمِنٌ، ولا يُحِبُّكَ مُنافِقٌ.

ج ـ التَّقوى

883. رسول الله صلى الله عليه وآله ـ لِعَلِيٍّ عليه السلام ـ: لا يُحِبُّكَ إلّا مُؤمِنٌ تَقِيٌّ، ولا يُبغِضُكَ إلّا فاجِرٌ رَدِيٌّ.

Chapter Four

Love of God, His Messenger and His Angels for Him

884. **The Prophet (ṣ.a.w.) said** about ʿAlī (a.s.) on the Day of Khaybar: "I shall certainly give the standard tomorrow to a man who loves God and his Messenger and is loved by God and his Messenger."[2002]

885. **Tārīkh Baghdād,** reporting from ʿAbdullah ibn ʿAbbās, who said: "I was with my father Abbās ibn ʿAbd al-Muṭṭālib sitting by the Messenger of God (ṣ.a.w.), when ʿAlī ibn Abī Ṭālib entered and greeted, so the Messenger of God (ṣ.a.w.) returned his greeting, received him with a smile, stood up for him, embraced him, kissed him between his eyes and seated him on his right. Al-ʿAbbās then said: 'O Messenger of God (ṣ.a.w.), do you love him?' The Prophet (ṣ.a.w.) said: 'O uncle of the Messenger of God! By God, God loves him more than I do. God has made the descedents of every prophet from his [own] loins, but He has made my descendents from his loins.' "[2003]

886. **Sunan al-Tirmidhī,** reporting from Anas ibn Mālik, who said: "The Prophet (ṣ.a.w.) had a [dish of roasted] bird. He said: 'O God! Bring to me the most beloved of Your creatures to You, so that he may eat of this [roasted] bird with me. Thereupon ʿAlī came and ate with him.' "[2004]

887. **Tārīkh Dimashq,** reporting from Anas ibn Mālik, who said: "A [dish of] roasted bird with bread and [mustard] sauce was gifted to the Messenger of God (ṣ.a.w.). He said: 'O God! Bring to me

الفصل الرابع

مَحبوبيَّتُهُ عِندَ اللهِ ورَسولِهِ ﷺ ومَلائِكَتِهِ

884. **رسول الله ﷺ** ـ في عَلِيٍّ عليه السلام يَومَ خَيبَرَ ـ : لأُعطِيَنَّ اللِّواءَ غَداً رَجُلاً يُحِبُّ اللّهَ ورَسولَهُ، ويُحِبُّهُ اللّه ورَسولُهُ.

885. **تاريخ بغداد عن عبد اللّه بن العبّاس:** كُنتُ أنا وأبِي العَبّاسُ بنُ عَبدِ المُطَّلِبِ جالِسَينِ عِندَ رَسولِ اللّهِ ﷺ، إذ دَخَلَ عَلِيُّ بنُ أبي طالِبٍ فَسَلَّمَ، فَرَدَّ عَلَيهِ رَسولُ اللّهِ ﷺ، وبَشَّ بِهِ، وقامَ إلَيهِ، وَاعتَنَقَهُ، وقَبَّلَ بَينَ عَينَيهِ، وأجلَسَهُ عَن يَمينِهِ.

فَقالَ العَبّاسُ: يا رَسولَ اللّهِ، أ تُحِبُّ هذَا؟ فَقالَ النَّبِيُّ ﷺ: يا عَمَّ رَسولِ اللّهِ، وَاللّهِ! لَلّهُ أشَدُّ حُبّاً لَهُ مِنّي، إنَّ اللّهَ جَعَلَ ذُرِّيَّةَ كُلِّ نَبِيٍّ في صُلبِهِ، وجَعَلَ ذُرِّيَّتي في صُلبِ هذَا.

886. **سنن الترمذي عن أنس بن مالك:** كانَ عِندَ النَّبِيِّ ﷺ طَيرٌ، فَقالَ: اللّهُمَّ ائتِني بِأَحَبِّ خَلقِكَ إلَيكَ؛ يَأكُلُ مَعي هذَا الطَّيرَ. فَجاءَ عَلِيٌّ، فَأَكَلَ مَعَهُ.

887. **تاريخ دمشق عن أنس بن مالك:** أُهدِيَ لِرَسولِ اللّهِ ﷺ حِجلٌ مَشوِيٌّ بِخُبزِهِ وصِنابِهِ، فَقالَ رَسولُ اللّهِ ﷺ: اللّهُمَّ ائتِني بِأَحَبِّ خَلقِكَ إلَيكَ؛ يَأكُلُ مَعي مِن هذَا الطَّعامِ. فَقالَت

the most beloved of Your creatures, so that he may eat of this food with me.' 'Ā'isha said: 'O God! Appoint it to be my father.' Ḥafṣa said: 'O God! Appoint it to be my father.' Anas added: I said: O God! Appoint it to be Sa'd ibn Ūbāda. Anas states: I heard a movement at the door so I came out, and beheld that 'Alī was at the door, so I said: 'The Messenger of God (ṣ.a.w.) is busy', so he left. After a while I heard [another] movement at the door and came out to find 'Alī at the door, so I said: 'The Messenger of God (ṣ.a.w.) is busy', so he left. After a while I heard still [another] movement at the door, so 'Alī greeted and the Messenger of God (ṣ.a.w.) heard his voice and said: 'Look who is this.' I came out to find 'Alī, so I returned to the Messenger of God (ṣ.a.w.) and informed him. He said: 'Let him come in.' 'Alī entered and the Messenger of God (ṣ.a.w.) said: For God's sake [hasten] to me, for God's sake [hasten] to me."[2005]

888. **Sunan al-Tirmidhi,** reporting from Burayda, who said: "The most beloved of women to the Messenger of God (ṣ.a.w.) was Fatima and of men 'Alī."[2006]

عائِشَةُ: اللّٰهمَّ اجعَلهُ أبي. وقالَت حَفصَةُ: اللّٰهمَّ اجعَلهُ أبي ـ قال أنَسٌ: ـ وقُلتُ: اللّٰهمَّ اجعَلهُ سَعدَ بنَ عُبادَةَ.

قالَ أنَسٌ: فَسَمِعتُ حَرَكَةً بِالبابِ، فَخَرَجتُ، فَإذا عَلِيٌّ بِالبابِ، فَقُلتُ: إنَّ رَسولَ اللهﷺ عَلى حاجَةٍ، فَانصَرَفَ. ثُمَّ سَمِعتُ حَرَكَةً بِالبابِ، فَخَرَجتُ، فَإذا عَلِيٌّ بِالبابِ، فَقُلتُ: إنَّ رَسولَ اللّٰهِﷺ عَلى حاجَةٍ، فَانصَرَفَ. ثُمَّ سَمِعتُ حَرَكَةً بِالبابِ، فَسَلَّمَ عَلِيٌّ، فَسَمِعَ رَسولُ اللّٰهِﷺ صَوتَه فَقالَ: أنظُر مَن هذَا. فَخَرَجتُ فَإذا هُوَ عَلِيٌّ، فَجِئتُ إلى رَسولِ اللّٰهِﷺ فَأَخبَرتُهُ، فَقالَ: اِئذَن لَهُ. فَدَخَلَ عَلِيٌّ، فَقالَ رَسولُ اللّٰهِﷺ: اللّٰهمَّ وإلَيَّ، اللّٰهمَّ وإلَيَّ.

888. **سنن الترمذي عن بريدة:** كانَ أحَبَّ النِّساءِ إلى رَسولِ اللّٰهِﷺ فاطِمَةُ، ومِنَ الرِّجالِ عَلِيٌّ.

Chapter Five

Warning against Extremism in Showing Love for Him

889. **The Prophet (ṣ.a.w.) said:** "O ʿAlī, there is a sort of similarity between you and Jesus, son of Mary; a people loved him but they went to extremes in their love for him, so they perished, another people hated him and went to extremes in their hatred for him, so they perished as well. Still another people were moderate [concering love for him] thus they were delivered."[2007]

890. **Imām ʿAlī (a.s.) said,** [in one of his sermons]: "Two groups of people will perish because of me: "An excessive lover whose love leads him astray and an excessive hater whose hatred leads him astray. The best of people is the middle body, so be with him."[2008]

891. **Imām ʿAlī (a.s.) said:** "O God! I dissociate myself from the extremists, as Jesus, son of Mary, dissociated himself from the Christians. O God! Abondon them forever and help none of them."[2009]

الفصل الخامس
التَحذيرُ مِنَ الغُلُوِّ في حُبِّهِ

889. رسول اللهﷺ: يا عَلِيُّ، إنَّ فيكَ مَثَلاً مِن عيسىٰ بنِ مَريَمَ؛ أحَبَّهُ قَومٌ فَأفرَطوا في حُبِّهِ فَهَلَكوا فيهِ، وأبغَضَهُ قَومٌ فَأفرَطوا في بُغضِهِ فَهَلَكوا فيهِ، وَاقتَصَدَ فيهِ قَومٌ فَنَجوا.

890. الإمام عليّ عليه السلام: سَيَهلِكُ فِيَّ صِنفانِ: مُحِبٌّ مُفرِطٌ يذهَبُ بِهِ الحُبُّ إلى غَيرِ الحَقِّ، ومُبغِضٌ مُفرِطٌ يَذهَبُ بِهِ البُغضُ إلى غَيرِ الحَقِّ. وخَيرُ النّاسِ فِيَّ حالاً النَّمَطُ الأوسَطُ، فَالزَموهُ.

891. عنه عليه السلام: اللّٰهُمَّ إنّي بَريءٌ مِنَ الغُلاةِ كَبَراءَةِ عيسَى بنِ مَريمَ مِنَ النَّصارىٰ، اللّٰهمَّ اخذُلهُم أبَداً، ولا تَنصُر مِنهُم أحَداً.

Part Fifteen:
Hatred for Imām ʿAlī (a.s.)

Chapter One: The Reasons for Hatred for Him

Chapter Two: Warning against Hatred for Him

Chapter Three: The Disadvantages of Hatred for Him

Chapter Four: The Characteristics of His Haters

Chapter Five: The Schemes of His Enemies to Extinguish His Light

Chapter Six: The Disappointments of His Enemies

Chapter One

The Reasons for Hatred for Him

Malice

892. **Imām ʿAlī (a.s.) said:** "Whatever malice Quraysh bore towards the Messenger of God (ṣ.a.w.), they manifested it towards me and they will manifest it towards my children after me. What do I have with Quraysh! Indeed I fought them by the command of God and His Messenger. Is this the recompense for him who obeyed God and His Messenger, should they be Muslims?"[2010]

893. **Maʿrifah al-Ṣaḥābah,** reporting from Ibn ʿAbbās. who said: "'Uthmān said to ʿAlī: 'What is my sin if Quraysh does not love you, when you have killed seventy of their men, whose faces were like golden swords?' "[2011]

Envy

894. **Sharḥ Nahj al-Balāgha, relates:** "In the commentary on His words: "*Or do they envy the people for what God has given them out of His grace?*",[2012] it was revealed concerning ʿAlī (a.s.) and the knowledge he was distingwished with."[2013]

895. **Imām ʿAlī (a.s.) said** in his letter to ʿAqīl: "Know that the Arabs assembled to wage war against your brother today as they assembled against the Prophet (ṣ.a.w.) yesterday, so they came to disregard his right and deny his virtue."[2014]

الفصل الأوّل
بَواعِثُ بُغضِهِ

أ ـ الحِقدُ

892. **الإمام عليّ**عليه السلام: كُلُّ حِقدٍ حَقَدَتهُ قُرَيشٌ عَلى رَسولِ اللّهِصلى الله عليه وآله أظهَرَتهُ فِيَّ، وسَتُظهِرُهُ في وُلدي مِن بَعدي. ما لي ولِقُرَيش! إنَّما وَتَرتُهُم بِأمرِ اللّهِ وأمرِ رَسولِهِ، أفَهذا جَزاءُ مَن أطاعَ اللّهَ ورَسولَهُ إن كانوا مُسلِمينَ؟ !

893. **معرفة الصحابة عن ابن عبّاس**: قالَ عُثمانُ لِعَلِيٍّ: ما ذَنبي إن لَم تُحِبَّكَ قُرَيشٌ وقَد قَتَلتَ مِنهُم سَبعينَ رَجُلاً؛ كَأَنَّ وُجوهَهُم سُيوفُ الذَّهَبِ ؟

ب ـ الحَسَدُ

894. **شرح نهج البلاغة**: جاءَ في تَفسيرِ قَولِهِ تَعالى: ﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَآ ءَاتَـاهُمُ اللهُ مِن فَضْلِهِ﴾ أنَّها أُنزِلَت في عَلِيٍّعليه السلام وما خُصَّ بِهِ مِنَ العِلمِ.

895. **الإمام عليّ**عليه السلام ـ مِن كِتاب لَهُ إلى عَقيلٍ ـ : ألا وإنَّ العَرَبَ قَدِ اجتَمَعَت عَلى حَربِ أخيكَ اليَومَ اجتِماعَها عَلى حَربِ النَّبِيِّصلى الله عليه وآله قَبلَ اليَومِ، فَأَصبَحوا قَد جَهِلوا حَقَّهُ وجَحِدوا فَضلَهُ.

Chapter Two

Warning against Hatred for Him

896. **The Prophet (ṣ.a.w.) said:** "Whoever loves me, let him love ʿAlī and whoever hates ʿAlī has indeed hated me. Whoever hates me has indeed hated God, the Great and Almighty. Whoever hates God, He will make him go into the fire."[2015]

897. **The Prophet (ṣ.a.w.) said:** "O ʿAlī, blessed be he who loves you and is honest with you. Woe unto him who hates you and is dishonest with you."[2016]

898. **The Prophet (ṣ.a.w.) said:** "Indeed Gabriel informed me from God, the Exalted...He said: 'Whoever shows enmity to ʿAlī and fails to befriend him, on him be My curse and My wrath.' "[2017]

899. **The Prophet (ṣ.a.w.) said:** "O people! Whoever loves ʿAlī, I love him. Whoever hates ʿAlī, I hate him. Whoever joins ʿAlī, I join him. Whoever cuts off ʿAlī, I cut off him. Whoever shuns ʿAlī, I shun him. Whoever befriends ʿAlī, I befriend him. Whoever shows enmity to ʿAlī, I show enmity to him."[2018]

900. **The Prophet (ṣ.a.w.) said,** in the farewell pilgrimage while he was on his camel and his hand on ʿAlī's shoulder: "O God, have I conveyed [the message]? O God, have I conveyed [the message]? This is my cousin and father of my sons. O God throw him who shows enmity to him into the fire!"[2019]

الفصل الثاني
التَحذيرُ مِن بُغضِهِ

896. رسول اللهﷺ: مَن أحَبَّني فَليُحِبَّ عَلِيّاً؛ ومَن أبغَضَ عَلِيّاً فَقَد أبغَضَني، ومَن أبغَضَني فَقَد أبغَضَ اللهَ عَزَّ وجَلَّ، ومَن أبغَضَ اللهَ أدخَلَهُ النّارَ.

897. عنهﷺ: يا عَلِيُّ، طوبى لِمَن أحَبَّكَ وصَدَقَ فيكَ، ووَيلٌ لِمَن أبغَضَكَ وكَذَبَ فيكَ.

898. عنهﷺ: ألا إنَّ جَبرَئيلَ خَبَّرَني عَنِ اللّهِ تَعالى... ويَقولُ: مَن عادى عَلِيّاً ولَم يَتَوَلَّهُ فَعَلَيه لَعنَتي وغَضَبي.

899. عنهﷺ: مَعاشِرَ النّاسِ، مَن أحَبَّ عَلِيّاً أحبَبتُهُ، ومَن أبغَضَ عَلِيّاً أبغَضتُهُ، ومَن وَصَلَ عَلِيّاً وَصَلتُهُ، ومَن قَطَعَ عَلِيّاً قَطَعتُهُ، ومَن جَفا عَلِيّاً جَفَوتُهُ، ومَن والى عَلِيّاً والَيتُهُ، ومَن عادى عَلِيّاً عادَيتُه.

900. عنهﷺ في حِجَّةِ الوَداعِ وهُوَ عَلى ناقَتِهِ ويَدُهُ عَلى مَنكِبِ عَلِيٍّ عليه السلام ـ: اللّهُمَّ هَل بَلَّغتُ؟ اللّهُمَّ هَل بَلَّغتُ؟ هذَا ابنُ عَمّي وأبو وُلدي، اللّهُمَّ كُبَّ مَن عاداهُ فِي النّارِ!

901. **The Prophet (ṣ.a.w.) said:** "Whoever envies ʿAlī has envied me, and whoever envies me enters the fire."[2020]

902. **Musnad Ibn Ḥanbal,** reporting from ʿAmr ibn Shās al-Aslamī, who said: "I went forth with ʿAlī to Yemen; he shunned me on my journey so that I had a grudge against him. When we returned, I expressed my annoyance towards him in the Mosque until it reached the Messenger of God (ṣ.a.w.). One morning I entered the mosque when the Messenger of God (ṣ.a.w.) was with a number of his companions. When he saw me, he stared at me. When I sat he said: 'O ʿAmr! By God, you have hurt me!' I said: I seek refuge in God lest I hurt you, O Messenger of God. He said: 'Yes, whoever hurts ʿAlī has indeed hurt me.' "[2021]

903. **The Prophet (ṣ.a.w.) said:** "Love of ʿAlī is (part of) faith and hatred toward him is (part of) disbelief."[2022]

904. **The Prophet (ṣ.a.w.) said:** "O ʿAlī! Let him who dies filled with hatred towards you die as a Jew or a Christian."[2023]

901. عنه ﷺ: مَن حَسَدَ عَلِيّاً حَسَدَني، ومَن حَسَدَني دَخَلَ النّارَ.

902. **مسند ابن حنبل عن عمرو بن شاس الأسلمي:** خَرَجتُ مَعَ عَلِيٍّ إلَى اليَمَنِ فَجَفاني في سَفَري ذلِكَ حَتّى وَجَدتُ في نَفسي عَلَيهِ، فَلَمّا قَدِمتُ أظهَرتُ شِكايَتَهُ فِي المَسجِدِ حَتّى بَلَغَ ذلِكَ رَسولَ اللّهِ ﷺ، فَدَخَلتُ المَسجِدَ ذاتَ غُدوَة ورَسولُ اللّهِ ﷺ في ناسٍ مِن أصحابِهِ، فَلَمّا رَآني أبَدَّني عَينَيهِ ـ يَقولُ: حَدَّدَ إلَيَّ النَّظَرَ ـ حَتّى إذا جَلَستُ قالَ: يا عَمرُو، واللّهِ لَقَد آذَيتَني! قُلتُ: أعوذُ بِاللّهِ أن أُوذِيَكَ يا رَسولَ اللّهِ. قالَ: بَلى، مَن آذى عَلِيّاً فَقَد آذاني.

903. **رسول الله ﷺ:** حُبُّ عَلِيٍّ إيمانٌ، وبُغضُهُ كُفرٌ.

904. عنه ﷺ: يا عَلِيُّ، لا يُبالي مَن ماتَ وهُوَ يُبغِضُكَ؛ ماتَ يَهودِيّاً أو نَصرانِيّاً.

Chapter Three

The Disadvantages of Hatred for Him

905. **The Prophet (ṣ.a.w.) said:** "Whoever loves ʿAlī alive and dead[2024], God will write for him security and faith as long as the sun rises and sets. Whoever hates ʿAlī, alive or dead, he will die the death of [the Age of] Ignorance, even though he will be accountable for his actions in Islam."[2025]

906. **The Prophet (ṣ.a.w.) said:** "Indeed the fire flares up and its roaring intensifies towards the enemies of ʿAlī (a.s.) while they are in this world, before they enter it."[2026]

907. **Imām ʿAlī (a.s.) said:** "Three (persons) perish because of me and three are delivered saved. The curser, the attesting listener, the bearer of sin; that is the opulent king to whom men seek proximity through cursing me, with whom men are quit of my religion, and with whom my lineage is degraded, will perish. Indeed my lineage is the lineage of the Prophet (ṣ.a.w.) and my religion is his religion.

However three will be delivered because of me: the befriending lover, the enemy of my enemy and the lover of my lover. Every servant who loves me has thereby loved my lover, hated my hater and followed me. Let a person test his heart. Indeed God has not put two hearts within any man, that he may love with one heart and hate with another. He whose heart is filled with love for anyone other than us and so he instigates others against us, let him know that God is his enemy, [and so are] Gabriel and Michael. God is the enemy of the disbelievers."[2027]

الفصل الثالث

مَضارُّ بُغضِهِ

905. رسول اللهﷺ: مَن أحَبَّ عَلِيّاً مَحياهُ ومَماتَه، كَتَبَ اللّه تَعالى لَهُ الأَمنَ وَالإيمانَ ما طَلَعَتِ الشَّمسُ وما غَرَبَت؛ ومَن أبغَضَ عَلِيّاً مَحياهُ ومَماتَه، فَميتَتُهُ جاهِلِيَّةٌ، وحوسِبَ بِما أحدَثَ فِي الإسلامِ.

906. عنهﷺ: إنَّ النّارَ لَتَغيظُ ويَشتَدُّ زَفيرُها عَلى أعداءِ عَلِيٍّ عليه السلام وهُم فِي الدُّنيا قَبلَ أن يَدخُلوها.

907. الإمام عليّ عليه السلام: يَهلِكُ فِيَّ ثَلاثَةٌ، ويَنجو فِيَّ ثَلاثَةٌ؛ يَهلِكُ اللاعِنُ، وَالمُستَمِعُ المُقِرُّ، وَالحامِلُ لِلوِزرِ وهُوَ المَلِكُ المُترَفُ يُتَقَرَّبُ إلَيهِ بِلَعني، ويُبرَأُ عِندَهُ مِن ديني، ويُنتَقَصُ عِندَهُ حَسَبي؛ وإنَّما حَسَبي حَسَبُ النَّبِيِّﷺ، ودِيني دينُهُ.

ويَنجو فِيَّ ثَلاثَةٌ: المُحِبُّ المُوالي، وَالمُعادي مَن عاداني، وَالمُحِبُّ مَن أحَبَّني. فَإذا أحَبَّني عَبدٌ أحَبَّ مُحِبّي، وأبغَضَ مُبغِضي، وشايَعَني. فَليَمتَحِنِ الرَّجُلُ قَلبَهُ؛ إنَّ اللّهَ لَم يَجعَل لِرَجُلٍ مِن قَلبَينِ في جَوفِهِ فَيُحِبَّ بِهذا ويُبغِضَ بِهذا، فَمَن أُشرِبَ قَلبُهُ حُبَّ غَيرِنا فَأَلَبَ عَلَينا فَليَعلَم أنَّ اللّهَ عَدُوُّهُ وجِبريلَ وميكالَ، وَاللّهُ عَدُوٌّ لِلكافِرينَ.

Chapter Four

The Characteristics of His Haters

Illegitimate Birth

908. **The Prophet (ṣ.a.w.) said,** to ʿAlī (a.s.): "None of the Arabs hate you except a bastard, nor of the Helpers except a Jew, nor of the rest of people except a wretched person."[2028]

Hypocrisy

909. **The Prophet (ṣ.a.w.) said:** None hates ʿAlī except a hypocrite or an unrighteous person or a lover of this world. [2029]

910. **Imām ʿAlī (a.s.) said:** "Indeed the Unlettered Prophet (ṣ.a.w.) has made covenant with me that none loves me except a true believer and none hates me except a hypocrite." [2030]

911. **Imām ʿAlī (a.s.) said:** "By Him who split the seed and created the creatures, it is a covenant the Unlettered Prophet (ṣ.a.w.) has made with me that none loves me except a true believer and none hates me except a hypocrite."[2031]

Wretchedness

912. **The Prophet (ṣ.a.w.) said:** "The truth is with ʿAlī and ʿAlī is with the truth. Whoever obeys ʿAlī will be guided and whoever disobeys ʿAlī will be corrupt. Whoever loves him will be happy and whoever hates him will be wretched." [2032]

الفصل الرابع

صِفاتُ مُبْغِضِيهِ

أ ـ خُبثُ الوِلادَةِ

908. رسول اللهﷺ ـ لِعَلِيٍّ عليه السلام ـ: لا يُبغِضُكَ مِنَ العَرَبِ إلّا دَعِيٌّ، ولا مِنَ الأنصارِ إلّا يَهودِيٌّ، ولا مِن سائِرِ النّاسِ إلّا شَقِيٌّ.

ب ـ النِّفاقُ

909. رسول اللهﷺ: لا يُبغِضُ عَلِيّاً إلّا مُنافِقٌ أو فاسِقٌ أو صاحِبُ دُنيا.

910. الإمام عليّ عليه السلام: لَقَد عَهِدَ إلَيَّ النَّبِيُّ الأُمِّيُّﷺ أنَّهُ لا يُحِبُّكَ إلّا مُؤمِنٌ، ولا يُبغِضُكَ إلّا مُنافِقٌ.

911. عنه عليه السلام: وَالَّذي فَلَقَ الحَبَّةَ وبَرَأَ النَّسَمَةَ، إنَّهُ لَعَهدُ النَّبِيِّ الأُمِّيِّﷺ إلَيَّ: ألّا يُحِبَّني إلّا مُؤمِنٌ، ولا يُبغِضَني إلّا مُنافِقٌ.

ج ـ الشَّقاءُ

912. رسول اللهﷺ: الحَقُّ مَعَ عَلِيٍّ وعَلِيٌّ مَعَ الحَقِّ؛ مَن أطاعَ عَلِيّاً رَشَدَ، ومَن عَصى عَلِيّاً فَسَدَ، ومَن أحَبَّهُ سَعِدَ، ومَن أبغَضَهُ شَقِيَ.

Chapter Five

The Schemes of His Enemies to Extinguish His Light

913. **al-Manāqib,** by Ibn Shahr Āshūb relates: "Muʿāwiyah called out: 'I dissociate myself from whoever relates a report about the excellences of ʿAlī,'[2033] so that even Abdullah ibn Shaddād al-Laythī said: "I wished I had been left alone to speak about the merits of ʿAlī ibn Abī Ṭālib from the a day to the night and my neck had been struck down! The reporter would narrate a tradition in respect of the revealed law or make mention of his combat [in battle], saying: A man of Quraysh related to me such and such. ʿAbd al-Raḥmān ibn Abū Laylā would say: 'One of the companions of the Messenger of God (ṣ.a.w.) related to me such and such.' Al-Ḥasan al-Baṣrī would say: 'Abū Zaynab said such and such.'[2034] When Ibn Jubayr was asked about the standard bearer [of the Prophet (ṣ.a.w.)], he replied: It is as if you are at ease!' "[2035] [2036]

914. **Al-Irshād, relates:** "The manner of suppressing the merits of the Commander of the Faithful (a.s.), of the deception practised by the religious scholars and of their spreading of what seemed authentic to the intelligent reached the extent that when a man wanted to narrate a tradition from the Commander of the Faithful, he was not able to refer to him either by mentioning his name or his lineage. Necessity required him to say: A man from the companions of the Messenger of God (ṣ.a.w.) related to me or he would say: A

الفصل الخامس

كيدُ أعدائِهِ لإطفاءِ نورِهِ

أ ـ مَنعُ ذِكرِ مَناقِبِهِ

913. **المناقب لابن شهر آشوب:** نادى مُعاوِيَةُ: أن بَرِئَتِ الذِّمَّةُ مِمَّن رَوى حَديثاً مِن مَناقِبِ عَلِيٍّ عليه السلام. حَتّى قالَ عَبدُ اللّه بنُ شَدّادٍ اللَّيثِيُّ: وَدِدتُ أنّي أُترَكُ أن أُحَدِّثَ بِفَضائِلِ عَلِيِّ بنِ أبي طالِبٍ يَوماً إلَى اللَّيلِ، وأنَّ عُنُقي ضُرِبَت!

فكانَ المُحَدِّثُ يُحَدِّثُ بِحَديثٍ فِي الفِقهِ، أو يَأتي بِحَديثِ المُبارَزَةِ، فَيَقولُ: قالَ رَجُلٌ مِن قُرَيشٍ. وكانَ عَبدُ الرَّحمنِ بنُ أبي لَيلى يَقولُ: حَدَّثَني رَجُلٌ مِن أصحابِ رَسولِ اللّهِ صلى الله عليه وآله. وكانَ الحَسَنُ البَصرِيُّ يَقولُ: قالَ أبو زَينَبَ.

وسُئِلَ ابنُ جُبَيرٍ عَن حامِلِ اللِّواءِ، فَقالَ: كَأنَّكَ رَخِيُّ البالِ!

914. **الإرشاد:** فيمَا انتَهى إلَيهِ الأَمرُ في دَفنِ فَضائِلِ أميرِ المُؤمِنينَ عليه السلام وَالحَيلولَةِ بَينَ العُلَماءِ ونَشرِها ما لا شُبهَةَ فيهِ عَلى عاقِلٍ، حَتّى كانَ الرَّجُلُ إذا أرادَ أن يَرويَ عَن أميرِ المُؤمِنينَ رِوايَةً لَم يَستَطِع أن يُضيفَها إلَيهِ بِذِكرِ اسمِهِ ونَسَبِهِ، وتَدعوهُ الضَّرورَةُ إلى أن يَقولَ: حَدَّثَني

man from Quraysh related to me. Some of them would say: Abū Zaynab related to me."[2037]

915. **Al-Irshād, relates,** concering the ill-treatment undergone by the Commander of the Faithful (a.s.): "The tyrannical governors would flog anyone who mentioned him with good, or rather, their heads were cut off for doing that and challenge the people to disassociate themselves from him. The normal course of events followed this pattern to the effect that he would not be mentioned in any manner with good, let alone his merits be mentioned or his qualities be reported or proof be established for his right."[2038]

916. **Al-Kāmil,** by al-Mubarrad, reporting from Abū al-ʿAbbās, who said: "It is reported from ʿAlī ibn Abī Ṭālib that he missed ʿAbdullah ibn ʿAbbās at the midday prayer and said to his companions: What is wrong with Ibn ʿAbbās that he did not attend? They said: A child was born to him. After ʿAlī (a.s.) had prayed, he said: Let us go to him. They came to him and congratulated him. He [ʿAlī (a.s.)] said: I have thanked the Giver and may you be blessed with the gift! What have you named him?

He said: Is it permissible for me to name him before you have named him? So he sent for him [i.e. the child], and he was brought to him; he took the child, sweetened his palate and prayed for him, then returned him and said: Take him O father of kings. I have named him ʿAlī and his kunya is Abū al-Ḥasan. When Muʿāwiyah took power, he said to Ibn ʿAbbās: You have no right to call him by that name and kunya. I have named him, by his kunya, Abū Muḥammad and so it became a custom."[2039]

Fabricating Traditions in Dispraise of Him

917. **Sharḥ Nahj al-Balāgha, relates:** "Our scholar Abū Jaʿfar al-Iskāfī - one of the true adherents to ʿAlī and of those who were excessive in his preference, although it was prevailing among all of our co-religionists in Baghdad to prefer him (i.e. ʿAlī) to others, Abū Jaʿfar was the most enthusiast of them in this regard, and the

رَجُلٌ مِن أصحابِ رَسولِ اللّهِ ﷺ، أو يَقولَ: حَدَّثَني رَجُلٌ مِن قُرَيشٍ، ومِنهُم مَن يَقولُ: حَدَّثَني أبو زَينَبَ.

915. **الإرشاد** ـ في بَيانِ مَظلومِيَّةِ أميرِ المُؤمِنينَ عليه السلام ـ: وكانَتِ الوُلاةُ الجَوَرَةُ تَضرِبُ بِالسِّياطِ مَن ذَكَرَهُ بِخَيرٍ، بَل تَضرِبُ الرِّقابَ عَلى ذلِكَ، وتَعتَرِضُ النّاسَ بِالبَراءَةِ مِنهُ.

وَالعادَةُ جارِيَةٌ فيمَنِ اتَّفَقَ لَهُ ذلِكَ ألّا يُذكَرَ عَلى وَجهٍ بِخَيرٍ، فَضلاً عَن أن تُذكَرَ لَهُ فَضائِلُ، أو تُروى لَهُ مَناقِبُ، أو تُثبَتَ لَهُ حُجَّةٌ بِحَقٍّ.

916. **الكامل للمبرّد عن أبي العبّاس**: يُروى عَن عَلِيِّ بنِ أبي طالِبٍ رَحمَةُ اللّهِ عَلَيهِ أنَّهُ افتَقَدَ عَبدَ اللّهِ بنَ العَباسِ في وَقتِ صَلاةِ الظُّهرِ، فَقالَ لِأَصحابِهِ: ما بالُ أبِي العَبّاسِ لَم يَحضُر؟ فَقالوا: وُلِدَ لَهُ مَولودٌ.

فَلَمّا صَلّى عَلِيٌّ (رحمه اللّه) قالَ: امضوا بِنا إلَيهِ. فَأَتاهُ فَهَنّأَهُ، فَقالَ: شَكَرتُ الواهِبَ، وبورِكَ لَكَ فِي المَوهوبِ، ما سَمَّيتَهُ؟

قالَ: أ وَيَجوزُ لي أن أُسَمِّيَهُ حَتّى تُسَمِّيَهُ؟!

فَأَمَرَ بِهِ، فَأُخرِجَ إلَيهِ، فَأَخَذَهُ، فَحَنَّكَهُ، ودَعا لَهُ، ثُمَّ رَدَّهُ إلَيهِ، وقالَ: خُذهُ إلَيكَ أبَا الأَملاكِ، قَد سَمَّيتُهُ عَلِيّاً، وكَنَّيتُه أبَا الحَسَنِ.

فَلَمّا قامَ مُعاوِيَةُ، قالَ لِابنِ عَبّاس: لَيسَ لَكُمُ اسمُهُ وكُنيَتُهُ، وقَد كَنَّيتُهُ: أبا مُحَمَّدٍ. فَجَرَت عَلَيهِ.

ب ـ وَضعُ الأَحاديثِ في ذَمِّهِ

917. **شرح نهج البلاغة**: ذَكَرَ شَيخُنا أبو جَعفَرِ الإسكافِيُّ رَحِمَهُ اللّهُ تَعالى ـ وكانَ مِنَ المُتَحَقِّقينَ بِمُوالاةِ عَلِيٍّ عليه السلام، وَالمُبالِغينَ في تَفضيلِهِ وإن كانَ القَولُ بِالتَّفضيلِ عامّاً شائِعاً

sincerest of them in his belief in him - mentioned that Muʿāwiyah appointed a group of the companions and a group of successors to narrate undesirable traditions concering ʿAlī that necessitates defamation and disassociation. He assigned for them a stipend the like of which was desired, so they fabricated what pleased him. Amongst them were Abū Hurayra, ʿAmr ibn al-ʿĀs, al-Mughīra ibn Shuʿba and amongst the successors were ʿUrwa ibn al-Zubayr."[2040]

Spreading the Act of Abusing Him

918. **Imām ʿAlī (a.s.) said,** describing Muʿāwiyah: "Know that soon after me a man with a large throat and a fat stomach will dominate you. He will eat whatever he finds and demand that which he does not find; so kill him, but you will never kill him! Behold, he will command you to abuse me and to disassociate yourselves from me. As for abusing, you do abuse me, for indeed it is a source of purity for me and a means of salvation for you. As for disassociation, however, you should not disassociate yourselves from me. For indeed I was born on the instinctive nature [of Islam] and I have taken the lead in respect of faith and emigration."[2041]

919. **Al-Manāqib,** by Ibn Shahr Āshūb: "The root of the abusing according to what has been established by people of knowledge is that Muʿāwiyah commanded he be cursed from the pulpits. When Ibn ʿAbbās spoke in this regard, he said: Far be it! This is a religious issue, and there is no way for its abandonment. Was he not the betrayer of the Messenger of God, the reviler of Abū Bakr, the humilater of ʿUmar and the abandoner of ʿUthmān!

Ibn ʿAbbās said: will you revile him on the pulpits when he had erected it with his sword? He said: I will not leave that until the old die with it and the juvenile grow up with it."[2042]

920. **Al-Manāqib,** by ibn al-Maghāzilī, reporting from Abī Muʿāwiyah Hashīm ibn Bashīr al-Wāsiṭī, who said: "During the the era of the Umayyads, I caught up with Syrian preachers in Wāsiṭ[2043]. When a person died amongst them, their preacher would stand up among them, praise God and laud Him, and then he [would]

فِي البَغدادِيّينَ مِن أصحابِنا كافَّةً إلّا أنَّ أبا جَعفَر أشَدُّهُم في ذلِكَ قَولاً، وأخلَصُهُم فيهِ اعتِقاداً ـ أنَّ مُعاوِيَةَ وَضَعَ قَوماً مِنَ الصَّحابَةِ، وقَوماً مِنَ التّابِعينَ عَلى رِوايَةِ أخبار قَبيحَة في عَلِيٍّ عليه السلام، تَقتَضِي الطَّعنَ فيهِ، وَالبَراءَةَ مِنهُ، وجَعَلَ لَهُمُ عَلى ذلِكَ جُعلاً؛ رَغَبُ في مِثلِهِ، فَاختَلَقوا ما أرضاهُ، منهم: أبو هُرَيرَةُ، وعَمروُ بنُ العاصِ، وَالمُغيرَةُ بنُ شُعبَةَ، ومِنَ التّابِعينَ: عُروَةُ بنُ الزُّبَيرِ.

ج ـ إشاعَةُ سَبِّهِ

918. **الإمام عليّ عليه السلام** ـ في وَصفِ مُعاوِيَةَ ـ: أما إنَّهُ سَيَظهَرُ عَلَيكُم بَعدي رَجُلٌ رَحبُ البُلعومِ، مُندَحِقُ البَطنِ، يَأكُلُ ما يَجِدُ، ويَطلُبُ ما لا يَجِدُ، فَاقتُلوهُ، ولَن تَقتُلوهُ! ألا وإنَّهُ سَيَأمُرُكُم بِسَبّي، وَالبَراءَةِ مِنّي! فَأمَّا السَّبُّ فَسُبّوني؛ فَإنَّهُ لي زَكاةٌ، ولَكُم نَجاةٌ، وأمَّا البَراءَةُ فَلا تَتَبَرَّؤوا مِنّي؛ فَإنّي وُلِدتُ عَلَى الفِطرَةِ، وسَبَقتُ إلَى الإيمانِ وَالهِجرَةِ.

919. **المناقب لابن شهر آشوب:** وَالأَصلُ في سَبِّهِ [عَلِيٍّ عليه السلام] ما صَحَّ عِندَ أهلِ العِلمِ أنَّ مُعاوِيَةَ أمَرَ بِلَعنِهِ عَلَى المَنابِرِ، فَتَكَلَّمَ فيهِ ابنُ عَبّاسٍ، فَقالَ: هَيهاتَ، هذا أمرُ دِينٍ، لَيسَ إلى تَركِهِ سَبيلٌ، أليسَ الغاشُّ لِرَسولِ اللّهِ، الشَّتّامَ لِأَبي بَكرٍ، المُغَيِّرَ عُمَرَ، الخاذِلَ عُثمانَ!

قالَ: أ تَسُبُّهُ عَلَى المَنابِرِ، وهُوَ بَناها بِسَيفِهِ!

قالَ: لا أدَعُ ذلِكَ حَتّى يَموتَ فيهِ الكَبيرُ، ويَشِبَّ عَلَيهِ الصَّغيرُ.

920. **المناقب لابن المغازلي عن أبي معاوية هشيم بن بشير الواسطي:** أدرَكتُ خُطباءَ أهلِ الشّامِ بِواسِط في زَمَنِ بَني أُمَيَّةَ، كانَ إذا ماتَ لَهُم مَيِّتٌ قامَ خَطيبُهُم فَحَمِدَ اللّهَ وأثنى عَلَيهِ، ثُمَّ ذَكَرَ عَلِيَّ بنَ أبي طالِبٍ فَسَبَّهُ. فَحَضَرتُهُم يَوماً وقَد ماتَ لَهُم مَيِّتٌ، فَقامَ خَطيبُهُم، فَحَمِدَ اللّهَ وأثنى عَلَيهِ، وذَكَرَ عَلِيّاً عليه السلام فَسَبَّهُ، فَجاءَ ثَورٌ فَوَضَع قَرنَيهِ في ثَديَيهِ

speak ill of ʿAlī ibn Abī Ṭālib and revile him. One day I attended when somebody had died amongst them, their preacher stood up, praised God and lauded Him; he then spoke ill of ʿAlī ibn Abī Ṭālib and reviled him. A bull came and thrust both its horns at his chest and stuck him against the wall, pressing him until it killed him. It then returned passing its way through the people to the right and the left without agitating or harming anyone."[2044]

The Persecution, Banishment and Killing of Those Who Loved Him

921. **Sharḥ Nahj al-Balāgha, relates:** "It is reported that Abū Jaʿfar Muḥammad ibn ʿAlī al-Bāqir (a.s.) said to some of his companions: 'O so and so! What oppression of Quraysh and their supporting one another against us we have encountered and what ill-treatment of the people to our supporters and lovers we have encountered! Indeed the Messenger of God (ṣ.a.w.) passed away after he had informed that we had better right to people than their own selves. However, Quraysh supported one another against us until the affair was removed from its rightful place. They argued against the al-Anṣār with our right and with our proofs. Then Quraysh exchanged it one after another until it returned to us, but they broke our allegiance and declared war against us. The holder of authority (i.e. ʿAlī) never ceased to undergo difficulties until he was killed.

When allegiance was pledged to his son Ḥasan, they betrayed him and surrendered him. The people of Iraq pressed on him such that they stabbed with a dagger his side, plundered his camps and pursued the anklets of his bondswomen, so he made peace with Muʿāwiyah, and protected thereby his blood and the blood of his household, who were very few in number.

Thereafter twenty thousand men among the people of Iraq paid allegiance to Ḥusain, and then they betrayed him and rebelled against him when his allegiance was still on their necks and killed him. Then we the household of the Prophet never ceased to be humiliated, wronged, excluded, despised, denied, killed, feared, having no security over our blood or the blood of our adherents.

وألزَقَهُ بِالحائِطِ، فَعَصَرَهُ حَتّى قَتَلَهُ، ثُمَّ رَجَعَ يَشُقُّ النّاسَ يَميناً وشِمالا لا يَهيجُ أحَداً ولا يُؤذيهِ.

د ـ تَعذيبُ مُحِبّيهِ وتَشريدُهُم وقَتلُهُم

921. **شرح نهج البلاغة:** رُوِيَ أنَّ أبا جَعفَر مَحمَّدَ بنَ عَلِيٍّ الباقِرَ عليه السلام قالَ لِبَعضِ أصحابِهِ: يا فُلانُ، ما لَقينا مِن ظُلمِ قُرَيشٍ إيّانا وتَظاهُرِهِم عَلَينا، وما لَقِيَ شيعَتُنا ومُحِبّونا مِنَ النّاسِ! إنَّ رَسولَ اللّهِ صلى الله عليه وآله قُبِضَ وَقد أخبَرَ أنّا أولَى النّاسِ بِالنّاسِ، فَتَمالاَت عَلَينا قُرَيشٌ حَتّى أخرَجَتِ الأَمرَ عَن مَعدِنِهِ، واحتَجَّت عَلَى الأَنصارِ بِحَقِّنا وحُجَّتِنا، ثُمَّ تَداوَلَتها قُرَيشٌ واحِدٍ بَعدَ واحِدٍ، حَتّى رَجَعَت إلَينا، فَنَكَثَت بَيعَتَنا ونَصَبَتِ الحَربَ لَنا، ولَم يَزَل صاحِبُ الأَمرِ في صَعودٍ كَؤودٍ حَتّى قُتِلَ.

فبويعَ الحَسَنُ ابنُهُ، وعوهِدَ، ثُمَّ غُدِرَ بِهِ، واُسلِمَ، ووَثَبَ عَلَيهِ أهلُ العِراقِ حَتّى طُعِنَ بِخَنجَرٍ في جَنبِهِ، ونُهِبَت عَسكَرُهُ، وعولِجَت خَلالِيلُ أُمَّهاتِ أولادِهِ، فَوادَعَ مُعاوِيَةَ، وحَقَنَ دَمَهُ ودِماءَ أهلِ بَيتِهِ وهُم قَليلٌ حَقَّ قَليلٍ.

ثُمَّ بايَعَ الحُسَينَ عليه السلام مِن أهلِ العِراقِ عِشرونَ ألفاً، ثُمَّ غَدَروا بِهِ، وخَرَجوا عَلَيهِ وبَيعَتُهُ في أعناقِهِم، وقَتَلوهُ، ثُمَّ لَم نَزَل ـ أهلَ البَيتِ ـ نُستَذَلُّ ونُستَضامُ ونُقصى ونُمتَهَنُ ونُحرَمُ ونُقتَلُ ونُخافُ ولا نَأمَنُ عَلى دِمائِنا ودِماءِ أولِيائِنا. ووَجَدَ الكاذِبونَ الجاحِدونَ؛ ـ لِكَذِبِهِم وجُحودِهِم ـ مَوضِعاً يَتَقَرَّبونَ بِهِ إلى أولِيائِهِم وقُضاةِ السَّوءِ وعُمّالِ السَّوءِ في كُلِّ بَلدَةٍ، فَحَدَّثوهُم بِالأَحاديثِ المَوضوعَةِ المَكذوبَةِ، ورَوَوا عَنّا ما لَم نَقُلهُ وما لَم نَفعَلهُ؛ لِيُبَغِّضونا إلَى النّاسِ. وكانَ عِظَمُ ذلِكَ وكِبَرُهُ زَمَنَ مُعاوِيَةَ بَعدَ مَوتِ الحَسَنِ عليه السلام؛ فَقُتِلَت شيعَتُنا بِكُلِّ

The liars and deniers found – for their lies and denial – a place to gain favour with their masters, oppressive judges and evil governors in every city, thus they reported to them fabricated and false traditions. They reported from us what we did not say and what we did not do, so we may be disliked by the people. The most miserable instance of this (tribulation) was during the lifetime of Muʿāwiyah, after the death of al-Ḥasan (a.s.), when our supporters in every city were killed; hands and legs were chopped off by mere suspicion. Whoever was known to be a friend of us or to be one giving all his time to us, was imprisoned, his wealth plundered and his houses destroyed. The tribulation continued to intensify and increase until the era of ʿUbaydullah ibn Ziyād, the killer of al-Ḥusain (a.s.).

Thereafter came al-Ḥajjāj who massacred them and punished them for every suspicion and accusation, such that a man would prefer to be called an atheist or disbeliever rather than to be a 'partisan of 'Alī'. This continued such that a man of whom men spoke well – it may be that he was pious and truthful – would narrate amazing and strange traditions about the merits of some of the past rulers, even though they had no base, nor did they occur, yet he would consider them to be true, because of the numerous reports transmitted by those who were not known for lying or paucity of piety.

Abū al-Ḥasan ʿAlī ibn Muḥammad ibn Abī Sayf al-Madā'inī in his book al-Aḥdāth reported: "Muʿāwiyah wrote a single copy to his governors after the year of Unity to the effect: I dissociate myself from anyone who relates anything about the merits of Abū Turāb and his progeny. So preachers set out in every village and on every pulpit to curse ʿAlī, disassociate themselves from him and slander him and his progeny. The people of Kūfah suffered the worst tribulation at that time and it was because of the big population of the partisans of 'Alī there. Moreover, he appointed Ziyād ibn Sumayya over them and added Basra to (realm of) his authority."[2045]

بَلدَة، وقُطِعَتِ الأَيدي وَالأَرجُلِ عَلَى الظِّنَّةِ، وكانَ مَن يُذكَرُ بِحُبِّنا وَالانقِطاعِ إلَينا سُجِنَ، أو نُهِبَ مالُهُ، أو هُدِمَت دارُهُ، ثُمَّ لَم يَزَل البَلاءُ يَشتَدُّ ويَزدادُ إلى زَمانِ عُبَيدِ اللّه بن زِيادٍ قَاتِلِ الحُسَينِ عليه السلام .

ثُمَّ جَاءَ الحَجّاجُ فَقَتَلَهُم كُلَّ قِتلَة، وأخَذَهُم بِكُلِّ ظِنّة وتُهمَة، حَتّى إنَّ الرَّجُلَ لَيُقالُ لَهُ: «زِنديقٌ» أو «كافِرٌ» أحَبُّ إلَيهِ مِن أن يُقالَ: «شيعَةُ عَلِيٍّ»، وحَتّى صارَ الرَّجُلُ الَّذي يُذكَرُ بِالخَيرِ ـ ولَعَلَّهُ يَكونُ وَرِعاً صَدوقاً ـ يُحَدِّثُ بِأَحاديثَ عَظيمَةٍ عَجيبَةٍ مِن تَفضيلِ بَعضِ مَن قَد سَلَفَ مِنَ الوُلاةِ ولَم يَخلُقِ اللّهُ تَعالى شَيئاً مِنها، ولا كانَت، ولا وقَعَت، وهُوَ يَحسَبُ أنَّها حَقٌّ؛ لِكَثرَةِ مَن قَد رَواها مِمَّن لَم يُعرَف بِكَذِبٍ ولا بِقِلَّةِ وَرَعٍ.

ورَوى أبُو الحَسَن عَلِيُّ بنُ مُحَمَّدِ بنِ أبي سَيفٍ المَدائِنِيُّ في كِتابِ الأَحداثِ قالَ: كَتَبَ مُعاوِيَةُ نُسخَةً واحِدَةً إلى عُمّالِهِ بَعدَ عامِ الجَماعَةِ: أن بَرِئَتِ الذِّمَّةُ مِمَّن رَوى شَيئاً مِن فَضلِ أبي تُرابٍ وأهلِ بَيتِهِ. فَقامَتِ الخُطَباءُ في كُلِّ كورَةٍ وعَلى كُلِّ مِنبَرٍ يَلعَنونَ عَلِيّاً، ويَبرَؤونَ مِنهُ، ويَقَعونَ فيهِ وفي أهلِ بَيتِهِ. وكانَ أشَدَّ النّاسِ بَلاءً حينَئِذٍ أهلُ الكوفَةِ؛ لِكَثرَةِ مَن بِها مِن شيعَةِ عَلِيٍّ عليه السلام، فَاستَعمَلَ عَلَيهِم زِيادَ بنَ سُمَيَّةَ، وضَمَّ إلَيهِ البَصرَةَ، فَكانَ يَتَتَبَّعُ الشّيعَةَ ـ وهُوَ بِهِم عارِفٌ؛ لِأَنَّهُ كانَ مِنهُم أيّامَ عَلِيٍّ عليه السلام ـ فَقَتَلَهُم تَحتَ كُلِّ حَجَرٍ ومَدَرٍ، وأخافَهُم، وقَطَعَ الأَيدِيَ وَالأَرجُلَ، وسَمَلَ العُيونَ، وصَلَبَهُم عَلى جذوعِ النّخلِ، وطَرَدَهُم، وَشَرَّدَهُم عَنِ العِراقِ، فَلَم يَبقَ بِها مَعروفٌ مِنهُم.

وكَتَبَ مُعاوِيَةُ إلى عُمّالِهِ في جَميعِ الآفاقِ ألّا يُجيزوا لِأَحَدٍ مِن شيعَةِ عَلِيٍّ وأهلِ بَيتِهِ

He followed the Shī'a – as he knew them because he was of them in the days of ʿAlī (a.s.) – (found) and killed them in every nook and cranny and instilled fear into them. He cut hands and legs, gouged out their eyes, crucified them on the trunks of palm trees, expelled them and chased them away from Iraq, so no prominent person from among them remained there.

Muʿāwiyah wrote to his governors in all places that they should not take into account the testimony of any of the partisans of ʿAlī or his progeny. He wrote to them: 'Look for those around you of the partisans of ʿUthmān, his lovers, adherents and those who narrate his qualities and merits, bring close their congregations, bring them close, honour them and write to me everything each one of them relates, his name, his father's name and the name of his tribe.' They undertook as required such that they transmitted the qualities and merits of ʿUthmān abundantly because of the grants, clothes, presents and plots of land Muʿāwiya would allocate. That was given to the Arabs and the non-Arabs. This increased in every city and they competed with one another over positions and (other) earthly things.

Everyone who went to any of the governors of Muʿāwiyah and related a virtue or merit about ʿUthman (to him), they would be admitted to be near, and interceded, and their name would be registered. These conditions persisted in this manner for a period of time.

He then wrote to his governers: 'Indeed the traditions about ʿUthmān have increased and spread in every city, in every direction and region. If you receive this letter of mine, request people to narrate the qualities of the companions and the first two Caliphs. Do not leave a tradition reported by one of the Muslims concering Abū Turāb except that you come to me with one that resembles it concering the companions. For indeed this is more beloved to me, more pleasing to my eye and help refute the evidence of Abū Turāb and his partisans and it is more intense to them than the merits of ʿUthmān and his qualities.'

شَهادَةً، وكتب إلَيهِم: أنِ انظُروا مَن قِبَلَكُم مِن شيعَةِ عُثمانَ ومُحِبّيهِ وأهلِ وَلايَتِهِ وَالَّذين يَروونَ فَضائِلَهُ ومَناقِبَهُ فَأَدنوا مَجالِسَهُم، وقَرِّبوهُم، وَأكرموهُم، وَاكتُبوا لي بِكُلِّ ما يَروي كُلُّ رَجُل مِنهُم، وَاسمَهُ، وَاسمَ أبيهِ وعَشيرَتِهِ. فَفَعلوا ذلِكَ، حَتّى أكثَروا في فَضائِلِ عُثمانَ، ومَناقِبِهِ؛ لِما كانَ يَبعَثُهُ إلَيهِم مُعاوِيَةُ مِنَ الصِّلاتِ وَالكِساءِ وَالحِباءِ وَالقَطائِعِ، ويُفيضُهُ فِي العَرَبِ مِنهُم وَالمَوالي، فَكَثُرَ ذلِكَ في كُلِّ مِصرٍ، وتَنافَسوا فِي المَنازِلِ وَالدُّنيا، فَلَيسَ يَجيءُ أحَدٌ مَردودٌ مِنَ النّاسِ عامِلاً مِن عُمّالِ مُعاوِيَةَ فَيَروي في عُثمانَ فَضيلَةً أو مَنقَبَةً إلّا كَتَبَ اسمَهُ، وقَرَّبَهُ، وشَفَّعَهُ. فَلَبِثوا بِذلِكَ حيناً.

ثُمَّ كَتَبَ إلى عُمّالِهِ: إنَّ الحَديثَ في عُثمانَ قَد كَثُرَ وفَشا في كُلِّ مِصرٍ، وفي كُلِّ وَجهٍ وناحِيَةٍ، فَإذا جاءَكُم كِتابي هذَا فَادعُوا النّاسَ إلَى الرِّوايَةِ في فَضائِلِ الصَّحابَةِ وَالخُلَفاءِ الأَوَّلينَ، ولا تَتْرُكوا خَبَراً يَرويهِ أحَدٌ مِنَ المُسلِمين في أبي تُراب إلّا وتَأتوني بِمُناقِضٍ لَهُ فِي الصَّحابَةِ؛ فَإنَّ هذَا أحَبُّ إلَيَّ، وأقَرُّ لِعَيني، وأدحَضُ لِحُجَّةِ أبي تُرابٍ وشيعَتِهِ، وأشَدُّ عَلَيهِم مِن مَناقِبِ عُثمانَ وفَضلِهِ.

فَقُرِئَت كُتُبُهُ عَلَى النّاسِ، فَرُوِيَت أخبارٌ كَثيرَةٌ ـ في مَناقِبِ الصَّحابَةِ ـ مُفتَعَلَةٌ لا حَقيقَةَ لَها، وجدّ النّاسُ في رِوايَةِ ما يَجري هذَا المَجرى، حَتّى أشادوا بِذِكرِ ذلِكَ عَلَى المَنابِرِ، وأُلقِيَ إلى مُعَلِّمي الكَتاتيبِ فَعَلَّموا صِبيانَهُم وغِلمانَهُم مِن ذلِكَ الكَثيرَ الواسِعَ، حَتّى رَوَوهُ وتَعَلَّموهُ كَما يَتَعَلَّمونَ القُرآنَ، وحَتّى عَلَّموهُ بَناتِهِم ونِساءَهُم وخَدَمَهُم وحَشَمَهُم. فَلَبِثوا بِذلِكَ ما شاءَ اللّه.

His letters were read to the people, so many fabricated traditions concering the merits of the companions were reported. People worked hard to narrate in this manner such that they celebrated them (i.e. the Caliphs and companions) by spreading them (i.e. traditions) from the pulpits. [These traditions] were given to the teachers so they taught their children and youths a lot of that until that they reported and learnt them as they learnt the Qur'ān. They even taught their daughters, women, servants and attendants. The affair continued for quite a long while.

He then wrote a letter to his governors in all cities: Look for him against whom two men give testimony to the effect that he loves ʿAlī and his progeny, so erase him from the register and cancel his share and sustenance [from the treasury].

He added another letter to the effect that: 'Whomever you accused of adhering to those people, make an example of him and destroy his house.' In no place was the tribulation as severe and as much as in Iraq, especially in Kūfah, to the extent that a man from the partisans of ʿAlī would be visited by someone whom he trusted, so he would, reveal his secret far away from his servant and slave. He would not speak until he took a solemn oath that he would certainly conceal it. Hence, many fabricated traditions appeared, slander spread and the jurists, judges and governors followed on this path.

The people who had the biggest part in this misfortune were the insincere reciters and those men who were deemed weak and displayed their devoutness and rituals, so they would invent traditions to gain favour with their governors, get closer to their gatherings and acquire money, etc.

The affairs continued this way until Ḥasan ibn ʿAlī died, so dissension and turmoil increased, and everybody was fearful of his blood or exile in the land.

Then the affair got further aggravated after Ḥusain (a.s) was Slain. ʿAbd al-Malik ibn Marwān became the Caliph and he was violent towards the Shī'ah. He appointed al-Ḥajjāj ibn Yūsuf over

ثُمَّ كَتَبَ إلى عُمّالِهِ نُسخَةً واحِدَةً إلى جَميعِ البُلدانِ: أُنظرُوا مَن قامَت عَلَيهِ البَيِّنَةُ أنَّهُ يُحِبُّ عَلِيّاً وأهلَ بَيتِهِ فَامحوهُ مِنَ الدّيوانِ، وأسقِطوا عَطاءَهُ ورِزقَهُ.

وشَفَعَ ذلِكَ بِنُسخَةٍ أُخرى: مَنِ اتّهَمتُموهُ بِمُوالاةِ هؤُلاءِ القَومِ فَنَكِّلوا به، وَاهدِموا دارَهُ. فَلَم يَكُنِ البَلاءُ أشَدَّ ولا أكثَرَ مِنهُ بِالعِراقِ، ولا سِيَّما بِالكوفَةِ، حَتّى إنَّ الرَّجُلَ مِن شيعَةِ عَلِيٍّ عليه السلام لَيَأتيهِ مَن يَثِقُ بِهِ فَيدخُلُ بَيتَهُ فَيُلقي إلَيهِ سِرَّهُ، ويَخافُ مِن خادِمِهِ ومَملوكِهِ، ولا يُحَدِّثُهُ حَتّى يأخُذَ عَلَيهِ الأَيمانَ الغَليظَةَ لَيكتُمَنَّ عَلَيهِ. فَظَهَرَ حَديثٌ كَثيرٌ مَوضوعٌ، وبُهتانٌ مُنتَشِرٌ، ومَضى عَلى ذلِكَ الفُقَهاءُ والقُضاةُ وَالوُلاةُ.

وكانَ أعظَمَ النّاسِ في ذلِكَ بَلِيَّةً القُرّاءُ المُراؤونَ، وَالمُستَضعَفونَ الَّذينَ يُظهِرونَ الخُشوعَ وَالنُّسُكَ، فَيَفتَعِلونَ الأَحاديثَ؛ لِيَحظَوا بِذلِكَ عِندَ وُلاتِهِم، ويُقَرِّبوا مَجالِسَهُم، ويُصيبوا بِهِ الأَموالَ وَالضِّياعَ وَالمَنازِلَ. حَتّى انتَقَلَت تِلكَ الأَخبارُ وَالأَحاديثُ إلى أيدِي الدَّيّانينَ الَّذين لا يَستَحِلّونَ الكَذِبَ والبُهتانَ، فَقَبِلوها، ورَوَوها وهُم يَظُنّونَ أنَّها حَقٌّ، ولَو عَلِموا أنَّها باطِلَةٌ لَما رَوَوها، ولا تَدَيَّنوا بِها.

فَلَم يَزَلِ الأَمرُ كَذلِكَ حَتّى ماتَ الحَسَنُ بنُ عَلِيٍّ عليه السلام، فَازدادَ البَلاءُ وَالفِتنَةُ، فَلَم يَبقَ أحَدٌ مِن هذَا القَبيلِ إلّا وهُوَ خائِفٌ عَلى دَمِهِ، أو طَريدٌ فِي الأَرضِ.

ثُمَّ تَفاقَمَ الأَمرُ بَعدَ قَتلِ الحُسَينِ عليه السلام، ووَلِيَ عَبدُ المَلِكِ بنُ مَروانَ فَاشتَدَّ عَلَى الشّيعَةِ، ووَلّى عَلَيهِمُ الحَجّاجَ بنَ يوسُفَ، فَتَقَرَّبَ إلَيهِ أهلُ النُّسُكِ وَالصَّلاحِ وَالدّينِ بِبُغضِ عَلِيٍّ ومُوالاةِ أعدائِهِ، ومُوالاةِ مَن يَدّعي مِنَ النّاسِ أنَّهُم أيضاً أعداؤُهُ، فَأكثَروا فِي الرِّوايَةِ

them. The people of rituals, righteousness and religion, through hatred of ʿAlī and adherence to his enemies, as well as adherence to those who claimed to be his enemies would gain favour with him. They transmitted abundantly reports of their qualities, precedence and merits, even as they set out to belittle ʿAlī, slander him and show enmity towards him. So that even a person stood up before al-Ḥajjāj and said to him: 'O Commander, my family has done wrong to me so they named me ʿAlī. Indeed I am poor, wretched and I am in need of the grant of the Commander.' Al-Ḥajjāj laughed at him and said: 'Due to your gracefulness I have appointed you over a certain area.'

Indeed Ibn ʿArafa known as Nifṭawayh, one of their great and prominent reporters related in his account of history, saying: 'Most of the fabricated reports concering the excellences and virtues of the companions were invented during the era of the Umayyads to gain favour with them just to spite the Hashimites."[2046]

The Political Motives behind the Enemies' Stratagem

922. **Imam Zayn al-ʿĀbidīn (a.s.) said:** "Marwān ibn al-Ḥakam said: 'Nobody defended our companion as much as your companion.' That is ʿAlī in defence of ʿUthmān. He said: I said: Then why do you revile him from the pulpit? He said: 'The affair will never be in order except through that.'"[2047]

في فَضلِهِم وسَوابِقِهِم ومَناقِبِهِم، وأكثَروا مِنَ الغَضِّ مِن عَلِيٍّ عليه السلام، وعَيبِهِ، وَالطَّعنِ فيه، وَالشَّنآنِ لَهُ، حَتّى إنَّ إنساناً وقَفَ لِلحَجّاجِ ويُقالُ: إنَّهُ جَدُّ الأَصمَعِيِّ عَبد المَلِكِ بنِ قَريب فَصاحَ بِهِ: أيُّهَا الأَميرُ إنَّ أهلي عَقّوني فَسَمَّوني عَلِيّاً، وإنّي فَقيرٌ بائس، وأنَا إلى صِلَةِ الأَميرِ مُحتاجٌ. فَتَضاحَكَ لَهُ الحَجّاجُ، وقالَ: لِلُطفِ ما تَوَسَّلتَ بِهِ قَد وَلَّيتُكَ مَوضِعَ كَذا.

وقَد رَوَى ابنُ عَرَفَةَ ـ المَعروفُ بِنِفطَوَيهِ، وهُوَ مِن أكابِرِ المُحَدِّثِينَ وأعلامِهِم ـ في تاريخِهِ ما يُناسِبُ هذَا الخَبَرَ، وقالَ: إنَّ أكثَرَ الأحاديثِ المَوضوعَةِ في فَضائِلِ الصَّحابَةِ افتُعِلَت في أيّامِ بَني أُمَيَّةَ؛ تَقَرُّباً إلَيهِم بِما يَظُنّونَ أنَّهُم يُرغِمونَ بِهِ أُنوفَ بَني هاشِمٍ.

هـ ـ الدّافِعُ السِّياسِيُّ في كَيدِ أعدائِهِ

922. **الإمام زين العابدين** عليه السلام: قالَ مَروانُ بنُ الحَكَمِ: ما كانَ فِي القَومِ أحَدٌ أدفَعَ عَن صاحِبِنا مِن صاحِبِكُم ـ يَعني عَلِيّاً عَن عُثمانَ ـ قالَ: قُلتُ: فَما لَكُم تَسُبّونَهُ عَلَى المِنبَرِ؟! قالَ: لا يَستَقيمُ الأمرُ إلّا بِذلِكَ.

Chapter Six

The Disappointments of His Enemies

Denial of Revilement

923. **Al-Mustadrak ʿAlā al-Ṣaḥīḥayn, reporting from ʿUbaidullah ibn Abū Malīka, who said:** "A man from Syria came and reviled ʿAlī in the presence of Ibn ʿAbbās. Ibn ʿAbbās threw a pebble at him and said: 'O enemy of God! You have thereby hurt the Messenger of God (ṣ.a.w.), "*Indeed those who hurt God and His Messenger are cursed by God in the world and the Hereafter, and He has prepared a humiliating punishment for them*"[2048]. Had the Messenger of God (ṣ.a.w.) been alive, you would have hurt him.'"[2049]

924. **Tārīkh al-Ṭabarī, reporting from ʿAlī ibn Muḥammad, who said:** "Busr spoke on the pulpit of Baṣra and reviled ʿAlī (a.s.). He then said: 'I implore by God a man, who knows that I am truthful, to attest to me, or that I am a liar, to deny me!' He said: Abū Bakra said: By God, we only know you are a liar. He said: He commanded that he be strangled. He said: Abū Lu'lu'a al-Ḍabbī stood and threw himself on him and prevented him."[2050]

925. **Al-Mustadrak ʿAlā al-Ṣaḥīḥayn, reporting from Abū ʿAbdillah al-Jadalī, who said:** "I entered upon Umm Salama, so she said to me: Is the Messenger of God reviled among you? I said: I seek refuge in God or 'Glory be to God', She said: I heard the Messenger of God (ṣ.a.w.) say: Whoever reviles ʿAlī has indeed reviled me."[2051]

الفصل السادس
خَيْبَةُ آمالِ أعدائِهِ

أ ـ إنكارُ سَبِّهِ

923. **المستدرك على الصحيحين عن عبيد الله بن أبي مليكة:** جاءَ رَجُلٌ مِن أهلِ الشّامِ فَسَبَّ عَلِيّاً عِندَ ابنِ عبّاس، فَحَصَبَهُ ابنُ عَبّاسٍ فَقالَ: يا عَدُوَّ اللّهِ، آذَيتَ رَسولَ اللّهِ ﷺ ﴿إِنَّ الَّذِينَ يُؤْذُونَ اللهَ وَ رَسُولَهُ لَعَنَهُمُ اللّه فِي الدُّنْيَا وَ الآخِرَةِ وَ أَعَدَّ لَهُمْ عَذَابًا مُهِينًا﴾! لَو كانَ رَسولُ اللّهِ ﷺ حَيّاً لآذَيتَهُ.

924. **تاريخ الطبري عن عليّ بن محمّد:** خَطَبَ بُسرٌ عَلى مِنبَرِ البَصرَةِ، فَشَتَمَ عَلِيّاً عليه السلام، ثُمَّ قالَ: نَشَدتُ اللّهَ رَجُلاً عَلِمَ أنّي صادِقٌ إلّا صَدَّقَني، أو كاذِبٌ إلّا كَذَّبَني!

قالَ: فَقالَ أبو بَكرَةَ: اللّهُمَّ إنّا لا نَعلَمُكَ إلّا كاذِباً. قالَ: فَأَمَرَ بِهِ فَخُنِقَ، قالَ: فَقامَ أبو لُؤلُؤَةَ الضَّبِّيُّ فَرَمى بِنَفسِهِ عَلَيهِ، فَمَنَعَهُ.

925. **المستدرك على الصحيحين عن أبي عبد الله الجدلي:** دَخَلتُ عَلى أُمِّ سَلَمَةَ فَقالَت لي: أيُسَبُّ رَسولُ اللّهِ ﷺ فيكُم؟ فَقُلتُ: مَعاذَ اللّه ـ أو: سُبحانَ الله! أو كَلِمَةً نَحوَها ـ فَقالَت: سَمِعتُ رَسولَ اللّهِ ﷺ يَقولُ: مَن سَبَّ عَلِيّاً فقد سَبَّني.

926. **Ṣaḥīḥ Muslim, reporting from ʿĀmir ibn Ṣaʿd ibn Abū Waqqaṣ, who said:** "Muʿāwiyah ibn Abū Sufyān commanded Ṣa'd and said to him: "What prevents you from reviling Abū Turāb? He said: Since I remember three things said by the Messenger of God (ṣ.a.w.) concerning him, I will never revile nor him. Had I had one of them, it would have been dearer to me than the red camels. I heard the Messenger of God (ṣ.a.w.) say the following to ʿAlī after he had left him behind in one of his military campaigns. ʿAlī said to him: O the Messenger of God, you left me behind with the women and children. Thereupon the Messenger of God (ṣ.a.w.) said to him: Are you not pleased to be in relation unto me as Aaron was in relation unto Moses, except that there is no Prophethood after me. I also heard him say on the Day of Khaybar: I shall certainly give the standard to a man who loves God and his Messenger and whom God and his Messenger love. He said: We had been anxiously waiting for it, when he said: 'Call 'Alī'. He was (called and) brought while he was sore-eyed. The Messenger of God applied saliva to his eyes and handed the standard over to him, and so God gave him victory. When this verse was revealed: *'Then say," Come! Let us call our sons and your sons'*,"[2052], the Messenger of God (ṣ.a.w.) called ʿAlī, Fātima, Ḥasan and Ḥusain and said: O God, they are my household."[2053]

The Refusal of the People to Revile Him

927. **Tārīkh al-Yaʿqūbī reporting - concering the events of the year 44 AH:** "In this year Muʿāwiyah built a booth in the Mosque, brought forth the pulpit to the prayer area for the two Festivals, and delivered a sermon before the prayer. For people would go away after they had prayed, lest they hear 'Alī's curse. Muʿāwiyah brought forward the sermon and delayed the prayer, even as he granted Fadak to Marwān ibn al-Ḥakam in order to enrage the household of the Messenger of God."[2054]

926. **صحيح مسلم عن عامر بن سعد بن أبي وقّاص عن أبيه:** أمَرَ مُعاوِيَةُ بنُ أبي سُفيانَ سَعداً فَقالَ: ما مَنَعَكَ أن تَسُبَّ أبا التُّراب؟ فَقالَ: أما ما ذَكَرتُ ثَلاثاً قالَهُنَّ لَهُ رَسولُ اللّهِ ﷺ فَلَن أسُبَّهُ؛ لأَن تكونَ لي واحِدَةٌ مِنهُنَّ أحَبُّ إلَيَّ مِن حُمرِ النَّعَمِ.

سَمِعتُ رَسولَ اللّهِ ﷺ يَقولُ لَهُ، خَلَّفَهُ في بَعضِ مَغازيهِ، فَقالَ لَهُ عَلِيٌّ: يا رَسولَ اللّهِ، خَلَّفتَني مَعَ النِّساءِ وَالصِّبيانِ؟ فَقالَ لَهُ رَسولُ اللّهِ ﷺ: «أما تَرضى أن تكونَ مِنّي بِمَنزِلَةِ هارونَ مِن موسى إلّا أنَّهُ لا نُبُوَّةَ بَعدي».

وسَمِعتُهُ يَقولُ يَومَ خَيبَرَ: «لأُعطِيَنَّ الرّايَةَ رَجُلاً يُحِبُّ اللّهَ ورَسولَهُ، ويُحِبُّهُ اللّهُ ورَسولُهُ». قالَ: فَتَطاوَلنا لَها، فَقالَ: «اُدعوا لي عَلِيّاً». فأُتِيَ بِهِ أرمَدَ، فَبَصَقَ في عَينِهِ وَدَفَعَ الرّايَةَ إلَيهِ، فَفَتَحَ اللّهُ عَلَيهِ.

ولَمّا نَزَلَت هذِهِ الآيَةَ: ﴿فَقُلْ تَعَالَوْا نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ﴾ دَعا رَسولُ اللّهِ ﷺ عَلِيّاً وفاطِمَةَ وحَسَناً وحُسَيناً فَقالَ: «اللّٰهُمَّ هؤُلاءِ أهلي».

ب ـ اِمتِناعُ النّاسِ مِن سَبِّهِ

927. **تاريخ اليعقوبي** ـ في حَوادِثِ سَنَةِ (٤٤ هـ) ـ: في هذِهِ السَّنَةِ عَمِلَ مُعاوِيَةُ المَقصورَةَ فِي المَسجِدِ، وأخرَجَ المَنابِرَ إلَى المُصَلّى فِي العيدَينِ، وخَطَبَ الخُطبَةَ قَبلَ الصَّلاةِ، وذلِكَ أنَّ النّاسَ إذا صَلَّوا انصَرَفوا لِئَلّا يَسمَعوا لَعنَ عَلِيٍّ، فَقَدَّمَ مُعاوِيَةُ الخُطبَةَ قَبلَ الصَّلاةِ، ووَهَبَ فَدَكاً لِمَروانَ بنِ الحَكَمِ لِيُغيظَ بِذلِكَ آلَ رَسولِ اللّهِ.

928. **Al-Ṭabaqāt al-Kubrā, reporting from Ṣaʿd ibn Muḥammad ibn al-Ḥasan ibn ʿAṭiyya, who said:** "Ṣaʿd ibn Junāda came to ʿAlī ibn Abī Ṭālib when he was in Kūfah. He said: O' Commander of the Faithful, a son was born to me, [so] name him. He said: ʿAṭiyyatullah[2055], he was thus named ʿAṭiyya[2056]. His mother was a Roman bondswoman.

ʿAṭiyah revolted with Ibn al-Ashʿath against al-Ḥajjāj; when the army of Ibn al-Ashʿath was defeated, ʿAṭiyyah fled to Fāris. So al-Ḥajjāj wrote to Muḥammad ibn al-Qāsim al-Thaqafī to summon ʿAṭiyya in order to curse ʿAlī ibn Abī Ṭālib, or else, strike him four hundred lashes and shave his head and beard. He summoned him and made him read the letter of al-Ḥajjāj. When ʿAṭiyyah refused to comply, he struck him four hundred lashes and shaved his head and beard."[2057]

A City Refuses to Revile Him

929. **Muʿjam al-Buldān' in describing the city of Sijistān, writes: Al-Rahanī said:** "'Alī ibn Abī Ṭālib (a.s.) would be cursed on the pulpits of the East and West, but he was not cursed on its pulpits except once. They refused to comply with the Umayyads, such that they agreed that no one be cursed from their pulpit, nor should any hedgehog or tortoise be hunted in their city. What is more honourable than their refusal to curse the brother of the Messenger of God on their pulpit, when he was being cursed on the pulpits of the two sanctuaries of Mecca and Madinah!"[2058]

Refusal to Disassociation

930. **Tārīkh al-Ṭabarī,** reporting from Abū Mikhnaf concering the killing of Ḥujr ibn ʿAdī and his companions: "The messenger of Muʿāwiyah came to them with a message to the effect that six of them be freed and eight be killed. The messenger of Muʿāwiyah said to them: Indeed we have been commanded to offer to you the disassociation from ʿAlī. If you do, we will leave you; however, if

928. **الطبقات الكبرى عن سعد بن محمّد بن الحسن بن عطيّة:** جاءَ سَعدُ بنُ جُنادَةَ إلى عَلِيٍّ بنِ أبي طالِبٍ وهُوَ بِالكوفَةِ، فَقالَ: يا أميرَ المُؤمِنينَ، إنَّهُ وُلِدَ لي غُلامٌ فَسَمِّهِ. قالَ: هذا عَطِيَّةُ اللّهِ. فَسُمِّيَ عَطِيَّةُ. وكانَت أُمُّهُ أُمَّ وَلَد رومِيَّةً.

وخَرَجَ عَطِيَّةُ مَعَ ابنِ الأَشعَثِ عَلَى الحَجّاجِ، فَلَمَّا انهَزَمَ جَيشُ ابنِ الأَشعَثِ هَرَبَ عَطِيَّةُ إلى فارِسَ، فَكَتَبَ الحَجّاجُ إلى مُحَمَّدِ بنِ القاسِمِ الثَّقَفِيِّ: أنِ ادعُ عَطِيَّةَ، فَإن لَعَنَ عَلِيَّ بنَ أبي طالِبٍ وإلّا فَاضرِبهُ أربَعمِئَةِ سَوطٍ وَاحلِق رَأسَهُ ولِحيَتَهُ. فَدَعاهُ فَأَقرَأَهُ كِتابَ الحَجّاجِ، فَأَبى عَطِيَّةُ أن يَفعَلَ، فَضَرَبَهُ أربَعمِئَةِ سَوطٍ وحَلَقَ رَأسَهُ ولِحيَتَهُ.

ج ـ مَدينَةٌ امتَنَعَت مِن سَبِّهِ

929. **معجم البلدان** ـ في وَصفِ مَدينَةِ سِجِستانَ ـ : قالَ الزَّهنِيُّ: وأجَلُّ مِن هذا كُلِّهِ أنَّهُ لُعِنَ عَلِيُّ بنُ أبي طالِب(رضي اللّه عنه) عَلى مَنابِرِ الشَّرقِ وَالغَربِ ولَم يُلعَن عَلى مِنبَرِها إلّا مَرَّةً، وَامتَنَعوا عَلى بَني اُمَيَّةَ حَتّى زادوا في عَهدِهِم ألّا يُلعَنَ عَلى مِنبَرِهِم أحَدٌ، ولا يَصطادوا في بَلَدِهِم قُنفُذاً ولا سُلحَفاةً، وأيُّ شَرَفٍ أعظَمُ مِن امتِناعِهِم مِن لَعنِ أخي رَسولِ اللّهِ ﷺ عَلى مِنبَرِهِم وهُوَ يُلعَنُ عَلى مَنابِرِ الحَرَمَينِ مَكَّةَ وَالمَدينَةِ!!

د ـ الاِمتِناعُ مِنَ البَراءَةِ

930. **تاريخ الطبري عن أبي مخنف** ـ في بَيانِ مَقتَلِ حُجرِ بنِ عَدِيٍّ وأصحابِهِ ـ : جاءَ رَسولُ مُعاوِيَةَ إلَيهِم بِتَخلِيَةِ سِتَّة وبِقَتلِ ثَمانِيَة، فَقالَ لَهُم رَسولُ مُعاوِيَةَ: إنّا قَد اُمِرنا أن نَعرِضَ عَلَيكُمُ البَراءَةَ مِن عَلِيٍّ وَاللَّعن لَهُ، فَإن فَعَلتُم تَرَكناكُم، وإن أبَيتُم قَتَلناكُم، وإنَّ

you refuse, we will kill you. For the Commander of the Faithful claims that spilling your blood is permissible for him based on the testimony of your fellow city dwellers against you. However, he has forgiven you on condition that you disassociate yourselves from this man. They said: O God, indeed we will not do that. He commanded that their graves be dug, their shrouds be brought. They spend the entire night in prayer. When they arose in the morning, the companions of Muʿāwiyah said: O these! Indeed we saw you last night extending your prayer and your supplication. Inform us of your opinion about ʿUthmān. They said: He was the first to judge unjustly and act contrary to the truth. The companions of Muʿāwiyah said: The Commander of the Faithful was more knowledgeable about you. They stood before them and said: Will you disassociate yourselves from this man? They said: Nay, we will befriend him and disassociate ourselves from him who disassociates himself from him.

Each one of them took a man to kill. Qabīṣa ibn Ḍubayʿah fell into the hands of Abī Sharīf al-Baddī. Qabīṣa said to him: 'There is a peace treaty between my tribe and yours, so let someone other than you kill me'. He said: 'Family ties have exonerated you!' He thus took al-Ḥaḍramī and killed him, whereas al-Quḍāʿīy killed Qabīṣah ibn Ḍubayʿah. He said: Then Ḥujr said to them: 'Leave me to perform ablution, they said: Perform it. After he performed ablution he said to them: Allow me to perform two units of prayer. By God, I have never performed ablution, but that I performed two units of prayer following it'. They said: 'Pray!' He prayed and then returned and said: 'By God, I have never performed a prayer shorter than this, so that you may not assume that I have fear of death for I would have loved to increase it'. He then said:' O God! We appeal your assistance against our community, for indeed the people of Kūfah have born testimony against us and the Syrians are killing us. By God, if you kill me here, I will be the first Muslim

أميرَ المُؤمِنينَ يَزعُمُ أنَّ دِماءَكُم قَد حَلَّت لَهُ بِشَهادَةِ أهلِ مِصرِكُم عَلَيكُم، غَيرَ أنَّهُ قَد عفا عَن ذلِكَ، فَابرَؤوا مِن هذَا الرَّجُلِ نُخَلٍّ سَبيلَكُم.

قالوا: اللّٰهمَّ إنّا لَسنا فاعِلي ذلِكَ. فَأَمَرَ بِقُبورِهِم فَحُفِرَت، وأُدنِيَت أكفانُهُم، وقامُوا اللَّيلَ كُلَّهُ يُصَلّونَ، فَلَمّا أصبَحوا قالَ أصحابُ مُعاوِيَةَ: يا هؤُلاءِ، لَقَد رَأَيناكُمُ البارِحَةَ قَد أطلَتُمُ الصَّلاةَ، وأحسنتُمُ الدُّعاءَ، فَأَخبِرونا ما قَولُكُم في عُثمانَ ؟

قالوا: هُوَ أوَّلُ مَن جارَ فِي الحُكمِ، وعَمِلَ بِغَيرِ الحَقِّ.

فَقالَ أصحابُ مُعاوِيَةَ: أميرُ المُؤمِنينَ كانَ أعلمُ بِكُم، ثُمَّ قاموا إلَيهِم فَقالوا: تَبرَؤونَ مِن هذَا الرَّجُلِ ؟

قالوا: بَل نَتَوَلّاهُ وَنَتَبَرَّأُ مِمَّن تَبَرَّأَ مِنهُ.

فَأَخَذَ كُلُّ رَجُلٍ مِنهُم رَجُلاً لِيَقتُلَهُ، ووَقَعَ قَبيصَةُ بنُ ضُبَيعَةَ في يَدَي أبي شَريفٍ البَدّيِّ، فَقالَ لَهُ قَبيصَةُ: إنَّ الشَّرَّ بَينَ قَومي وقَومِكَ آمِنٌ، فَليَقتُلني سِواكَ، فَقالَ لَهُ: بَرَّتكَ رَحِمٌ! فَأَخَذَ الحَضرَمِيَّ فَقَتَلَهُ، وقَتَلَ القُضاعِيُّ قَبيصَةَ بنَ ضُبَيعَةَ.

قالَ: ثُمَّ إنَّ حُجراً قالَ لَهُم: دَعوني أتَوَضَّأُ، قالوا لَهُ: تَوَضَّأ، فَلَمّا أن تَوَضَّأَ قالَ لَهُم: دَعوني أُصَلّي رَكعَتَينِ، فَأَيمُنُ اللّهِ ما تَوَضَّأتُ قَطُّ إلّا صَلَّيتُ رَكعَتَينِ.

قالوا: لِتَصُلَّ.

فَصَلّى ثُمَّ انصَرَفَ فَقالَ: وَاللّهِ ما صَلَّيتُ صَلاةً قَطُّ أقصَرَ مِنها، ولَولا أن تَرَوا أنَّ ما بي جَزَعٌ مِنَ المَوتِ لَاَحبَبتُ أن أستَكثِرَ مِنها، ثُمَّ قالَ: اللّٰهمَّ إنّا نَستَعديكَ عَلى أُمَّتِنا، فَإنَّ أهلَ الكوفَةِ شَهِدوا عَلَينا، وإنَّ أهلَ الشّامِ يَقتُلونَنا، أمَا وَاللّهِ لَئِن قَتَلتُموني بِها إنّي لاَوَّلُ فارِسٍ

warrior to be killed in its valley and the first of the Muslims whose dogs (Muʿāwiyah and his men) have (ever) barked at'.

The one eyed, Hudba ibn Fayyāḍ walked to him with a sword when his body began to shiver. Hudba said: 'Nay, you claimed that you do not fear death. I will leave you if you disassociate from your master.' He said: How is it that I do not fear when I see a grave dug, a shroud spread and a sword unsheathed. By God, if I fear death, I will not say what angers my Lord'. He thus killed him, and thereafter they set out to kill them one, by one until they killed six of them."[2059]

مِنَ المُسلِمين هَلَكَ في واديها، وأوَّلُ رَجُلٍ مِنَ المُسلِمينَ نَبَحَتهُ كِلابُها.

فَمَشى إلَيهِ الأَعوَرُ هُدبَةُ بنُ فَيّاضٍ بِالسَّيفِ، فَأُرعِدَت خَصائِلُهُ، فَقالَ: كَلّا، زَعَمتَ أنَّكَ لا تَجزَعُ مِنَ المَوتِ، فَأنَا أدَعُكَ فَابرَأ مِن صاحِبِكَ.

فَقالَ: ما لي لا أجزَعُ وأنا أرى قَبراً مَحفوراً، وكَفَناً مَنشوراً، وسَيفاً مَشهوراً، وإنّي وَاللّهِ إن جَزِعتُ مِنَ القَتلِ لا أقولُ ما يُسخِطُ الرَّبَّ. فَقَتَلَهُ، وأقبَلوا يَقتُلونَهُم واحِداً واحِداً حَتّى قَتَلوا سِتَّةً.

A Discussion concering the Frustration of His Enemies

Ibn Abū al-Ḥadīd reports from his teacher Abū Jaʿfar al-Iskāfī that he said: "Were it not for the overpowering of ignorance and the love of emulation, we would not have needed to refute the arguments of the followers of ʿUthmān. All the people knew that the government and power belonged to the possessors of speech. Everyone knew the esteemed status of their elders, scholars, governors, the impact of their speech, the compulsion of their authority, the removal of dissimulation from them and that nobility and reward were limited to those who reported traditions concering the qualities of Abū Bakr, as insisted by the Umayyads. And everyone knew how many traditions the traditionist fabricated wishing to (gain favour with and) receive prizes from them. They did not spare any effort to conceal any mention of ʿAlī (a.s.) and his sons, extinguish their light and keep secret their qualities, merits and superiorities and to incite their slander, abuse and curse on the pulpits.

The sword never ceased to drip with their blood inspite of their paucity in number and the multiplicity of their enemies. They were either killed, imprisoned, expelled, fleeing, humiliated, fearful, or [living] in anticipation [of the worst]. If a jurist, traditionist, judge or theologian were to mention any of their qualities, they would be threatened with the severest [of] threats and the harshest [of]

كَلامٌ في خَيبَةِ أعدائِهِ

رَوى ابنُ أبِي الحَديدِ عَن شَيخِهِ أبي جَعفَر الإسكافِيِّ أنَّهُ قالَ: لَولا ما غَلَبَ عَلَى النّاسِ مِنَ الجَهلِ وحُبِّ التَّقليدِ؛ لَم نَحتَج إلى نقضِ مَا احتَجَّتِ بِهِ العُثمانِيَّةُ، فَقَد عَلِمَ النّاسُ كافَّةً أنَّ الدَّولَةَ وَالسُّلطانَ لِأَربابِ مَقالَتِهِم، وعَرَفَ كُلُّ أحد عُلُوَّ أقدارِ شُيوخِهِم وعُلَمائِهِم وأُمَرائِهِم، وظُهورَ كَلِمَتِهِم، وقَهرَ سُلطانِهِم، وَارتِفاعَ التَّقِيَّةِ عَنهُم، وَالكَرامَةَ وَالجائِزَةَ لِمَن رَوَى الأَخبارَ وَالأَحاديثَ في فَضلِ أبي بَكرٍ، وما كانَ مِن تَأكيدِ بَني أُمَيَّةَ لِذلِكَ، وما وَلَّدَهُ المُحَدِّثونَ مِنَ الأَحاديثِ طَلَباً لَما في أيديهِم، فَكانوا لا يَألونَ جُهداً في طولِ ما مَلَكوا أن يُخمِلوا ذِكرَ عَلِيٍّ عليه السلام ووُلدِهِ، ويُطفِئوا نورَهُم، ويَكتُموا فَضائِلَهُم ومَناقِبَهُم وسَوابِقَهُم، ويَحمِلوا عَلى شَتمِهِم وسَبِّهِم ولَعنِهِم عَلَى المَنابِرِ.

فَلَم يَزَلِ السَّيفُ يَقطُرُ مِن دِمائِهِم، مَعَ قِلَّةِ عَدَدِهِم وكَثرَةِ عَدُوِّهِم؛ فَكانوا بَينَ قَتيلٍ وأسيرٍ، وشَريدٍ وهارِبٍ، ومُستَخفٍ ذَليلٍ، وخائِفٍ مُترَقِّبٍ، حَتّى إنَّ الفَقيهَ وَالمُحَدِّثَ وَالقاضِيَ وَالمُتَكَلِّمَ، لَيُتَقَدَّمُ إلَيهِ ويُتَوَعَّدُ بِغايَةِ الإيعادِ وأشَدِّ العُقوبَةِ، أن يَذكُروا شَيئاً مِن فَضائِلِهِم، ولا يُرَخِّصوا لِأَحَدٍ أن يُطيفَ بِهِم.

punishments, nor it was permitted for anyone to gather around them.

The dissimulation of the traditionist was such that if he wished to mention a tradition from ʿAlī (a.s.), he would conceal his name and say: 'A man from Quraysh said' and 'a man from Quraysh did', so he would not mention ʿAlī (a.s.) nor would he mention his name.

Then we saw all the trends trying to refute his qualities and direct plays and interpretation towards it, as practised by a Kharijite renegade, an enraged enemy, a confused believer, an obstinate adolescent, a lying hypocrite, a jealous follower of ʿUthmān, who objects and slanders, a Muʿtazalite who refutes theologically, who has realised the science of the differences, knows the doubt, the places of slandering, the examples of interpretation, seeking to deny his merits, interpret his well-known qualities. He either interprets them in a way that is not probable (and acceptable) or decides to devaluate them by drawing a refuted analogy.However, despite all that it has only increased in strength, status, clarity and enlightenment.

We know, as well, that Muʿāwiyah and Yazīd and their followers among the sons of Marwān during their eighty-year reign did not spare any effort to incite people to slander and curse him, conceal his qualities and cover up his merits and superiorities.

Khālid ibn ʿAbdillah al-Wāsiṭī reported from Ḥuṣain ibn ʿAbd al-Rahmān, from Hilāl ibn Yisāf, from ʿAbdullah ibn Ẓālim, who said: 'When allegiance was pledged to Muʿāwiyah, al-Mugīrah ibn Shuʿba appointed preachers to curse ʿAlī (a.s.). Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl thus said: 'Do you not see this unjust man commanding men to curse a man of the folk of paradise?'

Sulaimān ibn Dāwud reported from Shuʿba, from al-Ḥurr ibn al-Ṣabāḥ, who said: 'I heard ʿAbd al-Rahmān ibn al-Akhnas say: "I witnessed al-Mugīrah ibn Shuʿba preach; he mentioned ʿAlī (a.s.) and swore at him"'.

Abū Kurayb reported, he said: Abū Usāma related to us, he said: Ṣadaqa ibn al-Muthannā al-Nakhaʿī related to us from Riyaḥ ibn al-Ḥarith, who said: 'While al-Mugīrah ibn Shuʿba was in the Grand

وحَتّى بَلَغَ مِن تَقِيَّةِ المُحَدِّثِ أنَّهُ إذا ذَكَرَ حَديثاً عَن عَلِيٍّ عليه السلام كَنَى عَن ذِكرِهِ، فَقالَ: قالَ رَجُلٌ مِن قُرَيشٍ؛ وفَعَلَ رَجُلٌ مِن قُرَيشٍ، ولا يَذكُرُ عَلِيّاً عليه السلام، ولا يَتَفَوَّهُ بِاسمِهِ.

ثُمَّ رَأَينا جَميعَ المُختَلِفينَ قَد حاوَلوا نَقضَ فَضائِلِهِ، ووَجَّهُوا الحِيَلَ وَالتَّأويلاتِ نَحوَها، مِن خارِجِيٍّ مارِق، وناصِب حَنِق، وثابِت مُستَبهِم، وناشِىء مُعانِد، ومُنافِق مُكَذِّب، وعُثمانِيٍّ حَسود؛ يَعتَرِضُ فيها ويَطعَنُ، ومُعتَزِلِيٍّ قَد نَقَضَ فِي الكَلامِ، وأبصَرَ عِلمَ الاختِلافِ، وعَرَفَ الشُّبَهَ ومَواضِعَ الطَّعنِ وضُروبَ التَّأويلِ، قَدِ التَمَسَ الحِيَلَ في إبطالِ مَناقِبِهِ، وتَأَوَّلَ مَشهورَ فَضائِلِهِ، فَمَرَّةً يَتَأَوَّلُها بِما لا يَحتَمِلُ، ومَرَّةً يَقصِدُ أن يَضَعَ مِن قَدرِها بِقياس مُنتَقَض، ولا يَزدادُ مَعَ ذلِكَ إلّا قُوَّةً ورِفعَةً، ووُضوحاً وَاستِنارَةً.

وقَد عَلِمتَ أنَّ مُعاوِيَةَ ويَزيدَ ومَن كانَ بَعدَهُما مِن بَني مَروانَ أيّامَ مُلكِهِم وذلِكَ نَحو ثَمانينَ سَنَةً ـ لَم يَدَعوا جُهداً في حَملِ النّاسِ عَلى شَتمِهِ ولَعنِهِ، وإخفاءِ فَضائِلِهِ، وسَترِ مَناقِبِهِ وسَوابِقِهِ.

رَوى خالِدُ بنُ عَبدِ اللّه الواسِطِيُّ عَن حُصَينِ بنِ عَبدِ الرَّحمنِ عَن هِلالِ بنِ يِساف عَن عَبدِ اللّه بن ظالِم قالَ: لَمّا بويعَ لِمُعاوِيَةَ أقامَ المُغيرَةُ بنُ شُعبَةَ خُطَباءَ يَلعَنونَ عَلِيّاً عليه السلام، فَقالَ سَعيدُ بنُ زَيد بنِ عَمرِو بنِ نُفَيل: أ لا تَرَونَ إلى هذَا الرَّجُلِ الظّالِمِ يَأمُرُ بِلَعنِ رَجُل مِن أهلِ الجَنَّةِ؟!

رَوى سُلَيمانُ بنُ داودَ عَن شُعبَةَ عَنِ الحُرِّ بنِ الصّباحِ قالَ: سَمِعتُ عَبدَ الرَّحمنِ بنِ الأَخنَسِ يَقولُ: شَهِدتُ المُغيرَةَ بنَ شُعبَةَ خَطَبَ، فَذَكَرَ عَلِيّاً عليه السلام، فَنالَ مِنهُ.

رَوى أبو كُرَيبٍ قالَ: حَدَّثَنا أبو أُسامَةَ قالَ: حَدَّثَنا صَدَقَةُ بنُ المُثَنّى النَّخَعِيُّ عَن رِياحِ بنِ الحارِثِ، قالَ: بَينَما المُغيرَةُ بنُ شُعبَةَ بِالمَسجِدِ الأكبَرِ وعِندَهُ ناسٌ، إذ جاءَهُ رَجُلٌ يُقالُ لَهُ: قَيسُ بنُ عَلقَمَةَ، فَاستَقبَلَ المُغيرَةَ فَسَبَّ عَلِيّاً عليه السلام.

Mosque [of Kūfah] accompanied by a number of people, a man came to him, called Qays ibn ʿAlqama, turned towards al-Mugīrah and abused ʿAlī (a.s.)'.

Muḥammad ibn Saʿīd al-Iṣfahānī reported from Sharīk, from Muḥammad ibn Isḥāq, from ʿAmr ibn ʿAlī ibn al-Ḥusain, from his father ʿAlī ibn al-Ḥusain (a.s.), who said: 'Marwān said to me: "Nobody amongst the people would defend our companion inasmuch as your companion would". I said: Then why is it that you curse him from the pulpits'? He said: "Indeed the issue [of government] will not be settled except through that."'

Mālik ibn Ismāʿīl Abū Ghassān al-Nahdī reported from Ibn Abū Sayf, who said: 'Marwān preached while al-Ḥasan (a.s.) was sitting. When he reviled ʿAlī (a.s.), al-Ḥasan said to him: "Woe unto you, O Marwān! Is the one you are reviling the evilest of people?!" He said: "No, but he is the best of people"'.

Abū Ghassān also reported, he said: "Umar ibn ʿAbd al-Azīz said: "My father used to preach, until when he arrived at the mention and revilement of ʿAlī (a.s.), he would stutter, his face would become pale and his condition would change. I spoke to him about that, so he said: "Have you realized that? If those around us had known about ʿAlī what your father knows, none of them would have followed us"'.

Abū ʿUthmān reported, he said: Abū al-Yaqẓān related to us, he said: A man of the sons of ʿUthmān stood up to Hishām ibn ʿAbd al-Malik on the Day of ʿArafa and said: On this day the Caliphs used to recommend cursing Abū Turāb!

ʿAmr ibn al-Qannād reported from Muḥammad ibn Fuḍayl, from Ashʿath ibn Sawwār, who said: 'Adī ibn Awṭāt reviled ʿAlī (a.s.) on the pulpit. Thus Ḥasan al-Baṣrī cried and said: 'Verily, today was reviled a man who was the brother of the Messenger of God (ṣ.a.w.) in this world and the hereafter.'

'Adī ibn Thābit reported from Ismāʿīl ibn Ibrāhīm, who said: Once I and Ibrāhīm ibn Yazīd attended the Friday prayer by the Door of Kindah. Al-Mugīrah came out and preached. He praised God, and

رَوى مُحَمَّدُ بنُ سَعيد الإصفَهانِيُّ عَن شريك عَن مُحَمَّدِ بنِ إسحاق عَن عَمرِو بنِ عَلِيِّ بنِ الحُسَينِ عَن أبيهِ عَلِيِّ بنِ الحُسَينِ عليه السلام، قالَ: قالَ لي مَروانُ: ما كانَ فِي القَومِ أدفَعُ عَن صاحِبِنا مِن صاحِبِكُم، قُلتُ: فَما بالُكُم تَسُبّونَهُ عَلَى المَنابِرِ؟ قالَ: إنَّهُ لا يَستَقيمُ لَنَا الأَمرُ إلّا بِذلِكَ! !

رَوى مالِكُ بنُ إسماعيلُ أبو غَسّانَ النَّهدِيُّ عَن ابنِ أبي سَيفٍ قالَ: خَطَبَ مَروانُ وَالحَسَنُ عليه السلام جالِسٌ، فَنالَ مِن عَلِيٍّ عليه السلام، فَقالَ الحَسَنُ: وَيلَكَ يا مَروانُ! أ هذَا الَّذي تَشتِمُ شَرُّ النّاسِ! قالَ: لا، ولكِنَّهُ خَيرُ النّاسِ.

ورَوى أبو غَسّانَ أيضاً قالَ: قالَ عُمَرُ بنُ عَبدِ العَزيزِ: كانَ أبي يَخطُبُ، فَلا يَزالُ مُستَمِرّاً في خُطبَتِهِ، حَتّى إذا صارَ إلى ذِكرِ عَلِيٍّ وسَبِّهِ تَقَطَّعَ لِسانُهُ، وَاصفَرَّ وَجهُهُ، وتَغَيَّرت حالُهُ، فَقُلتُ لَهُ في ذلِكَ فَقالَ: أ وَقَد فَطِنتَ لِذلِكَ ؟إنّ هؤُلاءِ لَو يَعلَمونَ مِن عَلِيٍّ ما يَعلَمُهُ أبوكَ ما تَبِعَنا مِنهُم رَجُلٌ.

ورَوى أبو عُثمانَ قالَ: حَدَّثَنا أبُو اليَقظانِ قالَ: قامَ رَجُلٌ مِن وُلدِ عُثمانَ إلى هِشامِ بنِ عَبدِ المَلِكِ يَومَ عَرَفَةَ فَقالَ: إنَّ هذَا يَومٌ كانَتِ الخُلَفاءُ تَستَحِبُّ فيهِ لَعنَ أبي تُرابٍ!

ورَوى عَمرُو بنُ القَنّادِ عَن مُحَمَّدِ بنِ فُضَيلٍ عَن أشعَثِ بنِ سَوّارٍ قالَ: سَبَّ عَدِيُّ بنُ أوطاةَ عَلِيّاً عليه السلام عَلَى المِنبَرِ، فَبَكَى الحَسَنُ البَصرِيُّ وقالَ: لَقَد سُبَّ هذَا اليَومَ رَجُلٌ إنَّهُ لاَخو رَسولِ اللّهِ صلى الله عليه وآله فِي الدُّنيا وَالآخِرَةِ.

ورَوى عَدِيُّ بنُ ثابِتٍ عَن إسماعيلَ بنِ إبراهيمَ قالَ: كُنتُ أنَا وإبراهيمُ بنُ يَزيدَ جالِسَينِ فِي الجُمُعَةِ مِمّا يَلي أبوابَ كِندَةَ، فَخَرَجَ المُغيرَةُ فَخَطَبَ فَحَمِدَ اللّهَ، ثُمَّ ذَكَرَ ما شاءَ أن يَذكُرَ، ثُمَّ وَقَعَ في عَلِيٍّ عليه السلام فَضَرَبَ إبراهيمُ عَلى فَخِذي أو رُكبَتي ثُمَّ قالَ: أقبِل عَلَيَّ فَحَدِّثني؛ فَإنّا لَسنا في

mentioned what he desired and then he reviled ʿAlī (a.s.). Ibrāhīm hit on my thigh or my knee and said: Look at me, speak to me! We are not at the Friday prayer.[2060] Do you not hear what he says?

ʿAbdullah ibn ʿUthmān al-Thaqafī reported, he said: Ibn Abū Sayf related to us and said: A son of ʿĀmir ibn ʿAbdullah ibn Zubayr said to his son: O my son, do not mention ʿAlī except with good, for indeed the Umayyads cursed him on their pulpits for eighty years, but God only enhanced his status because of that. Indeed the world had not built anything except that it returned on what it built and destroyed it. The religion, however, had not built anything and [then] destroyed it.

ʿUthmān ibn Saʿīd reported, he said: "Muṭallib ibn Ziyād related to us from Abū Bakr ibn ʿAbdullah al-Iṣbahānī and said: There was a bastard of the Umayyads, called Khālid ibn ʿAbdullah, who never ceased to revile ʿAlī (a.s.). When it was Friday and he was preaching to the people, he said: 'By God, the Messenger of God used to employ him, even though he knew him, because he was his son-in-law.' Saʿīd ibn al-Musayyab was drowsy; he opened his eyes and then said: 'Woe unto you! What did this wicked person say? I saw the grave cleft and [heard] the Messenger of God (ṣ.a.w.) saying: 'You have lied, O enemy of God.'"

Al-Qannād reported: Asbāṭ ibn Naṣr al-Hamdānī related to us from al-Suddī and said: While I was in Madinah at Aḥjār al-Zait[2061], a rider came on a camel, stood and reviled ʿAlī (a.s.). People looked at him with contempt. Thereupon Ṣaʿd ibn Abū Waqqās arrived and said: O God, if he has reviled a righteous servant of Yours, then disgrace him in the presence of Muslims. It was not long before his camel bolted; he fell and broke his neck.

ʿUthmān ibn Abū Shayba reported from ʿAbdullah ibn Mūsa, from Futr ibn Khalīfa from Abū ʿAbdullah al-Jadalī, who said: "When I visited Umm Salama – May God have mercy on her – she said to me: 'Is the Messenger of God (ṣ.a.w.) being reviled amongst you when you are alive?' I said: How should this be? She said: 'Is ʿAlī (a.s.) and those who love him not being reviled?'"

جُمُعَةٍ؛ أ لا تَسمَعُ ما يَقولُ هذَا ؟

ورَوى عَبدُ اللهِ بنُ عُثمانَ الثَّقَفِيُّ قالَ: حَدَّثَنَا ابنُ أبي سَيفٍ قالَ: قالَ ابنٌ لِعامرِ بنِ عَبدِ اللّهِ بنِ الزُّبَيرِ لِوَلَدِهِ: لا تَذكُر يا بُنَيَّ عَلِيّاً إلّا بِخَيرٍ؛ فَإِنَّ بَني أُمَيَّةَ لَعَنوهُ عَلى مَنابِرِهِم ثَمانينَ سَنَةً، فَلَم يَزِدهُ اللّهُ بِذلِكَ إلّا رِفعَةً. إنَّ الدُّنيا لَم تَبنِ شَيئاً قَطُّ إلّا رَجَعَت عَلى ما بَنَت فَهَدَمَتهُ، وإنَّ الدّينَ لَم يَبنِ شَيئاً قَطُّ وهَدَمَهُ.

ورَوى عُثمانُ بنُ سَعيدٍ قالَ: حَدَّثَنا مُطَّلِبُ بنُ زِيادٍ عَن أبي بَكرِ بنِ عَبدِ اللّهِ الأَصبهانِيِّ قالَ: كانَ دَعِيٌّ لِبَني أُمَيَّةَ يُقالُ لَهُ خالِدُ بنُ عَبدِ اللّهِ لا يَزالُ يَشتِمُ عَلِيّاً عليه السلام، فَلَمّا كانَ يَومُ جُمُعَة وهُوَ يَخطُبُ النّاسَ قالَ: وَاللّهِ إن كانَ رَسولُ اللّهِ لَيَستَعمِلُهُ وإنَّهُ لَيَعلَمُ ما هُوَ، ولكِنَّهُ كانَ خَتَنَهُ، وقَد نَعَسَ سَعيدُ بنُ المُسَيَّبِ فَفَتَحَ عَينَيهِ ثُمَّ قالَ: وَيحَكُم! ما قالَ هذَا الخَبيثُ؟ رَأَيتُ القَبرَ انصَدَعَ ورَسولُ اللّهِ صلى الله عليه وآله يَقولُ: كَذَبتَ يا عَدُوَّ اللّهِ.

ورَوَى القَنّادُ قالَ: حَدَّثَنا أسباطُ بنُ نَصرٍ الهَمدانِيُّ عَن السُّدِّيِّ قالَ: بَينَما أنَا بِالمَدينَةِ عِندَ أحجارِ الزَّيتِ، إذ أقبَلَ راكِبٌ عَلى بَعيرٍ، فَوَقَفَ فَسَبَّ عَلِيّاً عليه السلام، فَخَفَّ بِهِ النّاسُ يَنظُرونَ إلَيهِ، فَبَينَما هُوَ كَذلِكَ، إذ أقبَلَ سَعدُ بنُ أبي وقّاصٍ فَقالَ: اللّهُمَّ إن كانَ سَبَّ عَبداً لَكَ صالِحاً فَأَرِ المُسلِمينَ خِزيَهُ، فَما لَبِثَ أن نَفَرَ بِهِ بَعيرُهُ، فَسَقَطَ فَاندَقَّت عُنُقُهُ.

ورَوى عُثمانُ بنُ أبي شَيبَةَ عَن عَبدِ اللّهِ بنِ موسى عَن فُطرِ بنِ خَليفَةَ عَن أبي عَبدِ اللّهِ الجَدلِيِّ قالَ: دَخَلتُ عَلى أُمِّ سَلَمَةَ رَحِمَهَا اللّهُ، فَقالَت لي: أ يُسَبُّ رَسولُ اللّهِ صلى الله عليه وآله فيكُم وأنتُم أحياءٌ؟ قُلتُ: وأنّى يَكونُ هذَا؟ قالَت: أ لَيسَ يُسَبُّ عَلِيٌّ عليه السلام ومَن يُحِبُّهُ ؟

ورَوَى العَبّاسُ بنُ بَكّارٍ الضَّبِّيُّ قالَ: حَدَّثَني أبو بَكرٍ الهُذَلِيُّ عَنِ الزُّهرِيِّ قالَ: قالَ ابنُ عَبّاس

Al-ʿĀbbās ibn Bakkār al-Ḍabbī reported, he said: Abū Bakr al-Hudhalī related to me from al-Zuhrī who said: Ibn ʿĀbbās said to Muʿāwiyah: "Would you not desist from abusing this man?' He said: 'I would not desist until the young are raised with it and the elders grow old with it.' When 'Umar ibn 'Abd al-Azīz became the Caliph, he desisted from abusing him. The people said: He has abandoned the Sunna.'"

He said: Indeed it is reported from Ibn Masʿūd that he said: 'How would you be when a trial overcomes you such that the young are raised with it and the elders grow old with it. People will practice it and adopt it as a Sunna; if it is changed, they will say: The Sunna has been changed.'"

Abū Ja'far said: You know that kings may innovate an opinion or a religion for pleasure and force people to practise it so that they (people) would not acknowledge other opinions, etc. as being right. For example when al-Ḥajjāj ibn Yūsuf commanded people to recite [the Qur'ān] according to the reading of 'Uthmān and abandon the method of Ibn Masʿūd and Ubay ibn Kaʿb, he threatened them, as the tyrants of the Umayyads and the oppressors of Banū Marwān did to the sons of 'Alī (a.s.) and his followers. His rule lasted for about twenty years. Before he died, the people of Iraq had been agreed on the recitation of 'Uthmān. Their sons had grown up not knowing anything else due to their fathers and teachers desisting from teaching it, to the extent that if the recitation of 'Abdullah and Ubay were adopted, they would not know it and would assume that acquaintance with it was not appropriate.

This was due to the familiarity of habit and length of ignorance, for indeed if dominance overwhelms subjects, sway (over them) lasts long, fear is widespread amongst them, and dissimulation encompasses them, they will agree on weakness and silence. The days will then continue to impair their vision, weaken their hearts and nullify their resolution, until the innovations they invented overwhelm the [Sunna] practice that they would know.

Al-Ḥajāj and his masters such as 'Abd al-Malik and al-Walīd, as

لِمُعاوِيَةَ: أ لا تَكُفُّ عَن شَتمِ هذَا الرَّجُلِ؟ قالَ: ما كُنتُ لِأَفعَلَ حَتّى يَربوَ عَلَيهِ الصَّغيرُ ويَهرَمَ فيهِ الكَبيرُ، فَلَمّا وُلِّيَ عُمَرُ بنُ عَبدِ العَزيزِ كَفَّ عَن شَتمِهِ، فَقالَ النّاسُ: تَرَكَ السُّنَّةَ.

قالَ: وقَد رُوِيَ عَنِ ابن مَسعودٍ ـ إمّا مَوقوفاً عَلَيهِ أو مَرفوعاً ـ: كَيفَ أنتُم إذا شَمَلَتكُم فِتنَةٌ يَربو عَلَيهَا الصَّغيرُ، ويَهرَمُ فيهَا الكَبيرُ، يَجري عَلَيهَا النّاسُ فَيَتَّخِذونَها سُنَّةً، فَإذا غُيِّرَ مِنها شَيءٌ قيلَ: غُيِّرَتِ السُّنَّةُ ؟

قالَ أبو جَعفَر: وقَد تَعلَمونَ أنَّ بَعضَ المُلوكِ رُبَّما أحدَثوا قَولاً أو ديناً لِهَوىً، فَيَحمِلونَ النّاسَ عَلى ذلِكَ حَتّى لا يَعرِفوا غَيرَهُ، كَنَحوِ ما أخَذَ النّاسَ الحَجّاجُ بنُ يوسُفَ بِقراءَةِ عُثمانَ، وتَرَكَ قِراءَةَ ابنِ مَسعودٍ وأُبَيٍّ بنِ كَعبٍ، وتَوَعَّدَ عَلى ذلِكَ بِدونِ ما صَنَعَ هُوَ وجَبابِرَةُ بَني أُمَيَّةَ وطُغاةُ مَروانَ بِوُلدِ عَلِيٍّ عليه السلام وشيعَتِهِ، وإنَّما كانَ سُلطانُهُ نَحوَ عِشرينَ سَنَةً، فَما ماتَ الحَجّاجُ حَتّى اجتَمَعَ أهلُ العِراقِ عَلى قِراءَةِ عُثمانَ، ونَشَأ أبناؤُهُم ولا يَعرِفون غَيرَها؛ لِإمساكِ الآباءِ عَنها، وكَفِّ المُعَلِّمينَ عَن تَعليمِها، حَتّى لَو قُرِئَت عَلَيهِم قِراءَةُ عَبدِ اللّهِ وأُبَيٍّ ما عَرَفوها، ولَظَنّوا بِتَأليفِها الاِستِكراهَ وَالاِستِهجانَ؛ لِإلفِ العادَةِ وطولِ الجَهالَةِ؛ لِأَنَّهُ إذَا استَولَت عَلَى الرَعِيَّةِ الغَلَبَةُ، وطالَت عَلَيهِم أيّامُ التَّسَلُّطِ، وشاعَت فيهِمُ المَخافَةُ، وشَمِلَتهُم التَّقِيَّةُ، اتَّفَقوا عَلَى التَّخاذُلِ وَالتَّساكُتِ، فَلا تَزالُ الأيّامُ تَأخُذُ مِن بَصائِرِهِم، وتَنقُصُ مِن ضَمائِرِهِم، وتَنقُضُ مِن مَرائِرِهِم، حَتّى تَصيرَ البِدعَةُ الَّتي أحدَثوها غامِرَةً لِلسُّنَّةِ الَّتي كانوا يَعرِفونَها.

ولَقَد كانَ الحَجّاجُ ومَن وَلّاهُ كَعَبدِ المَلِكِ وَالوَليدِ ومَن كانَ قَبلَهُما وبَعدَهُما مِن فَراعِنَةِ بَني أُمَيَّةَ عَلى إخفاءِ مَحاسِنِ عَلِيٍّ عليه السلام وفَضائِلِهِ وفَضائِلِ وُلدِهِ وشيعَتِهِ وإسقاطِ أقدارِهِم؛ أحرَصَ مِنهُم عَلى إسقاطِ قِراءَةِ عَبدِ اللّهِ وأُبَيٍّ؛ لِأَنَّ تِلكَ القِراءاتِ لا تَكونُ سَبَباً لِزَوالِ مُلكِهِم وفَسادِ

well as their predecessors and successors among the Pharaohs of the Umayyads spared no efforts to conceal the virtues of ʿAlī and his qualities, and the qualities of his children and his partisans.

This was of greater concern for them than the prohibition of the reading of ʿAbdullah and Ubay, for those readings cannot overthrow their kingdom, corrupt their affairs and reveal their condition. However in the prevalence of the excellencies of ʿAlī and his children and the manifestation of their virtues lies their destruction and the confliction of the decree of the Book (of God) - that had already been disregarded - on them. Therefore they had strived to conceal his and his children's qualities and forced people to hide and cover them. God, however, wanted to make his and his children's affair brighter, their love more passionate and intense, their remembrance more widespread and abundant, their proofs clearer and stronger, their qualities more revealing, their status more elevated and their value more splendid, such that due to their (the Umayyad's) insults to them they were cherished (by people) because of their attempts to oblitrate them they were lended life and whatever evil they desired for him and them was transformed to good.

His qualities, excellencies and merits cannot be surpassed by those before him, nor can they be matched by those after him. Were it not that they were like the Kaʿba in its prominence or like the preserved practices in its abundance, not a letter of it would have reached us at all."[2062]

The Lift of Revilement

931. **Al-Kāmil fī al-Tārīkh relates:** The Umayyads would revile the Commander of the Faithful, ʿAlī ibn Abī Ṭālib (a.s.) until ʿUmar ibn ʿAbd al-Azīz became the Caliph. He abandoned that and wrote to his governors on the outskirts to abandon it. The reason for his love of ʿAlī was what he recounted as follows:

"I was in Madinah acquiring knowledge. I was attached to ʿUbaidullah ibn ʿAbdullah ibn ʿUtba ibn Masʿūd. He was informed about something like that from me. One day I came to him while he was praying; he extended his prayer, but I sat waiting

أمرِهِم وَانكِشافِ حالِهِم، وفِي اشتِهارِ فَضلِ عَلِيٍّ عليه السلام وُلدِهِ وإظهارِ مَحاسِنِهِم بَوارُهُم، وتَسليطُ حُكمِ الكِتابِ المَنبوذِ عَلَيهِم، فَحَرَصوا وَاجتَهَدوا في إخفاءِ فَضائِلِهِ، وحَمَلُوا النّاسَ عَلى كِتمانِها وسَترِها، وأبَى اللّهُ أن يَزيدَ أمرَهُ وأمرَ وُلدِهِ إلّاَ استِنارَةً وإشراقاً، وحُبَّهُم إلّا شَغَفاً وشِدَّةً، وذِكرَهُم إلّاَ انتِشاراً وكَثرَةً، وحُجَّتَهُم إلّا وُضوحاً وقُوَّةً، وفَضلَهُم إلّا ظُهوراً، وشَأنَهُم إلّا عُلُوّاً، وأقدارَهُم إلّا إعظاماً، حَتّى أصبَحوا بِإهانَتِهِم إيّاهُم أعِزّاءَ، وبِإماتَتِهِم ذِكرَهُم أحياءً، وما أرادوا بِهِ وبِهِم مِنَ الشَّرِّ تَحَوَّلَ خَيراً.

فَانتَهى إلَينا مِن ذِكرِ فَضائِلِهِ وخَصائِصِهِ ومَزاياهُ وسَوابِقِهِ، ما لَم يَتَقَدَّمهُ السّابِقونَ، ولا ساواهُ فيهِ القاصِدونَ، ولا يَلحَقُهُ الطّالِبونَ، ولَولا أنَّها كانَت كَالقِبلَةِ المَنصوبَة في الشُّهرَةِ، وكَالسُّنَنِ المَحفوظَةِ فِي الكَثرَةِ؛ لَم يَصِل إلَينا مِنها في دَهرِنا حَرفٌ واحِدٌ إذا كانَ الأَمرُ كَما وَصَفناهُ.

هـ ـ رَفعُ السُّبِّ عَنهُ

931. **الكامل في التاريخ:** كانَ بَنو أُمَيَّةَ يَسُبّونَ أميرَ المُؤمِنينَ عَلِيَّ بنَ أبي طالِبٍ عليه السلام، إلى أن وَلِيَ عُمَرُ بنُ عَبدِ العَزيزِ الخِلافَةَ، فَتَرَكَ ذلِكَ وكَتَبَ إلَى العُمّالِ فِي الآفاقِ بِتَركِهِ.

وكانَ سَبَبُ مَحَبَّتِهِ عَلِيّاً أنَّهُ قالَ: كُنتُ بِالمَدينَةِ أتَعَلَّمُ العِلمَ، وكُنتُ ألزَمُ عُبَيدَ اللّهِ بنَ عَبدِ اللّهِ بنِ عُتبَةَ بنِ مَسعودٍ، فَبَلَغَهُ عَنّي شَيءٌ مِن ذلِكَ، فَأَتَيتُهُ يَوماً وهُوَ يُصَلّي، فَأَطالَ الصَّلاةَ، فَقَعَدتُ أنتَظِرُ فَراغَهُ، فَلَمّا فَرَغَ مِن صَلاتِهِ التَفَتَ إلَيَّ فَقالَ لي: مَتى عَلِمتَ أنَّ اللّهَ غَضِبَ عَلى أهلِ بَدرٍ وبَيعَةِ الرِّضوانِ بَعدَ أن رَضِيَ عَنهُم؟ قُلتُ: لَم أسمَع ذلِكَ. قالَ: فَمَا الَّذي بَلَغَني عَنكَ في عَلِيٍّ؟ فَقُلتُ: مَعذِرَةً إلَى اللّهِ وإلَيكَ! وتَرَكتُ ما كُنتُ عَلَيهِ.

for him to finish. When he finished his prayer, he turned towards me and said: 'When did you know that God was angry with the people of Badr and the allegiance of al-Riḍwān after having been well pleased with them?' I said: 'I did not hear that.' He said: 'What is that which has reached me from you about 'Alī?' I said: 'I apologise to God and to you!' I then abandoned that which I used to do.

When my father used to preach and revile 'Alī, he would stutter. I then said: 'O father! You proceed well in your [Friday] sermons, but when you reach the mention of 'Alī, I see you fall short of it.' He said: 'Have you realised that?' I said: 'Yes'. He then said: O my son! If those around us had known about 'Alī what we know, they would have dispersed from around us to his sons.'"

When he became the Caliph, he had no liking for this world such that he would rush to commit such a grave thing; he thus abandoned it and wrote to his governors to do so. He would recite in place of it: "*Indeed God enjoins justice and kindness and generosity towards relatives*"[2063] This action left ā favourable impression on people, which increased their praise of him."[2064]

وكانَ أبي إذا خَطَبَ فَنالَ مِن عَلِيٍّ(رضي اللّه عنه) تَلَجلَجَ، فَقُلتُ: يا أبَه، إنَّكَ تَمضي في خُطبَتِكَ، فَإذا أتَيتَ عَلى ذِكرِ عَلِيّ عَرَفتُ مِنكَ تَقصيراً!

قالَ: أ وَفطِنَت لِذلِكَ؟ قُلتُ: نَعَم. فَقالَ: يا بُنَيَّ، إنَّ الَّذينَ حَولَنا لَو يَعلَمونَ مِن عَلِيٍّ ما نَعلَمُ تَفَرَّقوا عَنّا إلى أولادِهِ.

فَلَمّا وَلِيَ الخِلافَةَ لَم يَكُن عِندَهُ مِنَ الرَّغبَةِ فِي الدُّنيا ما يَرتَكِبُ هذَا الأَمرَ العَظيمَ لِأَجلِها، فَتَرَكَ ذلِكَ وكَتَبَ بِتَركِهِ، وقَرَأَ عِوَضَهُ: ﴿إِنَّ اللّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَـنِ وَ إِيتَآىِ ذِى الْقُرْبى﴾ الآيَةَ، فَحَلَّ هذَا الفِعلَ عِندَ النّاسِ مَحَلّاً حَسَناً، وأكثَروا مَدحَهُ بِسَبَبِهِ.

Part Sixteen:
The Companions and Governors of Imam ʿAlī(a.s.)

Chapter One: An Analysis of the Categories of His Administrators

Chapter Two: A Number of the Companions and Governors of Imām ʿAlī

Chapter One

An Analysis of the Categories of His Administrators

The nearly five-year government of Imam ʿAlī ibn Abi Ṭālib (a.s.) is indeed worthy of study from its various angles; there are many dimensions to remind us and educate us about his political life and conduct. The administrators and agents of his government reflect an important element in his political life, in the way he chose them, the way he supervised them after selecting them, and so on.

We have spoken about these issues within the various chapters of this book; here we wish to categorise his agents in the following way:

1. Reliable agents who were religious and known for their administrative capabilities, experience and unique social personalities. We can befittingly call them the elite of his companions and the outstanding personalities from among them.
   They were the support team of the Imām (a.s.) and his righteous and sincere consulters.

   Among them was: Mālik al-Ashtar whom the Imam (a.s.) at first appointed over al-Jazīra (an area between the Tigris and the Euphrates, a very important place as it was close to Syria). He was then appointed over Egypt. Another person was ʿAbdullah ibn ʿAbbās who was his governor over Basrah. Another was Qais ibn Saʿd ibn ʿUbāda who was sent to Egypt, and then appointed over Azerbaijan. When war broke out, these people would accompany the Imām (a.s.), and would not stay in the city [of their mission]. This was due to the fact that those who had leading qualifications and were judicious (enough) to counsel (the Imam) were not many. A historical look at these people makes clear that Mālik was a radiant face that had no blemishes of any kind. As for Ibn ʿAbbās, the rumour that he took from the Muslim Treasury of Basrah is indeed worthy of study and contemplation. Qais ibn Saʿd, with all his greatness, his dismissal from Egypt is also subject to investigation.
2. The religious, devoted and reliable agents who lacked administrative capabilities in one way or another.

They did not have any considerable expertise in managing the affairs. They were among the elite, but they did not take decisive decisions in pressuring situations. For example, even though Muḥammad ibn Abī Bakr had a great status, he was incapable of defusing the situation in Egypt, and he lost the power to defend when its affairs erupted. Despite the magnificence of Abū Ayyūb al-Anṣārī and his greatness, he was not able to confront Busr, so he had to flee. Sahl ibn Ḥunayf was not able to take control of the situation and the rebellion of the people of Fārs and their refusal to pay taxes, so he was dismissed from his post. ʿUbaidullah ibn ʿAbbās had also fled from Busr. ʿUthmān ibn Ḥunayf had lost his determination when confronting the plots of al-Nākithīn [the Battle of the Camel], as he failed to keep his ground in the battlefield and was apprehended. Kumail ibn Ziyād was not able to put up with Muʿāwiyah's raids and attacks; when he planned to retaliate by attacking areas in Syria, the Imām (a.s.) admonished him.

3. The agents that did not have a firmly fixed ideology or a deep faith, even though they were politicians and had an active administrative personality. These people would misuse the Muslim Treasury and waste it.

   The Imām (a.s.) complained about them during the last days of his life, saying: "If I was to entrust you with a cup, you would steal its handle."[2065]

   Among these people were Ziyād ibn Abīh who would illicitly make use of the Muslim Treasury and the Imām (a.s.) objected to him. Ziyād then joined the ranks of Muʿāwiyah after the martyrdom of the Imām (a.s.) and ceased not commit crimes. Another one was al-Mundhir ibn Jārūd who was censured by the Imām (a.s.) because he had allowed himself to spend from the Muslim Treasury as he wished. Another was al-Nuʿmān ibn ʿAjlān who was also reproached by the Imām (a.s.) since he spent money on his tribe and made use of the Muslim Treasury for his own benefits. He then fled and joined Muʿāiyah. Yazīd ibn Ḥujjiyya, Maṣqala ibn Hubayra and al-Qaʿqāʿ ibn Shūr were also among this group.

There are many instructive and educational lessons that can be learnt when pondering into the lives of the administrators and agents of the Imām (a.s.) and studying their political lives.

It is important to allude to the following points concerning this subject:

1. The active and reliable personalities with the Imām (a.s.) were very small in number.
   These people were delegated for affairs in different areas. In reality, the Imām (a.s.) was on his own after the martyrdom of his special companions in Ṣiffīn. The Imām (a.s.) decided to send Hāshim ibn ʿUtbah to govern Egypt after dismissing Qais ibn Saʿd, but he was in need of a warrior like Hāshim in the Battle of Ṣiffīn, so he delegated Muḥammad ibd Abī Bakr to Egypt. When Hāshim was martyred in Ṣiffīn, the Imām (a.s.) was forced to send Mālik al-Ashtar to Egypt, even though he was in desperate need of his presence with him in the capital of the Islamic state.
2. There were trustworthy, righteous and distinguished companions with the Imām (a.s.) who had a radiant past free of any blemish. These were the pillars of the government and the supporting foundation of the Imām ʿAlī's government. They had to stay beside the Imām (a.s.) as he would consult them in the affairs of the government.
   Among them was the noble companion ʿAmmār ibn Yāsir, the supporter and loyal companion to the Imām (a.s.). His presence with the Imām (a.s.) and continuous defence would extirpate hesitation and strengthen the spirit of many of the people who were weakened by the poisoned information advocated by the Umayyad propaganda agents in Syria against the Imām (a.s.). From another side, there were tribes that had still strong traces of tribalism, and so they did not follow anyone other than their chief. An example would be ʿAdī ibn Ḥātam who stayed beside the Imām (a.s.) in Kūfah in order to keep their tribes on the side of the Imām (a.s.).
3. There are a number of the agents of the Imām (a.s.) who provoke questions, like Ziyād ibn Abīh. Imām ʿAlī (a.s.)

dispatched him – as suggested by 'Abdullah ibn 'Abbās and corroborated by Jāriya ibn Qudāma – in charge of a large and strong army in order to suppress the rebellion of the people of Fārs who refused to pay their taxes. Ziyād was able to take control of the situation through his administrative management and political experience. Ziyād was accused of having an impure ancestry [of illegitimate birth], but he was described as being exceptionally smart. It is possible to categorise him as an example of a person who is an expert but not religious, as he combined a wicked self and a dark soul and good management and shrewdness. Accompanying Mu'āwiyah, even though the Imām (a.s.) would repeatedly warn him, and working in 'al-'Arāqayn' are two signs of the wretchedness of his origin and his evilness that he did not show during the lifetime of the Imām (a.s.). It is worthwhile to mention that the Imām (a.s.), like any other ruler, was confronted with undeniable realiies. In view of the importance of managing the society and the sufferings the Imām (a.s.) had in having a small number of sincere supporters, it was necessary for him to appoint Ziyād and his likes, even though he (a.s.) followed this up with supervision and caution, monitoring the situation with precision.

4. Some of the people would work with the Imām (a.s.), even though they did not agree with him in some of his judgments!! For example, Ziyād did not participate in all of his wars. Abū Mas'ūd al-Anṣārī did not wish to participate in the wars, and when the Battle of Ṣiffīn broke out, he became the governor of Kūfah and stayed there. Yazīd ibn Qais who was appointed as the governor of Isfahan had tendencies toward the Kharijites, and so the Imām (a.s.) divided him from them [and this way saved him] by appointing him as governor.

   What was mentioned above is a sign for the Imam's forbearance [and magnanimoty], on the other hand it is a mark for the fact that he was confronted in the society with realities which were unavoidable.

Chapter Two

A Number of the Companions and Governors of Imām ʿAlī

1

Abū Ayyūb al-Anṣārī

Khālid ibn Zaid ibn Kulaib, mostly known by his Kunya Abū Ayyūb al-Anṣārī al-Khazrajī, one of the companions of the Messenger of God. When the Prophet (ṣ.a.w.) emigrated to Medina, he dwelt in his house.[2066] Abū Ayyūb was present at all of the wars of the Prophet (ṣ.a.w.).[2067] After the death of the Messenger of God he was among the foremost in following Imām ʿAlī (a.s.) and he stood firm in defending the right of caliphate,[2068] not retreating from his stance in any way.[2069] He was one of the twelve people who resided in the Prophet's Mosque after the death of the Prophet (ṣ.a.w.) and publicly defended the rights of ʿAlī (a.s.).[2070]

Abū Ayyūb never left the company of the Imām (a.s.). He participated in all the Imām's wars that he had against the instigators of the dissension.[2071] He was a horseman in al-Nahrawān[2072] and had the banner of quarter.

The Imām (a.s.) appointed him over Medina,[2073] but he fled from Medina after Busr ibn Arṭāh invaded it.[2074]

During the last days of the holy life of the Imām (a.s.), he gave

عِدَّةٌ من أصحاب الإمام عليّ عليه السلام وعُمّاله

1

أبو أيّوب الأنصاريّ

هو خالد بن زيد بن كُلَيب، أبو أيّوب الأنصاري الخزرجي، وهو مشهور بكنيته.

من صحابة رسول الله صلى الله عليه وآله. نزل النّبيّ صلى الله عليه وآله في داره عند هجرته إلى المدينة. شهد أبو أيّوب حروب النّبيّ جميعها. وكان بعد وفاة رسول الله صلى الله عليه وآله من السابقين إلى الولاية، والثابتين في حماية حقّ الخلافة ولم يتراجع عن موقفه هذا قطّ. وعُدَّ من الاثني عشر الذين قاموا في المسجد النّبوي بعد وفاة النّبيّ صلى الله عليه وآله ودافعوا عن حقّ عليّ عليه السلام بصراحة.

لم يَدَع أبو أيّوب ملازمة الإمام عليه السلام وصحبته. واشترك معه في كافّة حروبه الّتي خاضها ضدّ مثيري الفتنة. وكان على خيّالته في النّهروان، وبيده لواء الأمان.

ولاّه الإمام على المدينة، لكنّه فرّ منها حين غارة بُسر بن أرطاة عليها.

عَقَد له الإمام عليه السلام في الأيّام الأخيرة من حياته الشريفة لواءً على عشرة آلاف ليتوجّه

him the command of ten thousand soldiers to head towards Syria with the brigade of Imām Ḥusain (a.s.) and the brigade of Qais ibn Saʿd to fight Muʿāwiyah. However, the martyrdom of Imām ʿAlī (a.s.) impeded the carrying out of this mission, and so the army dispersed and the Imām (a.s.) could not achieve what he wanted.[2075]

Abū Ayyūb was among the companions that transmitted many traditions. He narrated numerous traditions on the merits of the Imām (a.s.). He was one of the narrators of the tradition of al-Ghadīr,[2076] al-Thaqalayn,[2077] and the sayings of the Messenger of God to the Imām (a.s.) when he ordered him to fight the Nākithīn, the Qāsiṭīn and the Māriqīn (the Breakers, the Unjust and the Renegades),[2078] and his inviting Abū Ayyūb to be with the Imām (a.s.).[2079]

Abū Ayyūb passed away in Constantinople in the year 52 AH when he left to fight against the Romans, and he was buried there.[2080]

2

Abū Dharr al-Ghifārī[2081]

Jundab ibn Junāda, known mostly by his kunyah, the strong voice of truth and the caller of virtue and transcendent justice. He was one of the noble companions; a predecessor in faith, firm on the Straight Path.[2082] He was a monotheist before Islam and disdained the worshipping of idols.[2083] He came to Mecca from the desert and embraced Islam with all his heart and heard the Qur'ān.

He was the fourth[2084] or fifth[2085] person to embrace Islam. He publicly announced his Islam, his conversion to the new religion, and his acceptance of the truth from its first day.[2086]

He was unique in his truthfulness and was very outspoken, so much that the Messenger of God said the famous statement in honour of him: "The sky has not cast shadow on anybody and the earth[2087] has not received anybody more truthful than Abū Dharr."[2088]

إلى الشام مع لواء الإمام الحسين عليه السلام، ولواء قيس بن سعد لحرب معاوية، ولكنّ استشهاد الإمام عليه السلام حال دون تنفيذ هذه المهمّة، فتفرّق الجيش، ولم يتحقّق ما أراده الإمام عليه السلام .

وكان أبو أيّوب من الصحابة المكثرين في نقل الحديث. وروى في فضائل الإمام عليه السلام أحاديث جمّة. وهو أحد رواة حديث الغدير، وحديث الثقلين، وكلام رسول الله صلى الله عليه وآله للإمام عليه السلام حين أمره بقتال النّاكثين، والقاسطين، والمارقين، ودعوته صلى الله عليه وآله أبا أيّوب أن يكون مع الإمام عليه السلام .

توفّي أبو أيّوب بالقسطنطينيّة سنة ٥٢ هـ عندما خرج لحرب الروم، ودُفن هناك.

2

أَبُوذَرٍّ الغِفَارِيُّ

جُنْدَب بن جُنادة، وهو مشهور بكنيته. صوت الحقّ المدوّي، وصيحة الفضيلة والعدالة المتعالية، أحد أجلاّء الصحابة، والسابقين إلى الإيمان، والثابتين على الصراط المستقيم. كان موحِّداً قبل الإسلام، وترفّع عن عبادة الأصنام. جاء إلى مكّة قادماً من البادية، واعتنق دين الحقّ بكلّ وجوده، وسمع القرآن.

عُدَّ رابعَ من أسلم أو خامسهم. واشتهر بإعلانه إسلامَه، واعتقاده بالدين الجديد، وتقصّيه الحقّ منذ يومه الأوّل.

وكان فريداً فذّاً في صدقه وصراحة لهجته، حتى قال رسول الله صلى الله عليه وآله كلمته الخالدة فيه تكريماً لهذه الصفة المحمودة العالية: «ما أَظَلَّتِ الخَضراءُ، وما أَقَلَّتِ الغَبراءُ أصدَقَ لَهجَةً مِن أبي ذَرٍّ».

He was among the small group of people who observed the sanctity of the truth in the waves of changes that developed after the death of the Prophet (ṣ.a.w.).[2089] He devoted his life to defending the noble status of the leadership of Imām ʿAlī (a.s.) and made himself a shield to defend it. He was one of the three people who never departed from Imām ʿAlī (a.s.).[2090]

Among his merits and virtues is that he prayed over the holy body of Fāṭimah (a.s.), the Mastress (or Doyenne) of the women of the worlds. He was one of the people who participated in the prayer over her corpse on that night of pain, grief and ordeal.[2091]

His screams at the faces of tyranny filled the horizons and became famous in history. He did not tolerate the squandering and wasting of the Third Caliph. He revolted and screamed against it and did not bear the distortion supported by people concerning his generous givings. He spoke against the Caliph and his justifications of the actions and practices of Kaʿb al-Aḥbār. The Caliph banished this voice of justice to Syria, which was new to Islam and unacquainted with its culture.[2092]

Muʿāwiyah also could not bear him, as he lived in Syria as a king doing what Caesars would do. He had total disregard for the laws of Islam, which awoke the screams of Abū Dharr.[2093] Muʿāwiyah wrote to ʿUthmān informing him that Syria would turn against him if he was to keep Abū Dharr there, so he was ordered to send him back to Medina,[2094] and they brought him back there in the worst of conditions.

Abū Dharr came back to Medina, but the practices of ʿUthmān did not change, nor did Abū Dharr's stance against it. His objections persisted and his screams continued, by speaking the truth continually and exposing the bad practises unceasingly. When the government was not successful in inducing him or scaring him, they changed their method and decided to banish him to al-Rabadhah,[2095] a barren hot desert. ʿUthmān prohibited bidding him farewell.[2096] The Commander of the Faithful (a.s.) could not tolerate these oppressive instructions, and so he came out with his sons and

وكان من الثلّة المعدودة الَّتي رعت حرمة الحقّ في خضمّ التغيّرات الَّتي طرأت بعد وفاة النّبيّ ﷺ . وتفانى في الدفاع عن موقع الولاية العلويّة الرفيعة، وجعل نفسه مِجَنّاً للذبّ عنه، وكان أحد الثلاثة الذين لم يفارقوا عليّاً عليه السلام قطّ.

ولنا أن نعدّ من فضائله ومناقبه صلاته على الجثمان الطاهر لسيّدة نساء العالمين فاطمة عليها السلام، فقد كان في عداد من صلّى عليها في تلك الليلة المشوبة بالألم والغمّ والمحنة.

وصرخاته بوجه الظلم ملأت الآفاق، واشتهرت في التاريخ؛ فهو لم يصبر على إسراف الخليفة الثالث وتبذيره وعطاياه الشاذّة، وانتفض ثائراً صارخاً ضدّها، ولم يتحمّل التحريف الَّذي افتعلوه لدعم تلك المكرمات المصطنعة، وقدح في الخليفة وتوجيه كعب الأحبار لأعماله وممارساته. فقام الخليفة بنفي صوت العدالة هذا إلى الشام الَّتي كانت حديثة عهد بالإسلام، غيرَ مُلمّة بثقافته.

ولم يُطِقه معاوية أيضاً؛ إذ كان يعيش في الشام كالملوك، ويفعل ما يفعله القياصرة، ضارباً بأحكام الإسلام عرض الجدار، فأقضّت صيحات أبي ذرّ مضجعه. فكتب إلى عثمان يخبره باضطراب الشام عليه إذا بقي فيها أبو ذرّ، فأمر بردّه إلى المدينة، وأرجعوه إليها على أسوأ حال.

وقدم أبو ذرّ المدينة، لكن لا سياسة عثمان تغيّرت، ولا موقف أبي ذرّ منه، فالاحتجاج كان قائماً، والصيحات مستمرّة، وقول الحقّ متواصلاً، وكشف المساوئ لم يتوقّف. ولمّا لم يُجْدِ الترغيب والترهيب معه، غيّرت الحكومة أُسلوبها منه، وما هو إلاّ الإبعاد، لكنّه هذه المرّة إلى الرَّبَذة، وهي صحراء قاحلة حارقة، وأصدر عثمان تعاليمه بمنع مشايعته. ولم يتحمّل

a group of companions to bid him farewell.[2097] In a serious speech he (ʿAlī) made it clear that Abū Dharr was oppressed.[2098] Other people accompanying him also spoke in a way that the people might be informed that what banished this great companion to Rabadhah was the fact that he spoke the truth and combated tyranny, and nothing else.[2099]

Banishment of Abū Dharr was among the factors which paved the way for revolt of the people against ʿUthmān. He left for Rabadhah but was satisfied that he had not shirked the responsibility of speaking the truth. However, his heart was filled to the brim with sorrow because he was left alone and separated from the tomb of his beloved, the Messenger of God.

ʿAbdullāh ibn Ḥawāsh al-Kaʿbī said, 'I saw Abū Dharr in Rabadhah sitting alone in the shade of a shelter. I Addressed him saying, 'O Abu Dharr, are you lonely?' He replied, 'Enjoining good and forbidding evil was my motto, and speaking the truth was (the code of) my conduct, and these (two) left no companions for me.'

Abū Dharr died in 32 AH[2100] and what the Prophet (ṣ.a.w) had seen in the reflection of time, was realised. He had used to say, 'Abū Dharr lives alone, dies alone, and is resurrected alone.'[2101]

A group of believers including Mālik al-Ashtar arrived there after the death of that great companion and interred the feeble body of that personality who spoke the truth, respectably.[2102] [2103]

3

Abū Rāfiʿ, the Retainer of the Messenger of Allah

He was predominantly known by his kunyah, and there are different views about his name, Aslam, which is the most famous, or Ibrāhīm.[2104] He was one of the distinguished personalities in the Shīʿa Islam, and one of the pioneers in writing, compiling and knowledge. He was one

أمير المؤمنين عليه السلام هذه التعاليم الجانبية، فخرج مع أبنائه وعدد من الصحابة لتوديعه.

وله كلام عظيم خاطبه به وبيّن فيه ظلامته. وتكلّم من كان معه أيضاً ليعلم النّاس أنّ الّذي تبعد هذا الصحابي الجليل إلى الربذة هو قول الحقّ ومقارعة الظلم لا غيرها.

وكان إبعاد أبي ذرّ أحد ممهّدات الثورة على عثمان. وذهب هذا الرجل العظيم إلى الربذة رضيّ الضمير؛ لأنّه لم يتنصّل عن مسؤوليّته في قول الحقّ، لكنّ قلبه كان ملينا بالألم؛ إذ تُرك وحده، وفُصل عن مرقد حبيبه رسول الله صلى الله عليه وآله.

يقول عبد الله بن حواش الكعبي: رأيتُ أبا ذرّ في الربذة وهو جالس وحده في ظلّ سقيفة، فقلت: يا أبا ذرّ !وحدك!

فقال: كان الأمر بالمعروف والنّهي عن المنكر شعاري، وقول الحقّ سيرتي، وهذا ما ترك لي رفيقاً.

توفّي أبو ذرّ سنة ٣٢ هـ. وتحقّق ما كان يراه النّبيّ صلى الله عليه وآله في مرآة الزمان، وما كان يقوله فيه، وكان قد قال صلى الله عليه وآله: «يَرحَمُ الله أبا ذَرٍّ، يَعيشُ وَحدَهُ، ويَموتُ وَحدَهُ، ويُحشَرُ وَحدَهُ».

ووصل جماعة من المؤمنين فيهم مالك الأشتر بعد وفاة ذلك الصحابيّ الكبير القائل الحقّ في زمانه، ووسّدوا جسده النّحيف الثرى باحترام وتبجيل.

3

أبو رافع مولى رسول الله صلى الله عليه وآله

غَلَبتْ عليه كنيتُه، واختُلف في اسمه، فقيل: أسلمُ؛ وهو أشهر ما قيل فيه، وقيل: إبراهيم، وقيل غير ذلك. أحد الوجوه البارزة في التشيّع، ومن السابقين إلى التأليف والتدوين والعلم، وأحد

of the noble companions of the Imām.

He was a retainer of al-ʿAbbās, the Prophet's uncle,[2105] and al-ʿAbbās granted him to the Prophet (ṣ.a.w.).[2106] When al-ʿAbbās embraced Islam and Abū Rāfiʿ informed the Messenger of God (ṣ.a.w.) of this news, he (ṣ.a.w.) set him free.[2107]

Abū Rāfiʿ was present in all the wars of the Prophet (ṣ.a.w.), except for the Battle of Badr.[2108] After that he stood firm in his belief beside the Commander of the Faithful (a.s.) and did not part from him.[2109] He was one of the narrators of the tradition of al-Ghadīr.[2110] He wad counted as one of the righteous of the Shīʿa.[2111] He was also with the Imām (a.s.) in all of his wars.[2112]

He was in charge of the Muslim Treasury of the Imām (a.s.) in Kufah.[2113] His two children ʿUbaidullah[2114] and ʿAlī[2115] were the scribes of the Imām (a.s.).

Abū Rāfiʿ had written a large book called 'al-Sunan wa al-Qaḍāya wa al-Aḥkām',[2116] which includes discussions on jurisprudence in its different areas. A group of great traditionists, including his son have narrated this book. He has other books such as 'Aqḍiyat Amīr al-Mu'minīn', 'Kitāb al-Diyāt' and others. Some scholars believe that they were all parts and chapters of that big book.[2117] Abū Rāfiʿ went to Medina with Imām Ḥasan (a.s.) after the martyrdom of the Commander of the Faithful (a.s.).[2118] Imām Ḥasan (a.s.) had allocated half of his father's house under the disposal of Abū Rāfiʿ.

Abū Rāfiʿ narrated from the Messenger of God (ṣ.a.w.).[2119] Some said that he passed away in the year 40 AH.[2120]

4

Abū Mūsā al-Ashʿarī

ʿAbdullah ibn Qais ibn Salīm, known as Abū Mūsā al-Ashʿarī. He was from Yemen[2121] and one of the companions of the Prophet (ṣ.a.w.).[2122]

صحابة الإمام الأبرار.

كان غلاماً للعبّاس عمّ النّبيّ ﷺ ، ثمّ وهبه العبّاس للنبيّ ﷺ . ولمّا أسلم العبّاس وبلّغ أبو رافع رسولَ الله ﷺ بإسلامه أعتقه.

شهد أبو رافع حروب النّبيّ ﷺ كلّها إلاّ بدراً. ووقف بعده إلى جانب الإمام أمير المؤمنين عليه السلام ثابت العقيدة ولم يفارقه. وهو أحد رواة حديث الغدير. وعُدّ من أبرار الشيعة وصالحيهم. وكان مع الإمام عليه السلام أيضاً في جميع معاركه.

وكان مسؤولاً عن بيت ماله عليه السلام بالكوفة. وولداه عبيد الله وعليّ من كُتّابه عليه السلام .

ولأبي رافع كتاب كبير عنوانه «السُّنن والقضايا والأحكام»، يشتمل على الفقه في أبوابه المختلفة، رواه جمع من المحدّثين الكبار وفيهم ولده. وله كتب أُخرى منها كتاب «أقضية أمير المؤمنين»، و «كتاب الديات» وغيرهما، ويعتقد بعض العلماء أنّها قاطبةً أبواب ذلك الكتاب الكبير وفصوله. وذهب أبو رافع مع الإمام الحسن عليه السلام إلى المدينة بعد استشهاد الإمام أمير المؤمنين عليه السلام . ووضع الإمام الحسن المجتبى عليه السلام نصف بيت أبيه تحت تصرّفه. وروى أبو رافع عن رسول الله ﷺ . وذكر البعض أنّه توفّي سنة ٤٠ هـ

4

أَبُومُوسَى الأَشْعَرِيّ

هو عبد الله بن قيس بن سليم، المشهور بأبي موسى الأشعري. من أهل اليمن، وأحد صحابة النّبيّ ﷺ . أسلم في مكّة. وكان حَسَنَ الصوت، واشتهر لقراءة.

He became a Muslim in Mecca.[2123] He had a nice voice, and was famous for his recitation.[2124]

The Prophet (ṣ.a.w.) appointed him over the areas of Yemen.[2125] He was the governor of Baṣrah[2126] during the reign of ʿUmar after the dismissal of al-Mughīrah.[2127]

When he was the governor of Basrah, he conquered many areas of Iran such as Ahwaz,[2128] Tustar,[2129] Qum,[2130] Isfahan[2131] and Jundisapur.[2132] He remained governor of Basrah during the early stages of the reign of ʿUthmān,[2133] and then ʿUthmān dismissed him and put in his place ʿAbdullah ibn ʿĀmir ibn Karīz[2134] who was twenty-five years old.[2135]

When the people of Kufah revolted against ʿUthmān and its governor Saʿīd ibn al-ʿĀṣ, and demanded that Abū Mūsā be governor, ʿUthmān agreed this and appointed Abū Mūsā over Kufah.[2136]

When the Commander of the Faithful (a.s.) took over the Caliphate, he kept Abū Mūsā in his post by the advice of Mālik al-Ashtar.[2137] He was the only governor from among the governors of ʿUthmān who remained in his post.[2138]

Abū Mūsā would discourage people from supporting the Imām (a.s.) during the dessension of the people of the Camel, and so the Imām dismissed him,[2139] and Mālik al-Ashtar expelled him from Kufah.[2140]

Abū Mūsā stayed away from fighting in the Battle of Ṣiffīn[2141] and joined those who did not participate. However, when the arbitration was imposed onto the Imām (a.s.), Abū Mūsā was also imposed to be an arbiter, as insisted by al-Ashʿath ibn Qais with the Kharijites and their chaos.

The Imām (a.s.) knew that Abū Mūsā would be deceived by the plot of ʿAmr ibn al-ʿĀṣ, even as his noble companions like Mālik al-Ashtar, Ibn ʿAbbās and al-Aḥnaf ibn Qais knew of this.[2142]

At the end, Abū Mūsā fell into the trick of Ibn al-ʿĀṣ and was not able to appoint ʿAbdullah ibn ʿUmar - his son-in-law[2143] - as a Caliph and he craved for it (caliphate).[2144]

Abū Mūsā thought that he had removed Imām ʿAlī (a.s.) and

ولاّه النّبيّ ﷺ على مناطق من اليمن. ولي البصرة في عهد عمر بعد عزل المغيرة.

عندما كان والياً على البصرة، فتح كثيراً من مناطق إيران، منها الأهواز، وتُستَر، وقمّ، وأصفهان، وجُنديسابور. وظلّ والياً على البصرة في أوّل خلافة عثمان، ثمّ عزله عثمان ونصب مكانه عبد الله بن عامر بن كريز الّذي كان ابن خمس وعشرين سنة.

ولمّا ثار أهل الكوفة على عثمان ووالیه سعيد بن العاص وطلبوا أبا موسى، وافق عثمان على ذلك، وولي أبو موسى الكوفة.

وعندما تسلّم أمير المؤمنين عليه السلام مقاليد الخلافة أبقاه في منصبه باقتراح مالك الأشتر. وهو الوالي الوحيد الّذي ظلّ في منصبه من ولاة عثمان.

وكان أبو موسى يثبّط النّاس عن نصرة الإمام عليه السلام في فتنة أصحاب الجمل، فعزله الإمام، وأخرجه مالك الأشتر من الكوفة.

اعتزل أبو موسى القتال في صفّين وانضمّ إلى القاعدين. ولكن عندما فُرِضَ التحكيم على الإمام عليه السلام، فُرِضَ أبو موسى عليه أيضاً حَكَماً بإصرار الأشعث بن قيس والخزرج وبلبلتهم.

وكان الإمام عليه السلام يعلم أنّ أبا موسى سيُضيع الحقّ بمكيدة عمرو بن العاص، وكذلك كان يعتقد أصحابه الأجلاّء كمالك الأشتر، وابن عبّاس، والأحنف بن قيس. وفي آخر المطاف انخدع أبو موسى بمكيدة ابن العاص، وعجز عن استخلاف عبد الله بن عمر، الّذي كان صهره، وكان يطمع فيها.

لقد وَهِم أبو موسى أنّه عزل عليّاً عليه السلام ومعاوية. واستغلّ ابن العاص الفرصة، وكادَ فأبقى معاوية. وعبّر أبو موسى بحماقته هذه عن دوره المخزي في التاريخ مرّة أُخرى، وساق المجتمع

Muʿāwiyah. Ibn al-ʿĀṣ seized the opportunity through his trickery and kept Muʿāwiyah. Abū Mūsā expressed his foolishness in this disgraceful role in history and drove the Muslim society to an abyss of devastation.[2145]

When we look into the conversation between the two men, we notice Abū Mūsā was not aware of the subject of arbitration and had no knowledge of what he was involved in when judging.

Abū Mūsā left to Mecca after this[2146] and, during the reign of Muʿāwiyah, would visit him frequently and Muʿāwiyah would warmly welcome him.[2147]

The Commander of the Faithful (a.s.) would invoke God in his prayers against Abū Mūsā, Muʿāwiyah and Ibn al-ʿĀṣ.[2148] When reviewing the life of Abū Mūsā al-Ashʿarī and contemplating on what has been mentioned, we can see that he suffered from 'intellectual passivity' from one side and from 'behavioural motionlessness' from another side.

He had neither active intellectual ability, nor was he among those who could make praiseworthy and appropriate decisions.

He was apparently pious but without a sense of reason to guide him. Abū Mūsā died in the year 42 AH,[2149] at the age of sixty three.[2150]

5

Abū al-Haytham

Mālik ibn al-Tayyihān ibn Mālik Abū al-Haytham al-Anṣārī, famously known by his kunyah. He was among the first of the Anṣār who embraced Islam in Mecca before the Prophet's Migration.[2151] He was a monotheist before Islam and did not worship idols.[2152] He was present in all the events of the Prophet (ṣ.a.w.)[2153] and was one of those who narrated the tradition of Ghadīr.[2154]

He was among the foremost in knowing of the truth after the Messenger of God (ṣ.a.w.), as he hastened to comprehend the True

الإسلامي إلى هاوية الدمار.

ويا عجباً! فإنّ التدقيق في حوار الرجلين يدلّ على أنّ أبا موسى كان غير مطّلع على موضوع التحكيم، ولم يعلم في الحقيقة كُنه ما يريد أن يُحكّم فيه.

لجأ أبو موسى بعد ذلك إلى مكّة. وعندما مَلَكَ معاوية كان يتردّد عليه، وكان معاوية يحتفي به.

وكان أمير المؤمنين عليّ عليه السلام يدعو في صلاته على أبي موسى، ومعاوية، وابن العاص.

ويدلّ التدبّر في حياة أبي موسى الأشعري وإنعام النّظر فيما ذكرناه أنّه كان ذا «جمود فكري» من جهة، و «خمود سلوكي» من جهة أُخرى.

فلا هو من أُولي الفكر الحركي الفعّال، ولا هو من أصحاب السعي اللائق المحمود.

لقد كان رجلاً ظاهر التنسّك دون الاهتداء بما عليه العقل.

مات أبو موسى سنة ٤٢ هـ وهو ابن ثلاث وستّين سنةً.

5

أَبُو الهَيْثَمِ

هو مالك بنُ التَّيِّهانِ بن مالك أبو الهيثم الأنصاري، وهو مشهور بكنيته. من أوائل الأنصار الذين أسلموا في مكّة قبل هجرة النّبيّ صلى الله عليه وآله. وكان قبل الإسلام موحّداً أيضاً ولم يعبد الأصنام. وشهد مشاهد النّبيّ صلى الله عليه وآله جميعها، وهو ممّن روى حديث غدير..

وكان من السابقين في معرفة الحقّ بعد رسول الله صلى الله عليه وآله؛ إذ سبق إلى معرفة خلافة الحقّ، ولم يتنازل عنها إلى غيرها، وهو أحد الإثني عشر الذين احتجّوا في مسجد النّبيّ مدافعين عن

Caliphate[2155] and did not renounce it for anything else.[2156] He was one of the twelve that protested in the Prophet's Mosque in defence of the Imām (a.s.) and opposed the change of the path of the Caliphate.[2157]

He accompanied the Imām (a.s.) from the early days of his Caliphate and set out with ʿAmmār ibn Yāsir to get people to pledge allegiance.[2158]

The Imām (a.s.) appointed him and ʿAmmār ibn Yāsir in charge of the Muslim Treasury, which was an evidence of his integrity.[2159]

When the Imām (a.s.) mentioned with agony and pain his old special friends in his loneliness following the betrayal of his companions and their weakness, he mentioned Mālik ibn al-Tayyihān among them and was sorry for losing him.[2160]

Historians differ in the date of his death; however; it became clear from a sermon of the Imām (a.s.) where he mentioned his name and his regret for losing him and losing ʿAmmār ibn Yāsir, Khuzayma ibn Thābit, saying:

"Where are my brethren who took the [right] path and continued on the right path? Where is ʿAmmār? Where is Ibn al-Tayyihān? Where is Dhu al-Shahādatayn? Where are their peers among their brothers who had pledged themselves to death and whose severed heads were taken to the wicked enemies?" that he was martyred in Ṣiffīn,[2161] as clearly stated by Ibn Abī al-Ḥadīd[2162] and al-ʿAllāmah al-Tustarī.[2163]

6

Al-Ashʿath ibn Qais

Al-Ashʿath ibn Qais ibn Maʿdīkarib al-Kindī, whose kunya was Abū Muḥammad. His name is Maʿdīkarib.[2164] He was one of the distinguished elders of Yemen and one of the companions.[2165] One of his eyes was injured in the Battle of Yarmūk.[2166] He was a suspicious and mistrustful person who had different faces, was ill-natured, and committed bad acts in the history of Islam.

He apostatised from religion after the death of the Messenger of

الإمام عليه السلام، ومعارِضين لتغيير مسار الخلافة.

وهكذا كان؛ فقد رافق الإمام عليه السلام منذ بداية تبلور خلافته، وتصدّى مع عمّار بن ياسر لأخذ البيعة من النّاس.

جعله الإمام عليه السلام وعمّارَ بن ياسر على بيت المال. وهو آية على نزاهته.

وعندما ذكر الإمامُ عليه السلام بلَوعة وألم ـ وهو في وحدته ومحنة نُكول أصحابه وضعفهم ـ أحِبَّته الماضين الذين ثبتوا على الطريق، ذكر فيهم مالك بن التَّيِّهان، وتأسّف على فقده.

واختلف المؤرّخون في وقت وفاته، لكن يستبين من خطبة الإمام عليه السلام، الّتي ذكر فيها اسمه وتأوّه على فقده وفقد عمّار بن ياسر، وخزيمة بن ثابت ذي الشهادتين، قائلاً: « أينَ إخوانِيَ الَّذينَ رَكِبوا الطَّريقَ ومَضَوا عَلَى الحَقِّ؟ أينَ عَمّارٌ؟ وأينَ ابنُ التَّيِّهانِ؟ وأينَ ذُو الشَّهادَتَينِ؟ وأينَ نُظَراؤُهُم مِن إخوانِهِمُ الَّذينَ تَعاقَدوا عَلَى المَنِيَّةِ، وأُبرِدَ بِرُؤوسِهِم إلَى الفَجَرَةِ؟ » يستبين أنّه استُشهد في صفّين. وبه صرّح ابن أبي الحديد، والعلاّمة التستري.

6

الأشعَثُ بنُ قَيسٍ

الأشعث بن قيس بن معديكَرِب الكِندي، يُكنّى أبا محمّد، واسمه معديكَرِب. من كبار اليمن، وأحد الصحابة. عَوِرت عينه في حرب اليرموك. وهو وجه مشبوه مُريب متلوّن، رديء الطبع، سيّئ العمل في التاريخ الإسلامي.

God (ṣ.a.w.) and was imprisoned, but Abū Bakr forgave him and married him to his sister.[2167] Abū Bakr had later on expressed his regret for forgiving al-Ashʿath.[2168]

Al-Ashʿath married his daughter to ʿUthmān's son during his Caliphate.[2169] ʿUthmān appointed him as governor over Azerbaijan[2170] and had also allocated one hundred thousand dirhams as a yearly gift to him from its taxes.[2171]

Imām ʿAlī (a.s.) discharged al-Ashʿath from his position in Azerbaijan and summoned him to Medina,[2172] so he at first thought of running away, but then returned to Medina following the advice of his friends and came to the Imām (a.s.).[2173]

He became the chief of the Kindah tribe in the Battle of Ṣiffīn[2174] and was on the right wing of the army.[2175] He led the party that imposed the arbitration[2176] even as it imposed Abū Mūsā al-Ashʿarī on the Imām (a.s.). He openly objected to the selection of Ibn ʿAbbās and Mālik al-Ashtar as two arbitrators on behalf of the Imām (a.s.),[2177] saying that one of the two arbitrators should be from Yemen.[2178] He was also a part of the formation of the Kharijites and had an involvement in the igniting of the Battle of al-Nahrawān, even though he was with the army of the Imām (a.s.).[2179]

He was among those who opposed the Imām (a.s.) and his decisions in the army as much as he could,[2180] so much that his stances were considered to be the reason for all the corruption and turmoil in the army.[2181] He was so aggressive that he had once threatened to kill the Imām (a.s.).[2182] Imām ʿAlī (a.s.) called him a hypocrite and cursed him.[2183]

Ibn Muljam used to frequent his house,[2184] and it was al-Ashʿath who encouraged him to hasten when he intended to kill the Imām (a.s.). Even though we do not have accurate historical evidence about al-Ashʿath's secret involvement with Muʿāwiyah, it is important to consider the hidden hands that were working with caution and extreme total secrecy. However, the crime file of this evil family can be taken as reliable evidence of his involvement, or rather, the involvement of his

ارتدّ بعد رسول الله ﷺ عن الدِّين واُسِر، فعفا عنه أبو بكر، وزوّجه أُخته. وكان أبو بكر يُعرب عن ندمه، ويتأسّف لعفوه.

زوّج بنته لابن عثمان في أيّام خلافته. ونصبه عثمان والياً على آذربايجان. وكان يهبه منة ألف درهم من خراجها سنوياً.

عزل الإمام عليّ عليه السلام الأشعث عن آذربايجان، ودعاه إلى المدينة، فهمّ بالفرار في البداية، ثمّ قدم المدينة بتوصية أصحابه، ووافى الإمامَ عليه السلام .

تولّى رئاسة قبيلته «كِندة» في حرب صفّين، وكان على ميمنة الجيش. وتزعّم الأشعث التيّار الَّذي فرض التحكيمَ وفرض أبا موسى الأشعري على الإمام عليه السلام . وعارض اختيارَ ابن عبّاس ومالك الأشتر حكَمَين عن الإمام عليه السلام بصراحة، ونادى بيمانيّة أحد الحكمين. وله يدٌ في نشوء الخوارج، كما كان له دور كبير في إيقاد حرب النّهروان مع أنّه كان في جيش الإمام عليه السلام. وهو ممّن كان يعارض الإمام عليه السلام وأعماله داخل الجيش بكلّ ما يستطيع، حتى عُدَّت مواقفه أصل كلّ فساد واضطراب. وكان شرساً إلى درجة أنّه هدّد الإمامَ عليه السلام مرّةً بالقتل. وسمّاه الإمام عليه السلام منافقاً، ولعنه.

وكان ابن ملجم يتردّد على داره، وهو الَّذي أشار على المذكور بالإسراع يوم عزمه على قتل الإمام عليه السلام . ونحن وإن لم نمتلك دليلاً تاريخيّاً قطعيّاً على صلته السرّيّة بمعاوية، لكن لا بدّ من الالتفات إلى أنّ الأيادي الخفيّة تعمل بحذر تامّ وكتمان شديد، ولذا لم تنكشف إلاّ نادراً. لكن ملفّ جنايات هذا البيت المشؤوم يمكن عدّه وثيقة معتبرة على علقته بل وعلقة أُسرته

family in their enmity towards Ahlul Bayt (a.s.). Among what reinforce this (idea) is that the Imām (a.s.) considered him a hypocrite.

Al-Ashʿath's daughter Juʿda was responsible for poisoning Imām Ḥasan (a.s.).[2185] His son Muḥammad was the one who caught Muslim ibn ʿAqīl in Kufah, after guaranteeing him safety and betraying him.[2186] His son Qais[2187] was one of the commanders of the army of ʿUmar ibn Saʿd in Karbala, and he was no better in his lowness and wickedness. He was the one who pillaged the robe (qaṭīfah) of Imām Ḥusain (a.s.), so he then became famously known as Qais al-Qaṭīfah.[2188]

Al-Ashʿath perished in the year 49 AH,[2189] bringing the file of his wicked life polluted with shame to an end.

7

Aṣbagh ibn Nubātah

Aṣbagh ibn Nubātah al-Tamīmī al-Ḥanẓalī al-Mujāshiʿī, one of the special friends of the Commander of the Faithful (a.s.), and one of the distinguished figures among his companions,[2190] being one of the reliable friends of the Imām (a.s.).[2191] He was known for his steadfastness and fixation in his love and devotion to the Imām (a.s.). Early historical documents describe him as being a 'Shīʿī',[2192] and that he was recognised for his sincerity to the Imām (a.s.). He was among the 'Elite Army Soldiers' (shurṭat al-khamīs),[2193] and among their commanders.[2194] He gave the Imām (a.s.) a word to surrender to his will and to sacrifice till martyrdom.[2195]

He participated with the Imām (a.s.) in the Battle of the Camel and Ṣiffīn.[2196] He was one of the most loyal and sincere of the companions. He was the one who narrated the Imām's great timeless covenant to Mālik al-Ashtar.[2197]

Aṣbagh was one of the few whom the Imām (a.s.) allowed to be in his presence after the assassination that led to his martrydom.[2198] Aṣbagh was also one of the companions of Imām Ḥasan (a.s.).[2199]

بأعداء أهل البيت، وممّا يعزّز ذلك تعبير الإمام عنه بالمنافق.

قامت بنته جعدة بسمّ الإمام الحسن عليه السلام . وتولّى ابنه محمّد إلقاء القبض على مسلم بن عقيل بالكوفة، بعد أن آمنه زوراً، ثمّ غدر به وكان ابنه الآخر قيس من أُمراء جيش عمر بن سعد في كربلاء، ولم يقلّ عن أبيه ضعَةً ونذالةً؛ إذ سلب قطيفة الإمام الحسين عليه السلام فاشتهر بـ «قيس القطيفة».

هلك الأشعث سنة ٤٠ هـ، فخُتم ملفّ حياته الدَّنِس الملوَّث بالعار.

7

أَصْبَغُ بْنُ نُبَاتَةَ

أصبغ بن نباتة التَّمِيمي الحنظلي المُجاشِعي. كان من خاصّة الإمام أمير المؤمنين عليّ عليه السلام، ومن الوجوه البارزة بين أصحابه، وأحد ثقاته عليه السلام ، وهو مشهور بثباته واستقامته على حبّه عليه السلام. وصفته النّصوص التاريخيّة القديمة بأنّه شيعيّ، وأنّه مشهور بحبّ عليّ عليه السلام . وكان من «شرطة الخميس»، ومن أُمرائهم. عاهد الإمام عليه السلام على التضحية والفداء والاستشهاد.

وشهد معه الجمل، وصفّين. وكان معدوداً في أنصاره الأوفياء المخلصين. وهو الَّذي روى عهده إلى مالك الأشتر؛ ذلك العهد العظيم الخالد !

وكان من القلائل الذين أُذن لهم بالحضور عند الإمام عليه السلام بعد ضربته. وعُدّ الأصبغ في أصحاب الإمام الحسن عليه السلام أيضاً.

8

Uways al-Qaranī

Uways ibn ʿĀmir ibn Jazʾ al-Murādī al-Qaranī. He had pure nature, sound ideology, and a notable character in Islamic history. He became a Muslim during the life of the Prophet (ṣ.a.w.), but did not see him,[2200] so he is catergorised as one of the Tābiʿīn (Successors).

The Messenger of Allah (ṣ.a.w.) described him as the best of the Tābiʿīn and the best of them in status,[2201] and stated that Uways would intercede for many people on Judgement Day.[2202] He was one of the distinguished ascetics[2203] and is considered to be one of the eight known ascetics.[2204] He did not have a noticeable presence in social affairs, and he would always exhort himself in worship, so much that it is said that he would spend a whole night in prostration. He was with the Commander of the Faithful (a.s.) in the Battle of the Camel and in Ṣiffīn, and he pledged to the Imām (a.s.) to receive martyrdom in Ṣiffīn. He was granted what he requested and was buried there while his face was bleeding .[2205]

Imām Mūsā ibn Jaʿfar (a.s.) described Uways and explained his high status, saying: "When Judgment Day comes the herald will call.....Where are the disciples of ʿAlī ibn Abī Ṭālib.....So ʿAmr ibn al-Ḥamiq.....and Uways al-Qaranī stand forth."[2206]

9

Jābir ibn ʿAbdullah al-Anṣārī

His name was Jābir ibn ʿAbdullah ibn ʿAmr al-Anṣārī, and his kunya was Abū ʿAbdullah. He was a well known companion (ṣaḥābī)[2207] and lived for a long time. He was with his father on the fateful historical

8

أُوَيْسُ القَرَنِيُّ

هو أُويس بن عامر بن جَزْء المرادي القرني. كان طاهر الفطرة، سليم الفكرة، ووجهاً متألّقاً في التاريخ الإسلامي. أسلم على عهد النّبيّ ﷺ، لكنّه ما رآه. لذا عُدَّ في التابعين.

وصفه رسول الله ﷺ بأنّه أفضل التابعين وأعلاهم شأناً، وصرّح بأنّه يشفع لخلق كثيرين يوم القيامة. وكان في عداد الزهّاد المشهورين، وأحد ثمانيتهم المعروفين. لم يكن له حضور مشهور في القضايا الاجتماعيّة، وكان نَصِباً في العبادة، ونُقل أنّه ربما أمضى الليل كلّه ساجداً. شهد مع الإمام أمير المؤمنين عليه السلام الجمل، وصفّين، وعاهده على الشهادة في صفّين. وفيها نال ذلك الوسام بوجه مُدمى، ودُفن هناك.

وقد وصف الإمام موسى بن جعفر عليه السلام أُويساً وصفاً يبيّن منزلته الرفيعة، حين قال: «إذا كان يوم القيامة نادى مناد... أين حواريّ عليّ بن أبي طالب... فيقوم عمرو بن الحمق... وأُويس القرني».

9

جَابِرُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ

جابر بن عبد الله بن عمرو الأنصاري، يُكنّى أبا عبد الله. صحابيّ ذائع الصِّيت، عمّر طويلاً. وكان مع أبيه في تلك الليلة التاريخيّة المصيريّة الّتي عاهد فيها أهل يثرب رسول الله ﷺ على

night when the people of Yathrib pledged to the Messenger of Allah (ṣ.a.w.) to defend and support him, so their pledge of allegiance became known in the history of Islam as 'The Allegiance of the Second 'Aqabah'.[2208]

When the Prophet (ṣ.a.w.) entered Madinah, Jābir accompanied him and was with him in the battles.[2209] He never left guarding the truth and defending it after the Prophet (ṣ.a.w.), exhorting all efforts in explaining to others the status of ʿAlī (a.s.) and emphasizing it.[2210]

The Imāms (a.s.) praised his high station in knowing their right and praised him for his deep comprehension of the different factions after the Messenger of God (ṣ.a.w.), his understanding of the specific teachings of Shiism, and his acute knowledge of the depth of the Qur'ān. He was one of those who were not changed after the Prophet (ṣ.a.w.) and he did not divert from the path after the Prophet (ṣ.a.w.), or rather, he remained firm and steadfast.[2211]

He had a long life, and his noble name has been mentioned as one of the companions of Imām ʿAlī (a.s.),[2212] Imām Ḥasan (a.s.),[2213] Imām Ḥusain (a.s.),[2214] Imām al-Sajjād (a.s.),[2215] and Imām al-Bāqir (a.s.).[2216]

He was the one who conveyed the Prophet's regards to Imām al-Bāqir (a.s.).[2217] He was present with Imām ʿAlī (a.s.) in the Battle of Ṣiffīn[2218] and was the first person to visit the grave of Imām Ḥusain (a.s.) and the martyrs of Karbala on the fortieth day after their martyrdom, and wept very much over Imām Ḥusain (a.s.).[2219]

The traditions reported by him about Imām ʿAlī (a.s.) and his narrations concerning the commentary of the Qu'rān or his debates all show his firmness on the path and his pure ideology, deep faith and strong belief. The codex (ṣaḥīfah) of Jābir is also famous[2220]. Moreover, since he refused to support 'Uthmān in the dessension, al-Ḥajjāj wanted to humiliate him by stamping on his hand.[2221] He departed this world in the year 78 AH.[2222]

الدفاع عنه ودعمه ونصره، وبيعتهم هي البيعة المشهورة في التاريخ الإسلامي بـ «بيعة العقبة الثانية».

ولمّا دخل النّبيّ ﷺ المدينة، صحبه وشهد معه حروبه ولم يتنازل عن حراسة الحقّ وحمايته بعده ﷺ، كما لم يدّخر وسعاً في تبيان منزلة عليّ عليه السلام والتنويه بها. أثنى الأئمة عليهم السلام على رفيع مكانته في معرفة مقامهم عليهم السلام، وعلى وعيه العميق للتيّارات المختلفة بعد رسول الله ﷺ، ومعارف التشيّع الخاصّة، وفهمه النّافذ لعمق القرآن. وأشادوا به واحداً من القلّة الذين لم تتفرّق بهم السبل بعد النّبيّ ﷺ، ولم يستبِقوا الصراط بعده، بل ظلّوا معتصمين متمسّكين به.

قلنا إنّه عمّر طويلاً، لذا ورد اسمه الكريم في صحابة الإمام أميرالمؤمنين عليه السلام، والإمام الحسن عليه السلام، والإمام الحسين عليه السلام، والإمام السجّاد عليه السلام، والإمام الباقر عليه السلام، وهو الّذي بلّغ الإمام الباقر عليه السلام سلامَ رسول الله ﷺ له. وكان قد شهد صفّين مع الإمام عليه السلام. وهو أوّل من زار قبر الحسين عليه السلام وشهداء كربلاء في اليوم الأربعين من استشهادهم، وبكى على أبي عبد الله كثيراً.

والروايات المنقولة عنه بشأن الإمام أمير المؤمنين عليه السلام، وما أثر عنه من أخبار تفسيريّة، ومناظراته، تدلّ كلّها على ثبات خُطاه، وسلامة فكره، وإيمانه العميق، وعقيدته الراسخة. وصحيفة جابر مشهورة أيضاً ولأنّه لم ينصر عثمان في فتنته، فقد ختم الحجّاج بن يوسف على يده يريد إذلاله بذلك. فارق جابر الحياة سنة ٧٨هـ.

10

Ḥujr ibn ʿAdī

Ḥujr ibn ʿAdī ibn Muʿāwiyah al-Kindī, Abū ʿAbd al-Raḥmān, known as Ḥujr al-Khayr and Ibn al-Adbar.[2223] He lived both in the pre-Islamic and Islamic eras[2224] (and thus converted to Islam in its early stages). He entered upon the Prophet (ṣ.a.w.)[2225] and enjoyed companionship with him.[2226] He was one of the notable figures in Islamic history and one of the illuminating personalities in Shīʿa history.

He came to the Prophet (ṣ.a.w.) to embrace Islam at a young age. He was far from worldly affairs, ascetic, would pray and fast very much, was brave and courageous, noble, magnanimous, righteous and a (true) worshiper.[2227] He was known by his asceticism,[2228] and his prayers were answered because of having a pure soul and a righteous heart, with a notable personality and a praiseworthy way of conduct.[2229]

Ḥujr never kept silent against the suppression of the truth and the revival of and reliance on falsehood. It is for this that he rose against ʿUthmān with the rest of the struggling believers.[2230] He devoted efforts to support the government of Imām ʿAlī (a.s.), and was considered to be one of the Imām's special companions[2231] and obedient followers.[2232]

Ḥujr participated in the battles of Imām ʿAlī (a.s.). In the Battle of the Camel[2233] he was the commander of the cavalry of the Kindah tribe.[2234] In the Battle of Ṣiffīn[2235] he was the commander of his tribe,[2236] and in the Battle of al-Nahrawān he led the left wing of the army,[2237] or its right wing.[2238]

He was fluent in his language, sharp in his talk, speaking with eloquence and showing the truth with his eloquent tongue. A sign of this is his insightful and beautiful statements in explaining the status of Imām ʿAlī (a.s.).[2239]

He was a loyal and sincere supporter of Imām ʿAlī (a.s.) and a firm defender of him. When al-Dhaḥḥāk ibn Qais raided Iraq, the Imām (a.s.) commanded Ḥujr to stop him, and Ḥujr with his courage and

10

حُجر بن عدي

حُجْرُ بن عديّ بن معاوية الكندي، أبو عبد الرحمن، وهو المعروف بحجر الخير، وابن الأدبر كان جاهليّاً إسلاميّاً، وفد على النّبيّ، وله صحبة. من الوجوه المتألّقة في التاريخ الإسلامي، ومن القمم الشاهقة الساطعة في التاريخ الشيعي. جاء إلى النّبيّ ﷺ وأسلم وهو لم يزل شابّاً. وكان من صفاته: تجافيه عن الدنيا، وزهده، وكثرة صلاته وصيامه، واستبساله وشجاعته، وشرفه ونُبله وكرامته، وصلاحه وعبادته. وكان معروفاً بالزهد، مستجاب الدعوة لِما كان يحمله من روح طاهرة، وقلب سليم، ونقيبة محمودة، وسيرة حميدة.

ولم يسكت حجر قطّ أمام قتل الحقّ وإحياء الباطل والركون إليه. من هنا ثار على عثمان مع سائر المؤمنين المجاهدين. ولم يألُ جهداً في تحقيق حاكميّة الإمام أمير المؤمنين عليه السلام، فعُدّ من خاصّة أصحابه وشيعته المطيعين.

اشترك حجر في حروب الإمام عليه السلام . وكان في الجمل قائداً على خيّالة كِنْدة، وفي صفّين أميراً على قبيلته، وفي النّهروان قاد ميسرة الجيش أو ميمنته.

وكان فصيح اللسان، نافذ الكلام، يتحدّث ببلاغة، ويكشف الحقائق بفصاحة. وآية ذلك كلامه الجميل المتبصّر في تبيان منزلة الإمام عليه السلام .

وكان نصير الإمام الوفيّ المخلص، والمدافع المجدّ عنه. ولمّا أغار الضحّاك بن قيس على العراق، أمره الإمام عليه السلام بصدّه، فهزمه حجر ببطولته وشجاعته، وأجبره على الفرار.

chivalry defeated him, forcing him to flee.[2240]

Ḥujr became aware of a plot to kill the Imām (a.s.) shortly before it was executed, so he did his utmost to frustrate it, but he was not successful.[2241] He deeply grieved over the murder of the Imam.

He was one of the firm zealous companions of Imām Ḥasan (a.s.). [2242]

When he heard about the news of the treaty, his blood of jealousy started to boil in his veins, and he objected,[2243] so Imām Ḥasan (a.s.) said to him: "If I had had companions like you, I would not have signed it."[2244]

His heart would pound with pain from Muʿāwiyah. He would always disown himself from this hideous figure of the party of the Freedmen (the newly-converted Meccans) who domineered the Muslims, and he would invoke God against them along with a number of the Shiites.[2245]

The party had already been described by the Messenger of God (ṣ.a.w.) as being cursed. Ḥujr would stand in defence of the doctrine and Ahlul Bait (a.s.) without fear. He would reproach al-Mughīrah, one of members of the wicked party who ruled over Kufah during the reign of the government of Muʿāwiyah and would defame Imām ʿAlī (a.s.) and his followers (Shīʿa).[2246]

Muʿāwiyah felt very annoyed by Ḥujr and his exposing the truth, his firmness and his steadfastness, so he ordered that Ḥujr be killed, and his order was executed,[2247] so this righteous man and some of his companions were martyred in 'Marj ʿAdhrā'[2248'2249] in the year 51 AH.[2250]

Ḥujr was very much respected among the people and had a lovable and influential personality. He held a high status in the society, so his martyrdom was too painful for the people,[2251] who protested against Muʿāwiyah and reproached him for this hideous act.

Imām Ḥusain (a.s.)[2252] was among those who were very hurt by the news of his martyrdom and he objected to Muʿāwiyah by writing a strong letter to him, extensively praising Ḥujr. The Imām (a.s.) reminded Muʿāwiyah of his oppression and his betrayal of the treaty by wrongfully shedding the pure blood of Ḥujr. ʿĀ'ishah[2253] also objected to Muʿāwiyah when she mentioned a statement regarding the

اطّلع حجر على مؤامرة قتل الإمام عليه السلام قبل تنفيذها بلحظات، فحاول بكلّ جهده أن يتدارك الأمر فلم يُفلح. واغتمّ لمقتله كثيراً.

وكان من أصحاب الإمام الحسن عليه السلام الغيارى الثابتين.

وقد جاش دم غيرته في عروقه حين سمع خبر الصلح، فاعترض، فقال له الإمام الحسن عليه السلام: لو كان غيرُك مثلَك لَما أمضيتُه.

وكان قلبه يتفطّر ألماً من معاوية. وطالما كان يبرأ من هذا الوجه القبيح لحزب الطلقاء الَّذي تآمر على المسلمين، ويدعو عليه مع جمع من الشيعة. وهو الحزب الَّذي كان رسول الله صلى الله عليه وآله وصفه بأنّه ملعون. وكان حجر يقف للدفاع عن العقيدة وأهل البيت عليهم السلام بلا وجل، ويُعنّف المغيرة الَّذي كان فرداً في رجسه وقبحه ورذالته، وقد تسلّط على الكوفة في أثناء حكومة الطلقاء، وكان يطعن في عليٍّ عليه السلام وشيعته. وضاق معاوية ذرعاً بحجر وبمواقفه وكشفه الحقائق، وصلابته، وثباته، فأمر بقتله وتمّ تنفيذ أمره، فاستشهد ذلك الرجل الصالح في «مَرْج عذراء» سنة ٥١ هـ مع ثلّة من رفاقه.

وكان حجر وجيهاً عند النّاس، وذا شخصيّة محبوبة نافذة، ومنزلة حسنة، فكَبُر عليهم استشهاده، واحتجّوا على معاوية، وقرّعوه على فعله القبيح هذا. وكان الإمام الحسين عليه السلام ممّن تألّم كثيراً لاستشهاده، واعترض على معاوية في رسالة بليغة له أثنى فيها ثناءً بالغاً على حجر، وذكر استفظاعه للظلم، وذكّر معاوية بنكثه للعهد، وإراقته دم حجر الطاهر ظلماً وعدواناً. واعترضت عائشة أيضاً على معاوية من خلال ذكرها حديثاً حول شهداء «مرج عذراء».

martyrs of Marj 'Adhrā'.[2254]

Even though Mu'āwiyah had a corrupt conscience, he saw that his killing of Ḥujr was a mistake, so he had expressed his regret for this,[2255] saying when he was about to die: "If only there was an admonisher who would have stopped us from killing him."[2256]

Muṣ'ab ibn al-Zubayr killed the two children of Ḥujr: 'Ubaidullah and 'Abd al-Raḥmān in captivity.[2257]

Imām 'Alī (a.s.) had foretold the martyrdom of Ḥujr and compared his martyrdom and the martyrdom of his companions to the martyrdom of the 'Companions of al-Ukhdūd'.[2258]

11

Ḥudhaifah ibn al-Yamān

Ḥudhaifah ibn al-Yamān ibn Jābir, Abū 'Abdullah al-'Absī, one of the distinguishable and notable companions. Biographers and traditionists praised him with many characteristics in their books, saying: 'He was one of the noble people,[2259] 'one of the greatest of the companions of the Messenger of God (ṣ.a.w.)',[2260] 'the bearer of the secrets of the Prophet (ṣ.a.w.)'[2261], and 'the most knowledgeable of the people about the hypocrites'."[2262] The Messenger of God (ṣ.a.w.) confided to him the names of the hypocrites[2263] and foretold him the dessensions that would befall the Ummah[2264] up to the Judgment Day.[2265]

He was not present in the Battle of Badr, but was present in the Battle of Uḥud and all the following events.[2266] He stood firm in his belief and faith, and objected to the usurpation of the right of caliphate as well as the rightful caliphate after the death of the Messenger of Allah (ṣ.a.w.) and firmly stood on the side of Imām 'Alī (a.s.).[2267]

Ḥudhaifah was among those who were present in the funeral procession of Fāṭimah al-Zahrā' (a.s.) and prayed over her holy body.[2268]

He was the governor of al-Madā'in during the reign of 'Umar and 'Uthmān.[2269] He was sick at the early days of the caliphate of Imām

وكان معاوية ـ على ما اتّصف به من فساد الضمير ـ يرى قتل حجر من أخطائه، ويعبّر عن ندمه على ذلك، وقال عند دنوّ أجله: لو كان ناصحٌ لَمَنعنا من قتله!

وقتل مصعب بن الزبير ولدَي حجر: عبيد الله، وعبد الرحمن صبراً.

وكان الإمام أمير المؤمنين عليه السلام قد أخبر باستشهاده من قبل، وشبّه استشهاده وصحبه باستشهاد «أصحاب الأُخدود».

11

حُذَيفَةُ بنُ اليَمَانِ

حذيفة بن اليمان بن جابر، أبو عبد الله العبسي. كان من وجهاء الصحابة وأعيانهم. وقد أثنى عليه الرجاليّون وأصحاب التراجم بمزايا ذكروها في كتبهم كقولهم: «كان من نجباء وكبار أصحاب رسول الله صلى الله عليه وآله»، وقولهم: «صاحب سرّ النّبيّ صلى الله عليه وآله»، وقولهم: «وأعلم النّاس بالمنافقين». وأسرّ إليه رسول الله صلى الله عليه وآله أسماء المنافقين وضبط عنه الفتن الكائنة في الأُمّة إلى قيام الساعة.

لم يشهد بدراً، وشهد أُحداً وما بعدها من المشاهد. كان أحد الذين ثبتوا على العقيدة. لم يصبر على تغيير «حقّ الخلافة» و «خلافة الحقّ» بعد وفاة رسول الله، ووقف إلى جانب عليّ عليه السلام بخطىً ثابتة.

كان حذيفة ممّن شهد جنازة السيّدة فاطمة الزهراء عليها السلام، وصلّى على جثمانها الطاهر.

ʿAlī(a.s.). He could not stand silent, however, so as he would ascend the pulpit with his ailing body and warmly praise the Imām (a.s.) saying: 'By Allah, he is the first and last rightful person', and 'He is the best of all people after your Prophet'.[2270] He called people to pledge allegiance to the Imām[2271] and he himself pledged allegiance.[2272]

In his will he enjoined his children not to fall short of following and supporting Imām ʿAlī (a.s.), saying to them: "By Allah, he [Imām ʿAlī (a.s.)] is with the truth, and whoever opposes him is in the wrong."[2273] He passed away seven days after this[2274] or forty days.[2275]

12

Khuzayma ibn Thābit Dhu al-Shahādatain

Khuzayma ibn Thābit ibn al-Fākih al-Anṣārī al-Awsī, Abū ʿAmārah, known as Dhu al-Shahādatayn. He was one of the distinguished companions of the Prophet (ṣ.a.w.).

He was present at the Battle of Uḥud and other events.[2276] He was known as Dhu al-Shahādatayn, because the Messenger of God (ṣ.a.w.) deemed his testimony to be as good as two testimonies.[2277] Khuzayma was among the few number of people who stayed firm on the path of the 'right of Caliphate' and the 'True Caliphate' after the Prophet (ṣ.a.w.),[2278] so he stood in the mosque calling out loud in defence of the caliphate of the Commander of the Faithful ʿAlī (a.s.). He advanced as an argument the status that the Messenger of God (ṣ.a.w) conferred him (ʿAlī), thus he testified that the Prophet (ṣ.a.w.) considered his Ahlul Bayt (a.s.) to be the criterion of distinguishing truth from falsehood, and appointed them as leaders over creation.[2279]

Khuzayma was present in the battles of the Commander of the Faithful (a.s.) and was steadfast in all of them, and he was blessed with martyrdom after the martyrdom of ʿAmmār ibn Yāsir.[2280]

وليَ المدائن في عهد عمر وعثمان. وكان مريضاً في ابتداء خلافة أمير المؤمنين عليّ عليه السلام . مع هذا كلّه لم يُطِق السكوت عن مناقبه وفضائله صلوات الله عليه، فصعد المنبر بجسمه العليل، وأثنى عليه وأبلغ الثناء، وذكره بقوله: «فواللّه إنّه لعلى الحقّ آخراً وأوّلاً»، وقوله: «إنّه لخير من مضى بعد نبيّكم». وأخذ له البيعة ، وهو نفسه بايعه أيضاً.

وأوصى أولاده مؤكّداً ألاّ يقصّروا في اتّباعه والسير وراءه، وقال لهم: «فإنّه والله على الحقّ، ومن خالفه على الباطل». ثمّ توفّي بعد سبعة أيّام مضت على ذلك. وقيل: توفّي بعد أربعين يوماً.

12

خُزَيمَةُ بنُ ثابِتٍ ذُو الشَّهادَتَينِ

خزيمة بن ثابت بن الفاكه الأنصاري الأوسي يُكنّى أبا عمارة. ويلقّب بذي الشهادتين. من الشخصيّات المتألّقة بين صحابة النّبيّ صلى الله عليه وآله.

شهد أُحداً وبقيّة المشاهد. وإنّما اشتهر بذي الشهادتين؛ لأنّ رسول الله صلى الله عليه وآله جعل شهادته شهادة رجلين. وكان خزيمة أحد الأفراد القلائل الذين ثبتوا على «حقّ الخلافة» و «خلافة الحقّ» بعد النّبيّ صلى الله عليه وآله، إذ قام في المسجد رافعاً صوته بالدفاع عن خلافة أمير المؤمنين عليّ عليه السلام. واحتجّ بالمنزلة الّتي خصّه بها رسول الله صلى الله عليه وآله، فشهد أنّ رسول الله صلى الله عليه وآله جعل أهل بيته عليهم السلام معياراً لمعرفة الحقّ من الباطل، ونصبهم أئمّة على العباد. وشهد خزيمة حروب أمير المؤمنين عليه السلام وكان ثابت الخُطى فيها. رُزق الشهادة بعد استشهاد عمّار بن ياسر.

13

Rushayd al-Hajarī

Rushayd al-Hajarī was one of the wise and firm companions of the Commander of the Faithful (a.s.).[2281] He was also considered as one of the companions of Imām Ḥasan (a.s.)[2282] and Imām Ḥusain (a.s.).[2283]

Imām ʿAlī (a.s.) praised and respected him very much, calling him 'Rushayd al-Balāyā'. His acute and wise vision penetrated into what is beyond the visible world, since as he had knowledge of afflictions and deaths (ʿālim al-balāyā wa al-manāyā).[2284] One day the Imām (a.s.) said to him: "How will you endure patiently when the bastard of Banī Umayya [Ziyād ibn Abīh] sends for you and cuts your arms, legs and tongue?"

Rushayd replied saying: "Will that lead me to Heaven?"[2285]

Thus he interpreted the greatness of patience and indicated that he was firm and steadfast in his love for the Commander of the Faithful (a.s.). When the time came for Ziyād ibn Abīh to commit his act, Rushayd did not relinquish the truth until he was martyred and crucified.[2286]

14

Ziyād ibn Abīh

His name was Ziyād ibn Sumayya, who was his mother; before he was attributed to Abū Sufyān, he was called: Ziyād ibn 'Ubayd al-Thaqafī; we talked aboult him briefly in Chapter One. He was a public speaker[2287] and a political figure. He was famed for his acumen and slyness in politics.[2288] Sumayya, a prostitute from al-Ṭā'if[2289] under the care of 'Ubaid al-Thaqafī[2290], gave birth to him in the first year of Hijrah.[2291]

Ziyād converted to Islam during the caliphate of Abū Bakr.[2292]

13

رُشَيْدُ الهَجَرِيُّ

رُشيد الهَجَري من أصحاب أمير المؤمنين عليه السلام الواعين الراسخين. وعدّ من أصحاب الإمام الحسن والإمام الحسين عليهما السلام أيضاً، كان أمير المؤمنين عليه السلام يعظّمه ويُسمّيه «رشيد البلايا». واخترقت نظرته الثاقبة النّافذة ما وراء عالم الشهادة، فعُرف بعالِم «البلايا والمنايا». قال له الإمام عليه السلام يوماً: « كَيفَ صَبرُكَ إذا أرسَلَ إلَيكَ دَعِيُّ بَني أُمَيَّةَ، فَقَطَعَ يَدَيكَ ورِجلَيكَ ولِسانَكَ؟».

قال: أ يَكونُ آخِرُ ذلِكَ إلَى الجَنَّةِ ؟

وهكذا ترجم عظمة الصبر، ودلّ على صلابته في محبّته أمير المؤمنين صلوات اللّه عليه. ولمّا آن ذلك الأوان فعل زياد بن أبيه فعلته، ولم يتنازل رشيد عن الحقّ إلى أن استشهد وصلب.

14

زِيادُ بْنُ أَبيهِ

هو زياد بن سُميَّة؛ وهي أُمّه، وقبل استلحاقه بأبي سفيان يقال له: زياد بن عبيد الثقفي، تحدّثنا عنه مجملاً في مدخل البحث. كان من الخطباء والساسة. اشتهر بذكائه المفرط ومكره في ميدان السياسة. ولدته سميّة، الّتي كانت بغيّاً من أهل الطائف وكانت تحت عبيد الثقفي في السنة الأُولى من الهجرة.

أسلم زياد في خلافة أبي بكر. ولفت نظر عمر في عنفوان شبابه بسبب كفاءته ودهائه السياسي، فأشخصه في أيّام خلافته إلى اليمن لتنظيم ما حدث فيها من اضطراب. كان عمر

ʿUmar took notice of him while he was still young by seeing his political shrewdness,[2293] so he dispatched Ziyād to Yemen to manage the disturbance there.[2294] He had also put him in charge of the collecting of alms taxes of Basrah or certain regions of it.[2295]

Ziyād lived in Basrah and worked as a scribe for its governors: Abū Mūsā al-Ashʿarī,[2296] al-Mughīrah ibn Shuʿbah[2297] and ʿAbdullah ibn ʿĀmir.[2298]

He was a scribe[2299] and an advisor[2300] to Ibn ʿAbbās in Basrah during the caliphate of the Commander of the Faithful (a.s.). When Ibn ʿAbbās headed towards Ṣiffīn, he put Ziyād in charge of the expenditure of Basrah and its council and treasury.[2301]

When the people of Fars and Kermān refused to pay taxes and expelled their governor Sahl ibn Ḥunayf, Imām ʿAlī (a.s.) requested from his companions to send a prudent and diplomatic person to them, so Ibn ʿAbbās suggested Ziyād[2302] and Jariya ibn Qudāma affirmed this suggestion.[2303]

Ziyād headed towards Fars and Kermān[2304] and, with his political shrewdness, was able to extinguish the fire of dissension. At that same time he committed some vile acts, to which the Imām (a.s.) objected.[2305]

Ziyād did not participate in the battles of the Imām (a.s.), but he was with the Imām (a.s.) and his son Ḥasan (a.s.) until the Imām (a.s.) was martyred, or rather, even until the first days of the government of Muʿāwiyah.[2306]

He then went astray through a plot by Muʿāwiyah, falling into what the Imām (a.s.) had warned him against.[2307] He then became a submissive instrument to Muʿāwiyah after he attributed Ziyād to himself, by calling him his brother.[2308] A number of men testified that he was an illegitimate child born from adultery.[2309] So he came to be known as Ziyād ibn Abū Sufyān.

Corruption and debauchery were instilled in the personality of Ziyād, and he showed the wickedness of his origin and darkness of his heart when he was in the court of Muʿāwiyah. At first Muʿāwiyah appointed him as

بن الخطّاب قد استعمله على بعض صدقات البصرة أو بعض أعمال البصرة. كان زياد يعيش في البصرة، وعمل كاتباً لولاتها: أبي موسى الأشعري، والمغيرة بن شعبة، وعبد الله بن عامر.

وكان كاتباً ومستشاراً لابن عبّاس في البصرة أيّام خلافة الإمام أمير المؤمنين عليه السلام . ولمّا توجّه ابن عبّاس إلى صفّين جعله على خراج البصرة وديوانها وبيت مالها.

وعندما امتنع أهل فارس وكرمان من دفع الضرائب، وطردوا واليهم سهل بن حُنيف، استشار الإمام عليه السلام أصحابه لإرسال رجل مدبّر وسياسي إليهم، فاقترح ابن عبّاس زياداً، وأكّد جاريةُ بن قدامة هذا الاقتراح.

فتوجّه زياد إلى فارس وكرمان. وتمكّن بدهائه السياسي من إخماد نار الفتنة. وفي تلك الفترة نفسها ارتكب أعمالاً ذميمة فاعترض عليه الإمام عليه السلام .

لم يشترك زياد في حروب الإمام عليه السلام، وكان مع الإمام وابنه الحسن المجتبى عليهما السلام حتى استشهاد الإمام عليه السلام، بل حتى الأيّام الأُولى من حكومة معاوية.

ثمّ زلّ بمكيدة معاوية، ووقع فيما كان الإمام قد حذّره منه، وأصبح أداةً طيّعة لمعاوية تماماً، من خلال مؤامرة الاستلحاق. وسمّاه معاوية أخاه. وشهد جماعة على أنّه ابن زنا. وهكذا أصبح زياد بن أبي سفيان! !

كانت المفاسد والقبائح متأصّلة في نفس زياد، وقد أبرز خبث طينته واسوداد قلبه في بلاط معاوية. ولاّه البصرة في بادئ الأمر، ثمّ صار أميراً على الكوفة أيضاً. ولمّا أحكم قبضته عليهما لم يتورّع عن كلّ ضرب من ضروب الفساد والظلم. وتشدّد كثيراً على النّاس، خاصّة شيعة

governor of Basrah and then made him the commander of Kufah as well.[2310]

When Ziyād showed a firm fist over these two cities, he did not care about committing any kind of corruption or oppression.[2311] He was very harsh on people, especially the followers of Imām ʿAlī (a.s.),[2312] so he imprisoned many of them in dark confined jails, or killed them.[2313] He forced people to dissociate themselves from the Imām (a.s.)[2314] or revile him and insisted on this act.[2315]

Ziyād died in the year 53 AH[2316] from a plague,[2317] at the age of 53,[2318] after a decade of tyranny, oppression, plunder, and spreading abomination, filth and indecency, leaving behind another example of evilness, ʿUbaidullah ibn Ziyād, who surpassed his father in showing the wickedness of his soul and his oppression towards the progeny of Imām ʿAlī (a.s.) and his followers.

Ziyād was a clear example of a shrewd politician who had no heart nor emotions at all!!

His greed, mischief and hypocrisy in dealing with people were among the traits to which Imām ʿAlī (a.s.) drew attention in an awakening and alerting letter to him.[2319]

Ziyād was greatly admired by the seekers of this worldly life who would magnify its pleasures and amusements, so they praised him with acute sagacity and a lofty status.[2320] However, a quick glance beyond that shows his wicked character, so much so that he even altered his lineage.

15

Salmān al-Fārisī

Abū ʿAbdullah Salmān al-Fārisī (the Persian), otherwise known as Salmān al-Muḥammadī was an ascetic with penetrating foresight. He was of pure nature and of Persian[2321] descent, where his place of birth was Rāmhurmuz,[2322] and he was originally from Isfahān.[2323] He was a great companion[2324] from among the companions of the Messenger of

الإمام أمير المؤمنين عليه السلام ، إذ سجن الكثيرين منهم في سجون مظلمة ضيّقة أو قتلهم. وأكره النّاس على البراءة من الإمام عليه السلام وسبّه مصرّاً على ذلك.

هلك زياد بالطاعون سنة ٥٣ هـ وهو ابن ٥٣ سنة، بعد عقد من الجور والعدوان والنّهب ونشر القبائح وإشاعة الرجس والفحشاء، وخَلّفَ من هذه الشجرة الخبيثة ثمرة خبيثة تقطر قبحاً، وهو عبيد الله الّذي فاق أباه في الكشف عن سوء سريرته وظلمه لآل عليّ عليه السلام وشيعته.

كان زياد نموذجاً واضحاً للسياسي الّذي له دماغ مفكّر، ولكن ليس له قلب وعاطفة قطّ!!

كان الشرّه، والعَبَث، والنّفاق في معاملة النّاس من صفاته الّتي أشار إليها الإمام عليه السلام في رسالة موقظة منبّهة.

كان زياد عظيماً عند طلاّب الدنيا الذين يَعظُم في عيونهم زبرجها وبهرجها؛ ولذا مدحوه بالذكاء الحادّ والمكانة السامية. بَيد أنّ نظرة إلى ما وراء ذلك تدلّنا على أ نّه لم يَرْعَوِ من كلّ رجس ودنس وقبح وخبث، حتى من تغيير نسبه أيضاً.

15
سَلمانُ الفارِسِيُّ

سلمان الفارسي، أبو عبد الله، وهو سلمان المحمّدي، زاهد ثاقب البصيرة، نقيّ الفطرة، من سلالة فارسيّة، مولده رامهرمز وأصله من أصبهان، صحابيّ جليل من صحابة رسول الله صلى الله عليه وآله. كان يحظى بمكانة عظيمة لا تستوعبها هذه الصفحات القليلة. كان يطوي الفيافي والقفار بحثاً عن الحقّ. وعندما دخل رسول الله صلى الله عليه وآله المدينة حضر عنده وأسلم. وآثر خدمة ذلكم السفير

God (ṣ.a.w.). He enjoyed a prominent status which cannot be grasped in these few pages. He would traverse deserts and the wilderness in search of the truth, and when the Messenger of God (ṣ.a.w.) entered Madīnah, he came to him and embraced Islam.[2325] He preferred to be at the service of this great, divine apostle with total obedience, and he did not spare any effort in fulfilling this goal. He was present at the Battle of Khandaq (Trench) and helped the believers through his wit and his experience with the art of fighting, thus he proposed the digging of the trench and his proposal was welcomed.

He used to live in extreme asceticism, when he had severed all relationships and rejected all the decorations of life and had adhered to the truth. The Messenger of God (ṣ.a.w.) honoured him with his statement: "Salmān is a part of our family."[2326] His pure heart was a reflection of the divine light, in which the Messenger of God (ṣ.a.w.) said regarding him:

"Whoever desires to look at a man whose heart has been illuminated (purified), he should look at Salmān."[2327]

The Commander of the Faithful would say about the vastness of his knowledge and his information: "He acquired the knowledge of the first and the knowledge of the last; he read the first book and the last book, and he was a sea that had no end."[2328]

Salmān guarded the sanctity of the truth after the Messenger of Allah (ṣ.a.w.) and did not deviate from the path of the truth.[2329] He was one of the few who stood up in the Mosque of the Prophet and defended the 'Califate of the Truth' and 'the Right of the Caliphate'.[2330] He was of the lovers of ʿAlī (a.s.) and the progeny of the Prophet (ṣ.a.w.), and of the few who witnessed the [funeral] prayer over the pure Lady Fāṭima al-Zahrā (a.s.) and attended her burial in the middle of the grieving night.[2331]

ʿUmar appointed him over al-Madāin,[2332] and his rule over it was a noble manifestation eliciting pride and honour. It was a government [wherein] the divine vision reigned supreme, surrounded by asceticism and godliness and its aim was truth and justice.

Salmān was among those who lived a long life. He lived close to two hundred and fifty years,[2333] and passed away in al-Madāin during the reign of ʿUmar[2334] or ʿUthmān.[2335]

الإلهيّ العظيم بكلّ طواعية، ولم يألُ جهداً في ذلك، وشهد الخندق وأعان المؤمنين بذكائه وخبرته بفنون القتال، واقترح حفر الخندق، فلقي اقتراحه ترحيباً.

كان يعيش في غاية الزهد، ولمّا كان قد قطع جميع الوشائج، وأعرض عن جميع زخارف الحياة، والتحق بالحقّ، شرّفه رسول الله ﷺ بقوله: « سَلمانُ مِنّا أهلَ البَيتِ ». وكان قلبه الطاهر مَظهراً للأنوار الإلهيّة، فقال فيه رسول الله ﷺ:

« مَن أرادَ أن يَنظُرَ إلى رَجُل نُوِّرَ قَلبُهُ فَلينَظُر إلى سَلمانَ ».

وكان أمير المؤمنين عليه السلام يقول عن سعة علمه واطّلاعه:

«عَلِمَ العِلمَ الأوَّلَ وَالعِلمَ الآخِرَ، وقَرَأَ الكِتابَ الأوَّلَ وقَرَأَ الكِتابَ الآخِرَ، وكانَ بَحراً لا يَنزِفُ ».

وقد رعى سلمان حرمة الحقّ بعد رسول الله ﷺ، ولم يحد عن مسير الحقّ، وكان أحد القلائل الذين قاموا في المسجد النّبويّ ودافعوا عن «خلافة الحقّ» و « حقّ الخلافة ». وكان من عشّاق عليّ وآل البيت عليهم السلام، ومن الأقلّين الذين شهدوا الصلاة على السيّدة الطاهرة فاطمة الزهراء عليها السلام وحضروا دفنها في جوف الليل الحزين.

ولاّه عمر على المدائن، فكانت حكومته فيها من المظاهر المشرّفة الباعثة على الفخر والاعتزاز، فهي حكومة تعلوها الرؤية الإلهيّة، ويحيطها الزهد والورع، وهدفها الحقّ والعدل.

كان سلمان من المعمّرين، عاش قرابة مئتين وخمسين سنة، وتوفّي بالمدائن أيّام حكومة عمر أو عثمان.

16

Sulaym ibn Qais al-Hilālī

Sulaym ibn Qais al-Hilālī al-ʿĀmirī, with the nickname *(kunyah)* of Abū Ṣādiq, was one of the traditionists, scholars and elders of the Tābiʿīn, (Successors). He was among the companions of the Commander of the Faithful,[2336] Imām Ḥasan,[2337] Imām Ḥusain,[2338] Imām Zain al-ʿĀbidīn,[2339] and Imām al-Bāqir,[2340] (peace be upon them all). He was one of the companions of Imām ʿAlī (a.s.) who were a part of the 'Elite Army Soldiers' (*shurṭat al-khamīs*).[2341] [2342] He is considered to be one of the forerunners in the compilation and registration of facts and history.[2343]

His book –which appears in the books of biographies and references under different titles–, is considered to be one of the most important of Shīʿa source books and texts, which some scholars have referred to as 'one of the major books of Principles'.[2344]

The book that exists with us today, titled as '*Kitāb Sulaym*', with its many manuscripts and chain of narrations that it comes from has been a source of many extensive studies and discussions among scholars of narrators and Islamic researchers for a long time. Some of them considered it to be essentially fabricated, others viewed that its attribution to Sulaym was established beyond doubt, and they attempted to answer the different ambiguities and doubts conjured about it. Other scholars further exercised precaution and said that the book has been altered, and they ruled that it contained that which was established and also the doubtful, the good and the bad, the authentic and the weak.[2345]

With all this, there is no opposition of any kind to Sulaym himself, as he was of the radiant personalities in the history of the Shīʿah creed, being among the faithful adherents to the Imāms (a.s.) and of the lovers of the progeny of the Messenger (ṣ.a.w.) and among their devotees.

16

سُلَيْمُ بْنُ قَيْسِ الهِلالِيُّ

سليم بن قيس الهلالي العامري يكنى أبا صادق، كان من محدّثي التابعين، وعلمائهم، وعظمائهم، وهو من أصحاب أمير المؤمنين، والحسن، والحسين، وزين العابدين، والباقر، عليهم السلام أجمعين. وكان في أصحاب الإمام أمير المؤمنين من «شرطة الخميس». وعُدّ من السبّاقين في التأليف وضبط الحقائق والتاريخ.

ويعتبر كتابه ـ الّذي جاء في كتب التراجم والمصادر بعناوين متنوّعة ـ من أهمّ كتب الشيعة، وسمّاه بعض العلماء «أصل من أكبر كتب الأُصول».

والّذي هو الآن موجود في أيدينا وعنوانه: «كتاب سُليم» مع كثرة نسخه وطرقه، دار حوله كلام بين علماء الرجال والباحثين الإسلاميّين، منذ زمن بعيد، فذهب بعضهم إلى أنّه موضوع أساساً، ورأى بعض آخر أنّ نسبته إلى سليم ثابتة لا غبار عليها، وحاول هؤلاء الإجابة عن الإشكالات والشبهات المثارة عليه. واحتاط آخرون فقالوا: إنّه مدسوس، وحكموا عليه بأنّ فيه الثابت والمشكوك فيه، والحسن والرديء، والصحيح والسقيم.

مع هذا كلّه، فإنّ سُليماً نفسه لا قدح فيه؛ إذ كان من الشخصيّات المتألّقة في تاريخ التشيّع، ومن الموالين الأبرار للأئمّة عليهم السلام، ومن أحبّاء آل الرسول صلى الله عليه وآله وأودّائهم.

17

Ṣaʿṣaʿah ibn Ṣawḥān

Ṣaʿṣaʿah ibn Ṣawḥān ibn Ḥujr al-ʿAbdī was a Muslim during the era of the Prophet (ṣ.a.w.), but had not seen him.[2346] He was of the senior companions of Imām ʿAlī (a.s.)[2347] and of those who truly knew him like he was entitled to [be known].[2348] He was an articulate and eloquent preacher.[2349] The famous Arab writer al-Jāḥiẓ considered him to be a master in speaking and sermons. The clearest indication [in this regard] is that ʿAlī ibn Abī Ṭālib (a.s.) requested him to speak.[2350]

The compilers of biographies praised him with saying: "He was noble, a leader, eloquent, fluent, an orator, articulate, religious and honourable."[2351]

ʿUthmān exiled him to Shām (Syria) with Mālik al-Ashtar and some men from Kūfah[2352]. When the people revolted against ʿUthmān and agreed on the Caliphate of Imām ʿAlī (a.s.), this man who was profound in thought and unique in knowing the greatness of ʿAlī (a.s.) stood up, being a fluent orator, and expressed his clear and admirable belief in his Imām, addressing him saying: "O Commander of the Faithful! By God, you have adorned the Caliphate and it did not adorn you. You have elevated it and it did not elevate you, and truly it is more in need of you than you are to it."

When the instigators of the dessension ignited the flames of war on the Commander of the Faithful (a.s.) in the Battle of the Camel, Ṣaʿṣaʿah was on the side of the Imām. After his two brothers Zaid and Saiḥān who were the standard bearers were martyred, he raised their standard and continued the fighting.[2353] In the Battle of Ṣiffīn, he was the messenger of the Imām (a.s.) to Muāwiyah[2354], and he was also one of the commanders of the army,[2355] and the narrator of the events of Ṣiffīn.[2356]

He stood alongside the Imām (a.s.) in the battle of Nahrawān

17

صَعْصَعَةُ بْنُ صُوحَانَ

صعصعة بن صوحان بن حُجْر العبدي، كان مسلماً على عهد النّبيّ ﷺ ولم يره. وكان من كبار أصحاب الإمام عليّ عليه السلام ، ومن الذين عرفوه حقّ معرفته كما هو حقّه، وكان خطيباً شحشحاً بليغاً. ذهب الأديب العربي الشهير الجاحظ إلى أنّه كان مقدّماً في الخطابة. وأدلّ من كلّ دلالة استنطاق عليّ بن أبي طالب عليه السلام له.

أثنى عليه أصحاب التراجم بقولهم: كان شريفاً، أميراً، فصيحاً، مفوّهاً، خطيباً، لسناً، ديّناً، فاضلاً.

نفاه عثمان إلى الشام مع مالك الأشتر ورجالات من الكوفة. وعندما ثار النّاس على عثمان، واتّفقوا على خلافة الإمام أمير المؤمنين عليه السلام قام هذا الرجل الَّذي كان عميق الفكر، قليل المثيل في معرفة عظمة عليّ عليه السلام ـ وكان خطيباً مصقعاً ـ فعبّر عن اعتقاده الصريح الرائع بإمامه، وخاطبه قائلاً:

«والله يا أمير المؤمنين! لقد زيّنت الخلافة وما زانتك، ورفعتها وما رفعتك، ولهي إليك أحوج منك إليها».

وعندما أشعل موقدو الفتنة فتيل الحرب على أمير المؤمنين عليه السلام في الجمل، كان إلى جانب الإمام، وبعد أن استشهد أخواه زيد وسيحان اللذان كانا من أصحاب الألوية، رفع لواءهما وواصل القتال. وفي حرب صفّين، هو رسول الإمام عليه السلام إلى معاوية ومن أُمراء الجيش وراوي وقائع صفّين.

and argued against the Kharijites about the legitimate authority of his Imām and his veracity.[2357] The Imām made him a witness over his will,[2358] thereby registering a great honour for this man. Ṣaʿṣaʿah repeatedly spoke about the virtues of the Imām and his merits in the presence of Muāwiyah and the imbeciles of the Umayyads. He used to recite the heroic epic of the Imam's greatness while they were gaping at him. He also used to reveal the ugliness of Muāwiyah and his flaws without fear.[2359]

How much Muāwiyah wanted him to slander ʿAlī (a.s.), but he did not encounter except disgrace and shame, for he was answered with his eloquent and captivating sermons.[2360]

Muāwiyah was compelled to trust him after the martyrdom of the Commander of the Faithful (a.s.) and the reconciliation of Imām al-Hasan (a.s.).[2361] Thus, Ṣaʿṣaʿah used this opportunity against Muāwiyah, who was forever annoyed with the eloquent statements of Ṣaʿṣaʿah and his beautiful utterances in describing the virtues of the Commander of the Faithful (a.s.) and this annoyance did not decrease.[2362]

What we have mentioned in respect of this man is a drop in the ocean, and it suffices for his greatness that Imām al-Ṣādiq (a.s.) has said the following: "There was none with the Commander of the Faithful (a.s.) who knew his right fully, except for Ṣaʿṣaʿah and his companions."[2363]

Ṣaʿṣaʿah passed away during the reign of Muāwiyah.[2364]

18

ʿAbdullah ibn ʿAbbās

ʿAbdullah ibn ʿAbbās ibn Abd al-Muṭṭalib Abū al-Abbās al-Qurashī al-Hāshimī was of the famous commentators [of the Qur'ān] and traditionists in Islamic history.[2365] He was born in Makkah in the Shiʿb valley three years before Hijrah.[2366] He went to Madīnah in

وقف إلى جانب الإمام عليه السلام في حرب النّهروان، واحتجّ على الخوارج بأحقّيّة إمامه وثباته. وجعله الإمام عليه السلام شاهداً على وصيّته، فسجّل بذلك فخراً عظيماً لهذا الرجل. ونطق صعصعة بفضائل الإمام ومناقبه أمام معاوية وأجلاف بني أُميّة مراراً، وكان يُنشد ملحمة عظمته أمام عيونهم المحملقة، ويكشف عن قبائح معاوية ومثالبه بلا وجل.

وكم أراد منه معاوية أن يطعن في عليّ عليه السلام، لكنّه لم يلقَ إلاّ الخزي والفضيحة، إذ جوبه بخطبه البليغة الأخّاذة.

آمنه معاوية مكرهاً بعد استشهاد أمير المؤمنين عليه السلام وصلح الإمام الحسن عليه السلام ، فاستثمر صعصعة هذه الفرصة ضدّ معاوية. وكان معاوية دائم الامتعاض من بيان صعصعة الفصيح المعبّر وتعابيره الجميلة في وصف فضائل الإمام أمير المؤمنين عليه السلام، ولم يخفِ هذا الامتعاض.

إنّ ما ذكرناه بحقّ هذا الرجل غيض من فيض. وكفى في عظمته قول الإمام الصادق عليه السلام: ما كان مع أمير المؤمنين عليه السلام من يعرف حقّه إلاّ صعصعة وأصحابه.

توفّي صعصعة أيّام حكومة معاوية.

18

عَبْدُاللهِ بْنُ عَبّاسٍ

عبد اللّه بن عبّاس بن عبد المطلب أبو العبّاس القرشي الهاشمي، من المفسّرين والمحدّثين المشهورين في التاريخ الإسلامي. وُلِدَ بمكّة في الشِّعب قبل الهجرة بثلاث سنين. وذهب إلى المدينة سنة ٨ هـ عام الفتح. كان عمر يستشيره في أيّام خلافته. وعندما ثار النّاس على

the year 8 AH –the year of the conquering of Mecca.[2367] ʿUmar used to consult with him during the reign of his Caliphate.[2368] When the people revolted against ʿUthmān, he was his representative in the Hajj pilgrimage.[2369] When the Caliphate eventually ended up with the Commander of the Faithful (a.s.), he was his companion, supporter, advisor and one of his governors and army commanders.

He was at the vanguard of the army in the Battle of the Camel,[2370] thereafter he was appointed as the governor of Baṣra.[2371] Before the Battle of Ṣiffīn began, he appointed Abū al-Aswad al-Du'alī over Baṣra and proceeded with the Imām (a.s.) to fight Muāwiyah.[2372]

He was one of the commanders of the army during the first seven days of the battle,[2373] and steadfastly accompanied the Imām throughout the battle.

The Imām (a.s.) chose him as his representative in the arbitration, except that the Kharijites and al-Ashʿath opposed this, saying: "There is no difference between him and ʿAlī (a.s.)."[2374]

He repeatedly conversed with the Kharijites at al-Nahrawān as a representative of the Imām. He revealed their instability and the uncertainty of their positions in his rational debates. Similarly, he elucidated the elevated and exalted status of the Imām. He was the governor of Baṣra at the time of the martyrdom of Imām ʿAlī (a.s.).[2375]

He pledged allegiance to Imām Ḥasan al-Mujtaba (a.s.)[2376] and proceeded to Baṣra by his orders.[2377] He did not participate with Imām Ḥusain (a.s.) in Karbalā. Some analysed that being as a result of his loss of sight.

He did not pledge allegiance to ʿAbdullah ibn Zubair when he took over al-Ḥijāz, Baṣra and Irāq. Muḥammad ibn al-Ḥanafiyyah did not pledge allegiance to him, either. That weighed down greatly on Ibn Zubair to the extent that he intended burning them [alive].[2378]

Ibn ʿAbbās was a scholar who had an elevated and exalted status in exegesis, traditions and jurisprudence. He was a student of the Imām (a.s.) in knowledge,[2379] and he was immensely proud of that.

عثمان، كان مندوبه في الحجّ. ولمّا آلت الخلافة إلى الإمام أمير المؤمنين عليّ عليه السلام كان صاحبه، ونصيره، ومستشاره، وأحد ولاته وأُمرائه العسكريّين.

كان على مقدّمة الجيش في معركة الجمل، ثمّ ولي البصرة بعدها. وقبل أن تبدأ حرب صفّين، استخلف أبا الأسود الدؤلي على البصرة وتوجّه مع الإمام عليه السلام لحرب معاوية.

كان أحد أُمراء الجيش في الأيّام السبعة الأُولى من الحرب. ولازم الإمام عليه السلام بثبات على طول الحرب.

اختاره الإمام عليه السلام ممثّلاً عنه في التحكيم، بَيْدَ أنّ الخوارج والأشعث عارضوا ذلك قائلين: لا فرق بينه وبين عليّ عليه السلام .

حاورَ الخوارج مندوباً عن الإمام عليه السلام في النّهروان مراراً. وأظهر في مناظراته الواعية عدمَ استقامتهم، وتزعزع موقفهم، كما أبان منزلة الإمام الرفيعة السامية. كان والياً على البصرة عند استشهاد الإمام عليه السلام .

بايع الإمام الحسن المجتبى عليه السلام ، وتوجّه إلى البصرة من قِبَله. ولم يشترك مع الإمام الحسين عليه السلام في كربلاء. وعلّل البعض ذلك بعماه.

لم يبايع عبدَ الله بن الزبير حين استولى على الحجاز، والبصرة، والعراق.

ومحمّد ابن الحنفيّة لم يبايعه أيضاً، فكَبُرَ ذلك على ابن الزبير حتى همّ بإحراقهما.

كان ابن عبّاس عالماً له منزلته الرفيعة العالية في التفسير، والحديث، والفقه. وكان تلميذ الإمام عليه السلام في العلم مفتخراً بذلك أعظم افتخار.

Ibn ʿAbbās passed away in exile in al-Ṭā'if in the year 68 AH at the age of 71,[2380] while constantly repeating the following statement: "O Allah, I seek proximity to you through Muḥammad and his progeny, O Allah, I seek proximity to you through the guardianship of ʿAlī ibn Abī Ṭālib."[2381] In another narration it says that when death approached ʿAbdullah ibn ʿAbbās, he said: "O Allah, I seek proximity to you through the guardianship of ʿAlī ibn Abī Ṭālib."[2382]

The Caliphs of the Abbasids were from his offspring, and the Imām informed him about this in his address to Ibn ʿAbbās: "O father of kingdoms."

توفّي ابن عبّاس في منفاه بالطائف سنة ٦٨ هـ وهو ابن إحدى وسبعين، وهو يكثر من قوله: «اللّٰهمّ إنّي أتقرّب إليك بمحمّد وآله، اللّٰهمّ إنّي أتقرّب إليك بولاية الشيخ عليّ بن أبي طالب» وفي رواية: لمّا حضرت عبد اللّه بن عبّاس الوفاة قال: «اللّٰهمّ إنّي أتقرّب إليك بولاية عليّ بن أبي طالب».

خلفاء بني العبّاس من ذرّيّته، وأخبر الإمام عليه السلام بهذا في خطابه لابن عبّاس «أبا الأملاك».

Some words about Ibn ʿAbbās being accused of betrayal

Among the important observations in the life of Ibn ʿAbbās is the subject of the treasury in Baṣra. It appears in historical and traditional references like *Tārīkh al-Ṭabarī*, *al-Kāmil fī al-Tārīkh*, *Ansāb al-Ashrāf*, *Rijāl al-Kashshī*, *Nahj al-Balāghah* (with no mention of his name) and its likes that he took money from the treasury of Baṣra. The views of researchers on this subject differ as follows:

1. Some researchers and scholars of narrators denied it in view of:

- The weak chain of transmission.
- The prominence of Ibn ʿAbbās, his knowledge and honour.
- His strong attachment to Imām ʿAlī (a.s.), his sincerity to him and his love for him.
- The role of the Umayyads in blemishing the honour of the companions of the Imām (a.s.).

2. A group of them acknowledged some of what had happened, as it was narrated in many books and people transmitted it then. Ibn ʿAbbās was criticised for it and the people did not consider its refutation as something easy.

3. A group of them endorsed the original subject [of the treasury] and that the Imām (a.s.) reminded him about it. They mention that he desisted from his mistake and returned most of the money or some of it. This is what al-Yaʿqūbī mentions in his [book of] history, it appears that al-Yaʿqūbī was alone in transmitting this except that it may be

كلام فيما نُسب إلى ابن عبّاس من الخيانة

من الملاحظات المهمّة في حياة ابن عبّاس موضوع بيت المال بالبصرة؛ فقد جاء في المصادر التاريخيّة والحديثيّة كتاريخ الطبري، والكامل في التاريخ، وأنساب الأشراف، ورجال الكشّي، ونهج البلاغة (بلا ذكر لاسمه) وأمثالها أنّه أخذ من بيت مال البصرة. وتختلف أنظار الباحثين حول هذا الموضوع على أقوال:

أ ـ أنكره بعض الباحثين وعلماء الرجال نظراً إلى:

ـ ضعف الأسانيد.

ـ جلالة ابن عبّاس وعلمه وفضله.

ـ ارتباطه الوثيق بالإمام عليّ عليه السلام وإخلاصه له وحبّه إيّاه.

ـ دور الأُمويّين في تشويه سمعة أصحاب الإمام عليه السلام.

ب ـ اعترف قسم منهم ببعض ما حصل، لأنّه ورد في كتب كثيرة، وتناقله النّاس آنذاك، وانتُقِد ابن عبّاس عليه يومئذٍ، فلم يرَ هؤلاء أنّ إنكاره أمر سهل.

ج ـ أقرّ بعضهم بأصل الموضوع وبتذكير الإمام عليه السلام إيّاه، فذهبوا إلى أنّه وقف على خطئه،

beneficial in analysing the issue.

The important point that we should not forget in issues like this is the role of the instigators and propagators of incidents. Ḥasan ibn Zain al-Dīn who was famously known as 'Ṣāḥib al-Mʿālim' had identified the role of the Umayyads in the invention of this episode. This was confirmed by researchers like Sayyid Jaʿfar Murtaḍā al-ʿĀmilī.

It will be easy for us to understand this point if we know that Ibn ʿAbbās – in light of his sublime position and his scholarly status that cannot be denied – was the courageous defender of ʿAlī and the family of ʿAlī (a.s.) during that dark Umayyad era, similarly he was the bold critic of the Umayyads and the discloser of their evils.

Bearing in mind that we do not proclaim his infallibility nor do we deny the possibility of him to err, however we refuse to totally accept everything which appears in the books of history regarding this issue. We find it not suitable to the position of Ibn ʿAbbās.[2383]

Therefore, Ibn Abī al-Ḥadīd has said: "The contents of this letter had been problematic for me. If I were to refute the narration and say: "These words are fabricated [and falsely attributed] to the Commander of the Faithful (a.s.)," then I would contradict the narrators, for they have concurred in narrating this from him and it has been mentioned in most biographical books. If I direct it to ʿAbdullah ibn ʿAbbās, then I am deterred by what I know of his adherence to the obedience of the Commander of the Faithful (a.s.) during his life and after his demise. If however I direct it to someone else then I would not know to whom of the family of the Commander of the Faithful (a.s.) for it is evident through the speech that the addressee is of his family and his cousin, thus I am of those that are reserved regarding this issue!"[2384]

19

ʿUbaidullah ibn Abī Rāfiʿ

He is one of the radiant faces in the history of the Shīʿa faith, and of the pioneers in the authoring and compilation of sciences. He was the scribe of

وأعاد أكثر الأموال أو بعضها. وهذا ما ذكره اليعقوبي في تاريخه، ويبدو أنّ اليعقوبي قد تفرّد في نقله، غير أنّه يمكن أن يكون مفيداً في تحليل الموضوع.

النّقطة المهمّة الّتي ينبغي ألاّ ننساها في مثل هذه الموضوعات هي دور المفتعِلين للحوادث والمُرجِفين. وقد وقف حسن بن زين الدين المشهور بصاحب المعالم على دور الأُمويّين في اختلاق هذه الحادثة، وأكّده باحثون مثل السيّد جعفر مرتضى العاملي.

وسيتيسّر علينا فهم هذه النّقطة إذا عرفنا أنّ ابن عبّاس ـ نظراً إلى مكانته السامية وسمعته العلميّة الّتي لا تُنكَر ـ كان المدافع الشجاع عن عليّ وآل عليّ عليهم السلام في ذلك العهد الأُموي الأسود، كما كان المنتقد الجريء للأُمويّين والكاشف عن فضائحهم. علماً أنّنا لا نقول بعصمته، ولا ننكر احتمال خطئه، بَيْدَ أنّا نستبعد قبول جميع ما جاء في كتب التاريخ حول هذا الموضوع، ولا نراه لائقاً بشأن ابن عبّاس.

ولذا قال ابن أبي الحديد: قد أشكل عليَّ أمر هذا الكتاب، فإن أنا كذّبت النّقل وقلت: هذا كلام موضوع على أمير المؤمنين عليه السلام، خالفت الرواة، فإنّهم قد أطبقوا على رواية هذا الكلام عنه، وقد ذكر في أكثر كتب السِّيَر، وإن صرفته إلى عبد الله بن عبّاس صدّني عنه ما أعلمه من ملازمته لطاعة أمير المؤمنين عليه السلام في حياته وبعد وفاته، وإن صرفته إلى غيره لم أعلم إلى من أصرفه من أهل أمير المؤمنين عليه السلام، والكلام يُشعر بأنّ الرجل المخاطب من أهله وبني عمّه، فأنا في هذا الموضع من المتوقّفين!

19

عُبَيْدُ اللهِ بْنُ أَبِي رَافِعٍ

أحد الوجوه المتألّقة في تاريخ التشيّع، ومن السبّاقين إلى التأليف وتدوين العلوم. وكان كاتب

the Commander of the Faithful (a.s.)[2385] and of his close associates and was present with him at the battles of the Camel,[2386] Ṣiffīn[2387] and al-Nahrawān.[2388]

The compilers of biographies and narrators have considered him to be of the forerunners of composing [and authoring] in Islamic culture. They mentioned some of his books, like: 'Verdicts of the Commander of the Faithful (a.s.)' and 'Naming the companions (may Allah be pleased with them) who were present with the Commander of the Faithful (a.s.) at the battles of the Camel, Ṣiffīn and al-Nahrawān'.[2389]

This book is a sign of the insight of 'Ubaidullah and his awareness concerning the events. It points to the importance he adopts in recording the incidents. His brother 'Alī ibn Abī Rāfi' was also a scribe for the Imām (a.s.).[2390]

20

'Uthmān ibn Ḥunayf

'Uthmān ibn Ḥunayf ibn Wāhib al-Anṣārī al-Awsī was the brother of Sahl ibn Ḥunaif, a companion of the Prophet (ṣ.a.w.) and a member of the Anṣār (Helpers).[2391] He was present at the Battle of Uḥud and the battles that followed.[2392] He was one of the twelve [companions] who objected to the changing of the Caliphate after the death of the Prophet (ṣ.a.w.).[2393] He had the responsibility of determining land size[2394] and specifying land tax[2395] during the reign of 'Umar. He was appointed the governor of Baṣra during the Caliphate of Imām 'Alī (a.s.). In the beginning he fought the companions of the Camel when they arrived in Baṣra, but when the truce was announced between them, they attacked him at night and killed the guards of the state house and arrested and tortured him; they plucked the hair of his beard.[2396]

The letter of the Imām (a.s.) to him when he was invited to a banquet[2397] in Baṣra is testament to the greatness of the government of Imām 'Alī (a.s.) and the importance for governors and officials to abstain from extravagance, affluence and association of the wealthy and the corrupt.

'Uthmān passed away during the reign of Muāwiyah.[2398]

أمير المؤمنين عليه السلام ، ومن خاصّته. وشهد معه الجمل، وصفّين، والنّهروان.

عدّه مؤلّفو التراجم والرجاليّون من روّاد التأليف في الثقافة الإسلاميّة، وذكروا بعض كتبه. منها: كتاب «قضايا أمير المؤمنين»، و «تسمية من شهد مع أمير المؤمنين عليه السلام الجمل وصفّين والنّهروان من الصحابة رضي الله عنهم».

وهذا الكتاب مَعْلَم على نباهة عبيد الله ووعيه للوقائع، ويدلّ على اهتمامه بضبط الحوادث. وكان أخوه ـ عليّ بن أبي رافع ـ كاتباً للإمام عليه السلام أيضاً.

20

عُثْمانُ بْنُ حُنَيْفٍ

عثمان بن حنيف بن واهب الأنصاري الأوسي أخو سهل بن حنيف، من صحابة النّبيّ صلى الله عليه وآله وأحد الأنصار. شهد أُحداً وما تلاها من غزوات. وكان أحد الاثني عشر الذين اعترضوا على تغيير الخلافة بعد وفاة النّبيّ صلى الله عليه وآله . وتولّى مساحة الأرض، وتعيين الخراج في أيّام عمر. وليَ البصرة في خلافة الإمام عليّ عليه السلام . عندما وصل أصحاب الجمل إلى البصرة قاتلهم في البداية، وحين أعلنت الهدنة بينهما، هجموا عليه ليلاً، وقتلوا حرّاس دار الإمارة وظفروا به، وعذّبوه، ونَتَفوا شعر لحيته.

وتعدّ رسالة الإمام عليه السلام إليه حين دُعيَ إلى وليمة في البصرة من الوثائق الدالّة على عظمة الحكومة العلويّة، وضرورة اجتناب الولاة والمسؤولين الترف والرفاهيّة ومعاشرة الأثرياء والمفسدين.

توفّي عثمان أيّام حكومة معاوية.

21

ʿAdī ibn Ḥātam

ʿAdī ibn Ḥātam ibn ʿAbdullah al-Ṭā'ī, known with the nickname of Abū Ṭarīf, was the son of the famous generous Arab known as Ḥātim al-Ṭā'ī,[2399] and one of the companions.[2400]

ʿAdī assumed the leadership of his tribe and came to the Messenger of God (ṣ.a.w.) in the year 7 AH and embraced Islam.[2401] The Prophet honoured him and maintained his respect.[2402]

He continued to be loyal to the guardianship of Imām ʿAlī (a.s.) after the demise of the Prophet (ṣ.a.w.) and defended the sanctity of his truth and authority.[2403]

He participated with the Commander of the Faithful (a.s.) his different battles[2404] and when one of his sons joined Muāwiyah he disassociated himself from him.[2405]

His words in the presence of the instigators of the dessension is proof of his profound awareness of incidents, his sound comprehension of the position of the Commander of the Faithful (a.s.) and his firmness on the path of truth. Of his words are [the following]:

"O People! By Allah, if anyone other than ʿAlī had called on us to fight the people of the prayer, we would not have answered him..."[2406]

The Imām chose him to negotiate with the enemy in the Battle of Ṣiffīn because of his profound logic[2407]. One of his sons was killed in one of the battles with the Imām (a.s.), similarly he lost one of his eyes.[2408] Muāwiyah used to honour him and observe his respect, except that he used to recall the Imām (a.s.) at different occasions and praise him. He never retreated from his rightful position in the presence of Muāwiyah.[2409]

He passed away around the year 68 AH[2410] at the age of a hundred and twenty.[2411]

21

عَدِيُّ بْنُ حَاتِمٍ

عديّ بن حاتم بن عبد الله الطائي يكنى أبا طريف، ابن سخيّ العرب المشهور حاتم الطائي، وأحد الصحابة.

تولّى عديّ رئاسة قبيلته، وحضر عند رسول اللهﷺ سنة (٧ هـ) وأسلم، فأكرمه ورعى حرمته.

ظلّ وفيّاً للولاية العلويّة بعد وفاة النّبيّﷺ، وذاد عن حريم الحقّ والولاية.

شهد مع أمير المؤمنينعليه السلام مشاهده. ولمّا لحق أحد أولاده بمعاوية، برئ منه. وكلماته أمام مساعير الفتنة دليل على وعيه العميق للحوادث، وإدراكه السليم لموقف الإمام أمير المؤمنينعليه السلام، وثباته على صراط الحقّ، ومن كلماته:

أيّها النّاس، إنّه واللّهِ لو غير عليٍّ دعانا إلى قتال أهل الصلاة ما أجبناه... .

اختاره الإمامعليه السلام لمفاوضة العدوّ في صفّين بسبب منطقه البليغ. قتل أحد أولاده في إحدى حروب الإمام، كما فقد إحدى عينيه. وكان معاوية يعظّمه ويرعى حرمته، بيْد أنّه كان يذكر الإمامعليه السلام في مناسبات مختلفة ويُثني عليه. ولم يتنازل عن موقفه الحقّ أمام معاوية.

توفّي حوالي سنة ٦٨ هـ ، وله من العمر مئةٌ وعشرون سنة.

22

ʿAlī ibn Abī Rāfiʿ

ʿAlī ibn Abī Rāfiʿ was born during the era of the Prophet (ṣ.a.w.) who himself [the Prophet] gave him the name ʿAlī.[2412] He was one of the Tābiʿūn (Successors) and among the best of the Shīʿah. He accompanied the Commander of the Faithful (a.s.) and was his scribe. He memorised a lot and compiled books in different fields of jurisprudence like: ablution, prayer and other chapters.[2413] He was in charge of the Muslim Treasury of ʿAlī (a.s.)[2414] and was his scribe.[2415]

23

ʿAmmār ibn Yāsir

ʿAmmār ibn Yāsir ibn ʿĀmir al-Mazḥijī, Abū al-Yaqẓān. His mother was Sumayyah, the first to be martyred in the path of God. He was of the first of people to embrace Islam and migrate, and of those firmly entrenched in belief. He bore with his parents the torture of the polytheists from the very first days of the appearance of the light of Islam and he never entertained doubt in the path of truth even for a single moment.[2416]

The Messenger of Allah (ṣ.a.w.) bore testimony for him that he will disappear with the truth and that indeed he is good and pure, filled with faith and he emphasized that the fire will never touch him. He was of those who protected – after the demise of the Messenger of Allah (ṣ.a.w.) – the 'Caliphate of the Truth' and the 'Right of the Caliphate' and never did he deviate from the straight path.[2417] He prayed with the Commander of the Faithful (a.s.) over the funeral of the chaste Lady Fātimah al-Zahrā (a.s.)[2418] and he continued to accompany the Imām (May the blessings of Allah be upon him).

He was briefly the Governor of Kūfah during the era of ʿUmar[2419] and was the leader of the armies in the victory of some of the territories.[2420]

22

عَلِيُّ بْنُ أَبِي رَافِعٍ

عليّ بن أبي رافع. ولد في عهد النّبيّ وسمّاه عليّاً، تابعيّ، من خيار الشيعة، كانت له صحبة مع أمير المؤمنين، وكان كاتباً له، وحفظ كثيراً، وجمع كتاباً في فنون من الفقه: الوضوء، والصلاة، وسائر الأبواب، وكان على بيت مال عليّ عليه السلام ، وكان كاتبه.

23

عَمَّارُ بْنُ يَاسِرٍ

عمّار بن ياسر بن عامر المَذْحِجيُّ، أبو اليقظان، وأُمّه سميّة، وهي أوّل من استشهد في سبيل الله. من السابقين إلى الإيمان والهجرة، ومن الثابتين الراسخين في العقيدة؛ فقد تحمّل تعذيب المشركين مع أبَوَيه منذ الأيّام الأُولى لبزوغ شمس الإسلام، ولم يداخله ريب في طريق الحقّ لحظة واحدة.

شهد له رسول الله صلى الله عليه وآله بأنّه يزول مع الحقّ، وأنّه الطيّب المطيَّب وأنّه مُلئ إيماناً. وأكّد أنّ النّار لا تمسّه أبداً. وهو ممّن حرس بعد رسول الله صلى الله عليه وآله «خلافة الحقّ» و«حقّ الخلافة»، ولم يَنكُب عن الصراط المستقيم قطّ، وصلّى مع أمير المؤمنين عليه السلام على جنازة السيّدة المطهّرة فاطمة الزهراء عليها السلام، وظلّ ملازماً للإمام صلوات الله عليه.

ولي الكوفة مدّةً في عهد عمر. وكان قائداً للجيوش في فتح بعض الأقاليم. ولمّا حكم عثمان كان من المعارضين له بجدٍّ. وانتقد سيرته مراراً، حتى همّ بنفيه إلى الربذة لولا تدخّل الإمام أمير المؤمنين عليه السلام، إذ حال دون تحقيق هدفه.

ضُرب بأمر عثمان لصراحته، وفعل به ذلك أيضاً عثمان نفسه، وظلّ يعاني من آثار ذلك الضرب إلى آخر عمره.

When ʿUthmān ruled he was of those who severely opposed him[2421]. He repeatedly criticised him to the extent that he intended to exile him to al-Rabadhah were it not for the intervention of the Commander of the Faithful (a.s.) who prevented him from achieving his aim.[2422]

He was beaten by the command of ʿUthmān for his frankness, ʿUthmān himself also beat him and he continued to suffer from the effects of that to the end of his life.[2423]

His active participation in the Battle of the Camel and assumption of the leadership of the cavalry in the army of the Imām (a.s.) was a great appearance. Similarly, he assumed the leadership of the men of Kūfah and the Reciters in the Battle of Ṣiffīn[2424]. He spoke to ʿAmr ibn al-ʿĀṣ and the like of the adversaries of the Imām (a.s.) more than once and unveiled the truth with his profound logic and sound deductions.[2425]

This honourable companion and radiant example was martyred at Ṣiffīn, thus the great prophecy of the Messenger of Allah (ṣa.w.) was actualized when he addressed him saying:

"The rebellious party will kill you." At the time of his martyrdom he was ninety three years old.[2426]

The prophesized tradition that the Prophet (ṣ.a.w.) uttered about the rebellious party killing ʿAmmār ibn Yāsir has been transmitted with similar wording and many chains [of narrators]. People used to look at ʿAmmār as the measure for differentiating between truth and falsehood. This narration has been found in different forms: "The rebellious party will kill you", "The rebellious party will kill ʿAmmār", "The rebellious party will kill him." It has also been narrated by twenty seven different companions, they are: Abū Saʿīd al-Khudrī, ʿAmr ibn al-ʿAṣ, ʿAbdullah ibn ʿAmr ibn al-ʿĀṣ, Muʿāwiyah, Abū Hurairah, Abū Rāfiʿ, Khuzayma ibn Thābit, Abū al-Yusr, ʿAmmār, Umm Salamah , Qatādah ibn al-Nʿumān, Abū Qatādah, ʿUthmān ibn ʿAffān, Jābir ibn Samurah, Kʿab ibn Mālik, Anas ibn Mālik, Jābir ibn ʿAbdullah, Ibn Masʿūd, Ḥudhayfah, Ibn ʿAbbās, Abū Ayyūb, ʿAbdullah ibn Abū Hudhayl, ʿAbdullah ibn ʿUmar, Abū Saʿd, Abū Umāmah, Ziyād ibn al-Fard and ʿĀ'isha[2427]. Some [scholars] have declared it as Mutawātir[2428], like Ibn ʿAbd al-Birr[2429], al-Dhahabī[2430], and al-Suyūṭī.[2431] This tradition created problems for Muʿāwiyah after the

وكان لاشتراكه الفعّال في حرب الجمل، وتصدّيه لقيادة الخيّالة في جيش الإمام عليه السلام مظهر عظيم. كما تولّى في صفّين قيادة رجّالة الكوفة والقرّاء. تحدّث مع عمرو بن العاص وأمثاله من مناوئي الإمام عليه السلام في غير موطن، وكشف الحقّ بمنطقه البليغ واستدلالاته الرصينة.

وفي صفّين استُشهد هذا الصحابيّ الجليل والنّموذج المتألّق، فتحقّقت بذلك النّبوءة العظيمة لرسول الله صلى الله عليه وآله؛ إذ كان قد خاطبه قائلاً: « تَقتُلُكَ الفِئَةُ الباغِيَةُ ». وكان له من العمر إبّان استشهاده ثلاث وتسعون سنة.

نُقل الخبر الغيبيّ الّذي أدلى به النّبيّ صلى الله عليه وآله حول قتل الفئة الباغية عمّارَ بن ياسر بألفاظ متشابهة، وطرق متعدّدة. وكان النّاس ينظرون إلى عمّار بوصفه المقياس في تمييز الحقّ والباطل. وأثر هذا الحديث بصيغة: « تَقتُلُكَ الفِئَةُ الباغِيَةُ »، وبصيغة: « تَقتُلُ عَمّاراً الفِئَةُ الباغِيَةُ »، وبصيغة: « تَقتُلُهُ الفِئَةُ الباغِيَةُ » على لسان سبعة وعشرين من الصحابة، وهم: أبو سعيد الخدري، وعمرو بن العاص، وعبد الله بن عمرو بن العاص، ومعاوية، وأبو هريرة، وأبو رافع، وخزيمة بن ثابت، وأبو اليسر، وعمّار، وأُمّ سلمة، وقتادة بن النّعمان، وأبو قتادة، وعثمان بن عفّان، وجابر بن سَمُرة، وكعب بن مالك، وأنس بن مالك، وجابر بن عبد الله، وابن مسعود، وحذيفة، وابن عبّاس، وأبو أيّوب، وعبد الله بن أبي هذيل، وعبد الله بن عمر، وأبو سعد، وأبو أُمامة، وزياد بن الفرد، وعائشة. وصرّح البعض بتواتره كابن عبد البرّ، والذهبي، والسيوطي. وأثار هذا الحديث مشكلة لمعاوية بعد استشهاد عمّار، فحاول توجيهه بقوله: ما نحن قتلناه وإنّما قتله مَنْ جاء به! فقال الإمام عليه السلام في جوابه: « فَرَسولُ اللّهِ صلى الله عليه وآله إذَن قاتِلُ حَمزَةَ! »

ولا يمكن لهذه الصفحات القليلة أن تفي بحقّ تلك الشخصيّة العظيمة قط.

martyrdom of ʿAmmār. He tried to justify it with the words: We did not kill him but rather the one who brought him to the battle killed him.[2432] Thus the Imām (a.s.) said in reply to him: "So the Messenger of Allah (ṣ.a.w.) is the killer of Ḥamzah!"[2433]

It is not possible for these few pages to do justice to (grandeur of) this great personality.

24

Kumail ibn Ziyād

Kumail ibn Ziyād ibn Nuhaik al-Nakhaʿī al-Kūfī was of the companions of two Imāms; the Commander of the Faithful, ʿAlī (a.s.)[2434] and Abū Muḥammad al-Ḥasan (a.s.).[2435] He is considered of the trustworthy companions of Imām ʿAlī (a.s.),[2436] and it is said regarding him: "He was brave, daring, an ascetic and [devout] worshipper."[2437]

He was at the forefront of the Kūfans who revolted against ʿUthmān,[2438] thus ʿUthmān exiled him with others to Syria.[2439] At the Battle of Ṣiffīn he participated along with the people of Kūfah.[2440]

The Imām appointed him over Hīt but he was not able to bear its burden and was weak in the governorship, thus the Imām rebuked him for that[2441]. He narrated from the Commander of the Faithful (a.s.),[2442] of that which he narrated is the famous supplication 'Duʿā' Kumail'.[2443] He is not mentioned in the incident of Karbalā, or in the revolution of the Tawwābīn (Penitents) and al-Mukhtār.

Kumail –who was of the famous eight worshippers in Kūfah[2444] – was martyred in the year 82 AH[2445] at the hands of al-Ḥajjāj (may Allah curse him).[2446]

25

Mālik al-Ashtar

Mālik ibn al-Ḥārith ibn ʿAbd Yaghūth al-Nakhaʿī al-Kūfī, known as al-

وأترككم مع هذه النّصوص من الروايات والتاريخ، الّتي بيّنت لنا غيضاً من فيض فيما يرتبط بهذه القمّة الرفيعة شرفاً، واستقامة، وحرّيّة.

24

كُمَيْلُ بْنُ زِيَادٍ

هو كميل بن زياد بن نُهَيك النّخعي الكوفي، من أصحاب الإمامين أمير المؤمنين عليّ عليه السلام، وأبي محمّد الحسن عليه السلام.

عُدّ من ثقات أصحاب الإمام عليّ عليه السلام، وقيل في حقّه: كان شجاعاً فاتكاً، وزاهداً عابداً.

كان في مقدّمة الكوفيّين الثائرين على عثمان، فأقصاه عثمان مع عدّة إلى الشام. ولمّا كانت حرب صفّين شارك فيها مع أهل الكوفة.

ولاّه الإمام على هيت، فلم يتحمّل عِبْأها، بل كان ضعيفاً في ولايته، فعاتبه الإمام على ذلك. روى عن أمير المؤمنين عليه السلام، وممّا رواه الدعاء المشهور بـ «دعاء كميل». لم يرد ذكره في واقعة كربلاء، ولا في ثورة التوّابين والمختار.

استشهد كميل ـ والّذي كان من جملة العبّاد الثمانية المشهورين في الكوفة ـ في سنة ٨٢ هـ على يد الحجّاج لعنه الله.

25

مَالِكُ الأَشْتَرُ

هو مالك بن الحارث بن عبد يغوث النّخعي الكوفي، المعروف بالأشتر؛ الوجه المشرق، والبطل الّذي لا يُقهَر، واللّيث الباسل في الحروب، وأصلب صحابة الإمام أمير المؤمنين عليه السلام وأثبتهم.

Ashtar; the bright face, the champion who is not defeatable, the brave lion in war and the most steadfast companion of the Commander of the Faithful and the most entrenched [in his support].

The Imām used to trust and depend on him and constantly praise his awareness, experience, bravery, foresight and greatness and be proud of it.

We do not have with us information about the beginning of his awareness. His first noteworthy presence was at the victory of Damascus at the battle of Yarmouk,[2447] which is where his eye[2448] was injured, thus he became known as al-Ashtar.[2449]

Mālik used to live in Kūfah, he was physically tall, broad-chested, eloquent[2450] and unrivalled in horsemanship[2451]. His ethical traits, magnanimity, stamina, veneration, splendour and modesty had an amazing impact on the psyche of the Kūfans, thus they listened to his words and respected his opinions.

He was exiled with a number of his companions to Ḥimṣ during the reign of ʿUthmān because he clashed with Saʿīd ibn al-ʿĀṣ; the governor of ʿUthmān.[2452] When the tone of the opposition to ʿUthmān intensified he returned to Kūfah and prevented its governor – who had gone to Madīnah at that time - from entering it.[2453]

He participated in the revolution of the Muslims against ʿUthmān[2454], he assumed the leadership of the Kūfans who were heading towards Madīnah and had a decisive role in the eradication of the government of ʿUthmān.[2455]

He used to insist on the Caliphate of Imām ʿAlī (a.s.) by virtue of the profound awareness that he enjoyed, the minute detail that he possessed of the men of his time and the currents and incidents transpiring in those days.[2456] When the Imām (a.s.) assumed the Caliphate he was his assistant and able supporter. His obedience and sincerity for him was mixed with his soul and blood. The Imām (a.s.) used to also accord him special respect (a.s.) and attach importance to his opinions in affairs.

He held the view that Abū Mūsā should remain as the governor of Kūfah. The Imām chose that and supported him;[2457] in spite of him knowing the mindset of Abū Mūsā and not having the view of him

وكان الإمام عليه السلام يثق به ويعتمد عليه، وطالما كان يُثني على وعيه، وخبرته، وبطولته، وبصيرته، وعظمته، ويفتخر بذلك.

وليس بأيدينا معلومات تُذكر حول بدايات وعيه. وكان أوّل حضوره الجادّ في فتح دمشق وحرب اليرموك، وفيها أُصيبت عينه فاشتهر بالأشْتَر.

وكان مالك يعيش في الكوفة. وكان طويل القامة، عريض الصدر، طلق اللّسان، عديم المثيل في الفروسيّة. وكان لمزاياه الأخلاقيّة ومروءته ومَنعته وهيبته وأبّهته وحيانه، تأثيرٌ عجيب في نفوس الكوفيّين؛ من هنا كانوا يسمعون كلامه، ويحترمون آراءه.

ونُفي مع عدد من أصحابه إلى حِمْص في أيّام عثمان بسبب اصطدامه بسعيد بن العاص والي عثمان. ولمّا اشتدّت نبرة المعارضة لعثمان عاد إلى الكوفة، ومنع واليه ـ الّذي كان قد ذهب إلى المدينة آنذاك ـ من دخولها.

واشترك في ثورة المسلمين على عثمان، وتولّى قيادة الكوفيّين الذين كانوا قد توجّهوا إلى المدينة، وكان له دور حاسم في القضاء على حكومة عثمان.

وكان يصرّ على خلافة الإمام عليّ عليه السلام بفضل ما كان يتمتّع به من وعي عميق، ومعرفة دقيقة برجال زمانه، وبالتيّارات والحوادث الجارية يومذاك. من هنا كان نصير الإمام عليه السلام وعضده المقتدر عند خلافته. وقد امتزجت طاعته وإخلاصه له عليه السلام بروحه ودمه، وكان الإمام عليه السلام أيضاً يحترمه احتراماً، خاصّاً ويقيم وزناً لآرائه في الأُمور.

وكان له رأي في بقاء أبي موسى الأشعري والياً على الكوفة، ارتضاه الإمام عليه السلام وأيّده، مع أنّه عليه السلام كان يعلم بمكنون فكر أبي موسى، ولم يكن له رأي في بقائه.

remaining.[2458]

When Abū Mūsā began to discourage the people from marching with the Imām (a.s.) in the Battle of the Camel, Mālik went to Kūfah and expelled him – the Imām (a.s.) had removed him [from office] – from there and mobilised the people in order to support the Imām (a.s.) and march with him to battle against the companions of the Camel.[2459]

He had an amazing and decisive role in the battle. He was on the right wing[2460] and his confrontation with ʿAbdullah ibn Zubair is known in this encounter.[2461]

Mālik assumed the governorship of al-Jazīrah[2462] - it includes the areas between the Tigris and the Euphrates rivers – after the Battle of the Camel. This area was close to Shām (Syria) which was ruled by Muʿāwiyah.[2463] The Imām (a.s.) recalled him before the Battle of Ṣiffīn.

He was at the vanguard of the army at the beginning and defeated the frontl ines of Muʿāwiyah's army.

When Muʿāwiyah's army seized control of the water and closed off its outlet in the direction of the army of the Imām (a.s.), Mālik had an active role in reopening that outlet and seizing control of the water.[2464] During the war he was a lion-hearted and daring fighter, composed, diligent, heroic and certainly fought with a youthful and courageous heart that was unrivalled.[2465] He assumed the leadership of the army with al-Ashʿath,[2466] he was at the head of the cavalry of Kūfah throughout the war[2467] and sometimes would lead another division of the army.[2468]

In the first (phase of) encounters in the month of Dhul-Hijjah the fundamental responsibility and the primary role of the fighting was on his shoulders.[2469] In the second phase – the month of Ṣafar – he used to also lead the fighting for two days of every eight days.[2470]

He had an amazing appearance in the single combats, unravelling the complexities of the war, solving the problems of the army, shouldering the burdens of the war and marching forth with the command of the Imām (a.s.). His everlasting and spectacular appearance expressed itself during the last days, especially 'the Battle day of Thursday' and the 'Night of al-Harīr'.

وعندما كان أبو موسى يثبّط النّاس عن المسير مع الإمام عليه السلام في حرب الجمل، ذهب مالك إلى الكوفة، وأخرج أبا موسى ـ الّذي كان قد عزله الإمام عليه السلام ـ منها، وعبّأ النّاس من أجل دعم الإمام عليه السلام والمسير معه في الحرب ضدّ أصحاب الجمل. وكان له دور حاسم عجيب في الحرب. وكان على الميمنة فيها. واصطراعه مع عبد الله بن الزبير مشهور في هذه المعركة.

ولي مالك الجزيرة وهي تشمل مناطق بين دجلة والفرات بعد حرب الجمل. وكانت هذه المنطقة قريبة من الشام الّتي كان يحكمها معاوية. واستدعاه الإمام عليه السلام قبل حرب صفّين.

وكان على مقدّمة الجيش في البداية، وقد هَزم مقدّمة جيش معاوية.

ولمّا استولى جيش معاوية على الماء وأغلق منافذه بوجه جيش الإمام عليه السلام، كان لمالك دور فاعل في فتح تلك المنافذ والسيطرة على الماء. وكان في الحرب مقاتلاً باسلاً مقداماً، رابط الجأش مجدّاً مستبسلاً، وقد قاتل بقلب فتيّ وشجاعة منقطعة النّظير. وتولّى قيادة الجيش مع الأشعث، وكان على خيّالة الكوفة طول الحرب، وأحياناً كان يقود أقساماً أُخرى من الجيش.

وفي معارك ذي الحجّة الأُولى كانت المسؤوليّة الأصليّة والدور الأساس للقتال على عاتقه. وفي المرحلة الثانية ـ شهر صفر ـ كان يقود القتال أيضاً يومين في كلّ ثمانية أيّام.

وكان له مظهر عجيب في المنازلات الفرديّة للقتال، وفي حلّ عُقَد الحرب، وعلاج مشاكل الجيش، والنّهوض بعبء الحرب، والسير بها قُدماً بأمر الإمام عليه السلام. بَيد أنّ مظهره الباهر الخالد قد تجلّى في الأيّام الأخيرة منها، بخاصّة «يوم الخميس» و «ليلة الهَرير».

وكان يوم الخميس وليلة الجمعة «ليلة الهرير» مسرحاً لعرض عجيب تجلّت فيه شجاعته، وشهامته، واستبساله، وقتاله بلا هوادة، إذ خلخل نظم الجيش الشامي، وتقدّم صباح الجمعة

Thursday and the night of Friday 'Night of al-Harīr' were the scenes for amazing displays which revealed his bravery, chivalry, heroism and fighting without leniency as he disrupted the order of the Syrian army and advanced on the morning of Friday until he reached the tent of the leadership.[2471]

The destruction of the enemy became inevitable and whist tyranny was breathing its last and victory was shining in the eyes of Mālik, ʿAmr ibn al-ʿĀṣ conspired and spread the trap of his plot, thus a group from the Imām's army – those who will form the Kharijites trend – and with them was al-Ashʿath who assisted him, thus the situation became more complicated through their foolishness. Thus they put the Imām in a difficult situation in order to accept the reconciliation and recall Mālik from his advanced position on the battlefield. It was natural at that amazingly crucial and decisive moment for Mālik to refuse and for the Imām (a.s.) to refuse as well but when he was informed that the life of the Imām was in danger, he returned with a soul full of sorrow and pain, he thus sheathed his sword and Muʿāwiyah who was close to seeking protection from eventual death was saved and thus came out of a crisis that confined him.[2472]

Mālik argued with the Kharijites and al-Ashʿath and spoke to them about the essence of what happened and informed them based on the acumen and foresight that he possessed that the roots of their sanctity was concealed in their escaping from responsibility and their attachment to the world.[2473]

Something very strange was that when the Imām (a.s.) proposed ʿAbdullah ibn ʿAbbās for the arbitration and the Kharijites and al-Ashʿath rejected him, he proposed Mālik, but then they rejected him as well insisting that the arbitrator should be of Yemen, this was while Mālik was of Yemeni origin![2474]

Mālik returned to his task[2475] after the Battle of Ṣiffīn. When instability occurred in Egypt under Muḥammad ibn Abū Bakr and its affairs became difficult and the people revolted, the Imām delegated Mālik and appointed him as its governor.[2476] He informed [them] about his competence, prominence, boldness, diligence, awareness and experience for the office,

حتى أشرف على خيمة القيادة.

وصار هلاك العدوّ أمراً محتوماً، وبينا كان الظلم يلفظ أنفاسه الأخيرة، والنّصر يلتمع في عيون مالك، تآمر عمرو بن العاص ونشر فخّ مكيدته، فأسرعت جموع من جيش الإمام وهم الذين سيشكّلون تيّار الخوارج ومعهم الأشعث إلى مؤازرته، فازداد الطين بلّةً بحماقتهم. وهكذا جعلوا الإمامعليه السلام في وضع حَرِج ليقبل الصلح، ويُرجعَ مالكاً عن موقعه المتقدّم في ميدان الحرب. وكان طبيعيّاً في تلك اللّحظة المصيريّة الحاسمة العجيبة أن يرفض مالك، ويرفض معه الإمامعليه السلام أيضاً، لكن لمّا بلغه أنّ حياة الإمام في خطر، عاد بروح ملؤها الحزن والألم، فأغمد سيفه، ونجا معاوية الّذي أوشك أن يطلب الأمان من موت محقّق، وخرج من مأزق ضاق به! !

وشاجر مالكٌ الخوارجَ والأشعثَ، وكلّمهم في حقيقة ما حصل، وأنبأهم، بما يملك من بصيرة وبُعد نظر، أنّ جذر تقدّسهم يكمن في تملّصهم من المسؤوليّة، وشغفهم بالدنيا.

وحين اقترح الإمامعليه السلام عبدَ الله بن عبّاس للتحكيم ورفَضه الخوارج والأشعث، اقترح مالكاً، فرفضوه أيضاً مصرّين على يمانيّة الحَكَم، في حين كان مالك يمانيّ المحتد، وهذا من عجائب الأُمور!

وعاد مالك بعد صفّين إلى مهمّته. ولمّا اضطربت مصر على محمّد بن أبي بكر وصعب عليه أمرها وتمرّد أهلها، انتدب الإمامعليه السلام مالكاً وولاّه عليها. وكان قد خَبَر كفاءته، ورفعته، واستمانته، ودأبه، ووعيه، وخبرته في العمل، فكتب إلى أهل مصر كتاباً يعرّفهم به، قال فيه:

«... بَعَثتُ إلَيكُم عَبداً مِن عِبادِ الله، لا يَنامُ أيّامَ الخَوفِ، ولا يَنكُلُ عَنِ الأَعداءِ

thus he wrote a letter to the people of Egypt introducing him, he said:

"I have sent to you a servant of the servants of God who does not sleep during the days of fear and does not recoil from the enemy at the hours of terror. He is more severe to the transgressors than burning fire. He is Mālik ibn al-Ḥārith, the brother of Mazḥij.[2477] Listen to him and obey his command which conforms to the truth, for indeed he is a sword of the swords of God and not a blunt sword nor an ineffective blow. If indeed, he commands you to march forth, then march, and if he commands you to stay, then stay, for he does not engage nor retreat, nor delay nor advance except by my order. For indeed, I have given preference to you [to be] with him rather than myself for his [good] counsel [to you] and for the extremity of his harshness on your adversaries."[2478]

His (a.s.) governmental guidelines – known as the Instructions to Mālik al-Ashtar – is the greatest and most prominent document for governing and establishing justice, it has been everlasting throughout history.[2479]

Muʿāwiyah had his hopes pinned on Egypt and when he felt that all his plans will be thwarted by Mālik going there, he eliminated him before he could arrive there. This is how the lion of the war-front, the unrivalled fighter and the sole supporter of his Master was martyred, in a deceptive manner after having [poisoned] honey with lethal poison and his noble and pure soul ascended to the higher realms.[2480]

The Imām grieved his killing and considered his death to be of the misfortunes of time[2481]. He eulogised him and his eulogy of him was unique like the existence of Mālik was unique for the Imām (a.s.) in his life.[2482]

When the death of Mālik was announced and he was informed of his martyrdom, he ascended the pulpit and said:

"Know that Mālik ibn al-Ḥārith has passed away, fulfilled his covenant, met his Lord and may God have mercy on Mālik! If he had been a mountain, he would have been *Find*,[2483] and if he had been a stone, he would have been solid, unto God is Mālik! Who is Mālik! Has any woman given birth to one like Mālik! Is there a creation like Mālik!"[2484]

ساعاتِ الرَّوعِ، أشَدَّ عَلَى الفُجّارِ مِن حَريقِ النّارِ، وهُوَ مالِكُ بنُ الحارِثِ أخو مَذحِجٍ، فَاسمَعوا لَهُ وأطيعوا أمرَهُ فيما طابَقَ الحَقَّ؛ فَإنَّهُ سَيفٌ مِن سُيوفِ اللّهِ، لا كَليلُ الظُّبَةِ ولا نابِي الضَّريبَةِ؛ فَإن أمَرَكُم أن تَنفِروا فَانفِروا، وإن أمَرَكُم أن تُقيموا فَأَقيموا؛ فَإنَّهُ لا يُقدِمُ ولا يُحجِمُ ولا يُؤَخِّرُ ولا يُقَدِّمُ إلاّ عَن أمري، وقَد آثَرتُكُم بِهِ عَلى نَفسي لِنَصيحَتِهِ لَكُم، وشِدَّةِ شَكيمَتِهِ عَلى عَدُوِّكُم».

وكانت تعليماته عليه السلام ـ الحكوميّة المشهورة بـ «عهد مالك الأشتر» ـ أعظم وأرفع وثيقة للحكومة وإقامة القسط، وهي خالدة على مرّ التاريخ.

وكان معاوية قد عقد الأمل على مصر، وحين شعر أنّ جميع خططه ستخيب بذهاب مالك إليها، قضى عليه قبل وصوله إليها. وهكذا استُشهد ليث الوغى، والمقاتل الفذّ، والنّاصر الفريد لمولاه، بطريقة غادرة بعدما تناول من العسل المسموم بسمّ فتّاك، وعرجت روحه المشرقة الطاهرة إلى الملكوت الأعلى.

وحزن الإمام عليه السلام لمقتله، حتى عَدّ موته من مصائب الدهر. وأبنه فكان تأبينه إيّاه فريداً؛ كما أنّ وجود مالك كان فريداً له في حياته عليه السلام.

ولمّا نُعي إليه مالك وبلغه خبر استشهاده المؤلم، صعد المنبر وقال:

«ألا إنَّ مالِكَ بنَ الحارِثِ قَد قَضى نَحبَهُ، وأوفى بِعَهدِهِ، ولَقِيَ رَبَّهُ، فَرَحِمَ اللّهُ مالِكاً! لَو كانَ جَبَلاً لَكانَ فِنداً، ولَو كانَ حَجَراً لَكانَ صَلداً. لِلّهِ مالِكٌ! وما مالِكٌ! وهَل قامَتِ النِّساءُ عَن مِثلِ مالِكٍ! وهَل مَوجودٌ كَمالِكٍ!».

ومعاوية الَّذي كان فريداً أيضاً في خبث طويّته ورذالته وضَعَته وقتله للفضيلة، طار فرحاً

Muʿāwiyah, who was also unique in his evil designs, depravity and vileness and killing of virtue, became ecstatic with the martyrdom of Mālik; he was not able to hide his happiness, thus out of his extreme elation, he said:

"There were two right hands to ʿAlī ibn Abī Ṭālib, one of it was severed in the Battle of Ṣiffīn – meaning ʿAmmār ibn Yāsir – and the other was severed today – that is Mālik al-Ashtar."[2485]

Whenever the Imām (a.s.) used to remember him, he would be overcome by grief and sorrow and would lament his loss. When he was unable to bear the wrongful movements of the people of Shām (Syria), felt hurt by his soldiers for not listening to his words and moaned about their sitting and betrayal of him in uprooting the roots of the dissension, a man said:

The loss of al-Ashtar had become apparent on the people of Iraq, for if he was alive the babble would be less and every man would know what he says.[2486]

This man spoke the truth; for there was none in the army of the Imām (a.s.) like Mālik.

26

Muḥammad ibn Abū Bakr

His name was Muḥammad ibn ʿAbdullah ibn ʿUthmān or Muḥammad ibn Abū Bakr ibn Abī Quḥāfah, and his mother was Asmā' bint ʿUmais. He was born during the Farewell Pilgrimage [10 AH] at Dhī al-Ḥulaifah[2487] at a time when the Messenger of God (ṣ.a.w.) had prepared with all his companions to perform the Farewell Pilgrimage.

His mother Asmā' bint ʿUmais was at the beginning the wife of Jaʿfar ibn Abī Ṭālib[2488] and had migrated with him to Abyssinia.[2489] After the martyrdom of Jaʿfar, Abū Bakr[2490] married her and after his death the Commander of the Faithful (a.s.) married her. She moved to his house with her children and amongst them was Muḥammad, who at that time was three years old.[2491]

باستشهاد مالك، ولم يستطع أن يخفي سروره، فقال من فرط فرحه:

كان لعليّ بن أبي طالب يدان يمينان، فقُطعت إحداهما يوم صفّين ـ يعني عمّار بن ياسر ـ وقُطعت الأُخرى اليوم، وهو مالك الأشتر.

وكلّما كان يذكره الإمام عليه السلام، يثقل عليه الغمّ والحزن، ويتحسّر على فقده. وحين ضاق ذرعاً من التحرّكات الجانرة لأهل الشام، وتألّم لعدم سماع جُنده كلامه، وتأوّه على قعودهم وخذلانهم له في اجتثاث جذور الفتنة، قال رجل:

استبانَ فقدُ الأشتر على أهل العراقِ. لو كان حيّاً لقلّ اللغط، ولعلم كلّ امرئ ما يقول.

نطق هذا الرجل حقّاً، فلم يكن أحد في جيش الإمام عليه السلام مثل مالك.

26

مُحَمَّدُ بْنُ أَبِي بَكْرٍ

هو محمّد بن عبد الله بن عثمان وهو محمّد بن أبي بكر بن أبي قُحافة، وأُمّه أسماء بنت عُمَيس، وُلد في حجّة الوداع [سنة ١٠ هـ] بذي الحُلَيفة، في وقت كان رسول الله صلى الله عليه وآله قد تهيّأ مع جميع أصحابه لأداء حجّة الوداع.

أُمّه أسماء بنت عُمَيس. كانت في البداية زوجة جعفر بن أبي طالب وهاجرت معه إلى الحبشة. وبعد استشهاد جعفر تزوّجها أبو بكر، وبعد موته تزوّجها أمير المؤمنين عليه السلام. فانتقلت إلى بيته مع أولادها وفيهم محمّد الّذي كان يومئذ ابن ثلاث سنين.

نشأ في حِجر الإمام عليه السلام إلى جانب الحسن والحسين عليهما السلام، وامتزجت روحه بمعرفة وحبّ أهل البيت عليهم السلام وكان الإمام عليه السلام يقول أحياناً ملاطفاً: محمّد ابني من صُلب أبي بكر.

He grew up on the lap of the Imām (a.s.)[2492] alongside Ḥasan and Ḥusain (a.s.) and his soul was mixed with the teachings and love of the Ahlul Bait (a.s.). Sometimes, the Imām (a.s.) used to humorously (or amiably) say: "Muḥammad is my son from the loins of Abū Bakr."[2493]

Muḥammad was in Egypt during the reign of ʿUthmān and he began to condemn and criticise him there[2494]. He participated in the revolution against him[2495] and he was at the side of the Imām (a.s.) after he undertook the Caliphate. He was the one, who took his [i.e. the Imām's] letter to the people of Kūfah before the eruption of the Battle of the Camel.[2496] He was at the head of the infantry during the battle[2497] and after the victory of the Imām (a.s.) he oversaw and pursued the affairs related to ʿĀishah by the command of the Imām (a.s.)[2498] and returned her to Madīnah.[2499]

Muḥammad was persevering on the battlefield and in worship; because of his perseverance in his worship, he was called the worshipper of Quraish.[2500] He is the maternal grandfather of Imām al-Ṣādiq (a.s.).[2501]

The Imām (a.s.) appointed him over Egypt in the year 36 AH after the removal of Qays ibn Sa'd from there.[2502] When the companions of the Imām failed to support him (a.s.) and left him alone, Muʿāwiyah seized the opportunity and was able to assassinate this committed supporter through evil and deceptive means and thus he was able to subject Egypt under his power.

The Imām (a.s.) used to praise him and remember him in kind on different occasions and say: "Indeed he was beloved to me and he was raised by me[2503]. In the presence of God I will consider him a righteous son, a striving worker, a sharp sword and a defending pillar."[2504]

27

Al-Miqdād ibn ʿAmr

Al-Miqdād ibn ʿAmr ibn Thʿalabah al-Bahrāwī al-Kindī, also known as al-Miqdād ibn al-Aswad.

وكان محمّد في مصر أيّام حكومة عثمان، وبدأ فيها تعنيفه وانتقاده له، واشترك في الثورة عليه. وكان إلى جانب الإمام عليه السلام بعد تصدّيه للخلافة. وهو الّذي حمل كتابه إلى أهل الكوفة قبل نشوب حرب الجمل، وكان على الرجّالة فيها. وبعد غلبة الإمام عليه السلام تولّى متابعة الشؤون المتعلّقة بعائشة بأمر الإمام عليه السلام ، وأعادها إلى المدينة.

كان محمّد مجدّاً في الجهاد والعبادة، ولجدّه في عبادته سُمّي عابد قريش. وهو جدّ الإمام الصادق عليه السلام من الأُمّهات.

ولّاه الإمام عليه السلام على مصر سنة ٣٦ هـ بعد عزل قيس بن سعد عنها. ولمّا تخاذل أصحاب الإمام عن نصرته عليه السلام وتركوه وحيداً، اغتنم معاوية هذه الفرصة واستطاع أن يغتال هذا النّصير المخلص بأُسلوب غادر خبيث، واستطاع حينئذ أن يسخّر مصر تحت قدرته.

كان الإمام عليه السلام يُثني عليه ويذكره بخير في مناسبات مختلفة ويقول:

«لَقَد كانَ إلَيَّ حَبيباً، وكانَ لي رَبيباً، فَعِندَ الله نَحتَسِبُهُ وَلَداً ناصِحاً، وعامِلاً كادِحاً، وسَيفاً قاطعاً، ورُكناً دافِعاً».

27

المِقْدادُ بْنُ عَمْرٍو

المقداد بن عمرو بن ثعلبة البَهْرَاوِيُّ الكندي، المعروف بالمقداد بن الأسود.

طويل القامة، أسمر الوجه. كان من شجعان الصحابة وأبطالهم ونُجَبائهم. شهد المشاهد كلّها مع رسول اللّه صلى الله عليه وآله . وصَفُوه بأنّه مجمع الفضائل والمناقب، وكان أحد الأركان الأربعة.

He was tall and had a dark complexion[2505] and he was of the heroic, outstanding and courageous companions.[2506] He was present at all the battles with the Messenger of God (ṣ.a.w.),[2507] who the Prophet (ṣ.a.w.) himself described him as the junction of virtues and merits and he was one of the four pillars.[2508] The Messenger of God (ṣ.a.w.) counted him as one of the four individuals whom paradise longs for.[2509]

He was firm on the straight path after the [demise of the] Messenger of God (ṣ.a.w.) and protected the right of the ʿAlawid Mastership and announced his opposition to those who changed, in the mosque of the Prophet (ṣ.a.w.).[2510]

In some narrations al-Miqdād is considered to be of the most obedient of the companions of the Imām (a.s.).[2511] He was of the chosen [few] who prayed on the pure remains of the doyenne of the women Fāṭimah (a.s.).[2512]

Al-Miqdād opposed the government of ʿUthmān and announced his opposition to it during a sermon that he delivered at the Mosque of Madīnah,[2513] and said: "I am surprised by Quraish that they abandoned a man that I do not know anyone more learned and more just than him... By Allah, if only I found supporters for him..."

Al-Miqdād passed away in the year 33 AH at the age of seventy.[2514]

He had a share of worldly wealth from the beginning, thus he bequeathed to al-Ḥasan and al-Ḥusain (a.s.) thirty six thousand Dirhams of it.[2515]

This bequest is proof of his love for the Ahlul Bait (a.s.), and his honour and respect for them (a.s.).

28

Maitham al-Tammār

He is Maitham ibn Yaḥyā al-Tammār al-Asadī Abū Sālim, one of the important companions of the Commander of the Faithful,[2516]

وعَدّه رسول الله ﷺ أحد الأربعة الذين تشتاق إليهم الجنّة.

ثبت على الصراط المستقيم بعد رسول الله ﷺ، وحفظ حقّ الولاية العلويّة، وأعلن مخالفته للذين بدّلوا، في مسجد النّبيّ ﷺ.

وعُدَّ المقداد في بعض الروايات أطوع أصحاب الإمام عليه السلام. وكان من الصفوة الذين صلّوا على الجثمان الطاهر لسيّدة النّساء فاطمة صلوات الله عليها.

عارض المقداد حكومة عثمان، وأعلن عن معارضته لها من خلال خطبة ألقاها في مسجد المدينة، وقال: إنّي لأعجب من قريش أنّهم تركوا رجلاً ما أقول إنّ أحداً أعلم ولا أقضى منه بالعدل.. أما والله لو أجد عليه أعواناً... .

توفّي المقداد سنة ٣٣ هـ وهو في السبعين من عمره.

وكان له نصيب من مال الدنيا منذ البداية فأوصى للحسن والحسين عليهما السلام بستّة وثلاثين ألف درهم منه.

وهذه الوصيّة دليل على حبّه لأهل البيت عليهم السلام وتكريمه واحترامه لهم عليهم السلام.

28

مَيْثَمُ التَّمَّارُ

هو ميثم بن يحيى التمّار الأسدي أبو سالم، جليل من أصحاب أمير المؤمنين، والحسن، والحسين عليهم السلام. كان عبداً لامرأة فاشتراه عليّ عليه السلام وأعتقه، نال منزلةً رفيعةً من العلم بفضل باب العلم النّبوي حتى وُصف بأنّه أُوتي علم المنايا والبلايا.

al-Ḥasan[2517] and al-Ḥusain (a.s.).[2518] He was a slave of a woman, and Imām ʿAlī (a.s.) bought him and freed him. He attained a high status of knowledge through the grace of the door of Prophetic knowledge, to the extent that he was described as having being given the knowledge of deaths and tribulations.

The Imām (a.s.) had informed about the manner of his martyrdom and what he will encounter in the path of God. Maitham had uttered this great admonishing reality in the presence of his killer, the executioner and tyrant. He affirmed the actualisation of that miraculous prophecy with complete determination.[2519]

His steadfastness on the path of truth, firmness in defence of the *Wilāyah* and his profound logic in elucidating the realities are all things that have been repeatedly clarified in the words of the Imāms (a.s.) and recorded by the pens of scholars.

ʿUbaidullah ibn Ziyād killed him before the martyrdom of Imām Ḥusain (a.s.) by days.[2520]

كان الإمام عليه السلام قدأخبره بكيفيّة استشهاده وما يلاقيه في سبيل الله. وقد نطق ميثم بهذه الحقيقة العظيمة الواعِظة أمام قاتله الجلاّد الجائر، وأكّد حتميّة تحقّق تلك النّبوءة الإعجازيّة بصلابةٍ تامّةٍ.

إنّ رسوخه على طريق الحقّ، وثباته في الدفاع عن الولاية، ومنطقه البليغ في تجلية الحقائق. كلّ ذلك قد استبان مراراً في كلمات الأئمّة عليهم السلام وذكرته أقلام العلماء ممّا سنقف عليه لاحقاً.

قتله عبيد الله بن زياد قبل استشهاد الإمام الحسين عليه السلام بأيّام.

Endnotes

1387. A place near Kūfa in the direction of Syria where Imam ʿAlī had camped. *Muʿjam al-Buldān*, vol. 5, p. 278.
1388. *Tārīkh al-Ṭabarī*, vol. 5, p. 89.
1389. A place in Kūfa near to Awānā on the banks of the Dujail River, that is where the battle between Abdul Malik Ibn Marwān and Muṣʿab Ibn al-Zubayr took place. Muṣʿab was killed. His grave is there and it is known. *Muʿjam al-Buldān,* vol. 5, p. 127.
1390. *Qurʾān*, 5:21
1391. *Al-Ghārāt*, vol. 1, p. 26.
1392. *Al-Irshād*, vol. 1, 274.
1393. Ḥajjāj ibn Yūsuf is meant (Editor).
1394. Al-Majlisī states: What is meant by savages and beasts could either refer to Hishām ibn ʿAbd al-Malik for he was notorious for miserliness or Sulaymān ibn ʿAbd al-Malik. The first is more appropriate. The exception refers to Umar ibn ʿAbd al-ʿAzīz. Biḥār al-Anwār, vol. 34, p. 140.
1395. *Al-Irshād*, vol. 1, 278.
1396. *Al-Ghārāt*, vol. 2, p. 492.
1397. Meaning: Woe unto you!
1398. *Qurʾān*, 8:6.
1399. *Nahj al-Balāgha*, Sermon 39.
1400. *Tārīkh al-Yaʿqūbī*, vol. 2, p. 195.
1401. *Tārīkh al-Ṭabarī*, vol. 5, p. 90.
1402. Nahj al-Balāgha, Sermon 119.
1403. *Ansāb al-Ashrāf*, vol. 3, p. 235.
1404. *Al-Irshād*, vol. 1, 263.
1405. *Ansāb al-Ashrāf*, vol. 3, p. 198.
1406. *Qurʾān*, 38:88.
1407. *Nahj al-Balāgha*, Sermon 71.
1408. *Al-Irshād*, vol. 1, 281.
1409. *Al-Ghārāt*, vol. 2, p. 533.
1410. *Sharḥ Nahj al-Balāgha*, vol.3 p. 13.
1411. *Sharḥ Nahj al-Balāgha*, vol. 4, p. 87.
1412. *Tārīkh al-Ṭabarī*, vol. 5, p. 369 & 381.
1413. *Tārīkh Dimashq*, vol. 65, p. 147, ḥ 8256.
1414. *Al-Kāmil fī al-Tārīkh*, vol. 2, p. 367.

1415. *Tārīkh al-Ṭabarī*, vol. 5, p. 54.
1416. Dastaba: An area that lies to the west and south-west of Tehran. Ref. *Mu'jam al-Buldān*, vol. 2, p. 454.
1417. *Al-Kāmil fī al-Tārīkh*: vol. 2, p. 367.
1418. That is 'Do not feel sorry for fleeing of those who have left you and have thus refused you their help and assistance. *Nahj al-Balāgha*, Letter 70.
1419. *Nahj al-Balāgha*, Letter 70.
1420. *Tārīkh al-Ṭabarī*, vol. 4, p. 562
1421. *Al-Ghārāt*, vol. 2, p. 567.
1422. *Tārīkh al-Ṭabarī*, vol. 5, p. 95.
1423. *Al-Amālī by al-Mufīd*, p. 81, ḥ. 4
1424. That is 'draw him to the death trap by resorting to whatever tricks you know' (Editor).
1425. The original word is *'al-dihqān'* meaning 'the man of importance', 'the one who plays an important role' (Editor).
1426. *Tārīkh al-Ṭabarī*, vol. 5, p. 95.
1427. *Tārīkh al-Ya'qūbī*, vol. 2, p. 194.
1428. *Nahj al-Balāgha*, Aphorism 443.
1429. *Al-Ghārāt*, vol. 1, p. 265.
1430. *Ansāb al-Ashrāf*, vol. 5, p. 41.
1431. *Tārīkh al-Ṭabarī*, vol. 5, p. 100.
1432. *Tārīkh al-Ṭabarī*, vol. 5, p. 101.
1433. The same expression was applied by the Imam criticizing the cowardice of the enemy after the Battle of the Camel despite their bluffing. See *Nahj al-Balāgha*, Sermon 9. (Editor).
1434. *Tārīkh al-Ṭabarī*, vol. 5, p. 102.
1435. *Al-Nābigha*: is the surname of Laylā bint Harmala al-'Anaziyya, mother of 'Amr ibn al-'Āṣ, who was notorious for her bad reputation in the days of Ignorance. She was also a songstress of Mecca. (Refer: Ibn Abi al-Ḥadīd, vol. 6, pp. 283-285.)
1436. A place near Kūfah. (Ref. *Mu'jam al-Buldān*, vol.2, p. 127).
1437. *Tārīkh al-Ṭabarī*, vol. 5, p. 108.
1438. *Tārīkh al-Ṭabarī*, vol4, p. 554.
1439. *Tārīkh al-Ṭabarī*, vol4, p. 557.
1440. *Nahj al-Balāgha*, Sermon 34.
1441. *Ansāb al-Ashrāf*, vol.3, p. 170.
1442. *Tārīkh al-Ṭabarī*, vol. 5, p. 103.
1443. *Ansāb al-Ashrāf*, vol.3, p. 170.
1444. *Tārīkh al-Ṭabarī*, vol. 5, p. 107.
1445. *Ansāb al-Ashrāf*, vol.3, p. 171 & 172.

1446. *Al-Istiʿāb*, vol. 3, p. 423, ḥ. 2348.
1447. *Al-Ghārāt*, vol. 1, p. 301.
1448. *Nahj al-Balāgha*, Sermon, 68.
1449. *Nahj al-Balāgha*, Letter, 35.
1450. *Al-Ghārāt*, vol. 1, p. 295.
1451. That is 'they caused the Muslims to deviate' (Editor).
1452. *Qur'ān*, 8:6.
1453. *Tārīkh al-Ṭabarī*, vol. 5, p. 108.
1454. *Murūj al-Dhahab*, vol. 2, p. 421.
1455. *Al-Irshād*, vol. 1, p. 275.
1456. *Al-Kāmil fī al-Tārīkh*, vol. 2, p. 425.
1457. A city in Iraq on the banks of the Euphrates, a district of Baghdad above al-Anbār. Ref. *Muʿjam al-Buldān*, vol5, p. 421.
1458. *Al-Ghārāt*, vol. 2. p. 464.
1459. *Al-Gharīyyan*: Two huge buildings like monasteries on the outskirts of Kūfa in the vicinity of ʿAlī ibn Abī Ṭālib's grave. Refer: *Muʿjam al-Buldān*, vol. 4, p. 196.
1460. Ibn Aws ibn Jābir ibn Ka'b ibn ʿUlaim al-Kalbī
1461. *Al-Ghārāt*, vol.2, p. 421.
1462. An ancient city of Lebanon, which is at a distance of three days travel from Syria. (Refer: *Muʿjam al-Buldān*, vol. 1, p. 453).
1463. *Al-Kāmil fī al-Tārīkh*, vol. 2, p. 428.
1464. That is: Abū Hurayra.
Editor's note: His real name was ʿAbdullāh ibn ʿĀmir, a companion from Yemen who embraced Islam in the Year 7 AH. It is said that the Prophet (ṣ.a.w) nicknamed him as Abū Hurayra indicating the fact that he was fond of cats (*hirra*, diminutive: *hurayra*, and *sinnawr* mean 'cat').
1465. *Tārīkh al-Ṭabarī*, vol. 5, p. 139.
1466. *Al-Istiʿāb*, vol. 1, p. 243, ḥ 175.
1467. The *Qur'ān*.
1468. *Nahj al-Balāgha*, Sermon 180.
1469. *Al-Ghārāt*, vol. 2, p. 459.
1470. *Nahj al-Balāgha*, Sermon 182.
1471. *Al-Mustadrak ʿala al-Ṣaḥīḥayn*, vol. 1, p. 193, ḥ. 374.
1472. *Kanz al-ʿUmmāl*, vol. 1, p. 292, ḥ. 29479.
1473. *Al-Irshād*, vol. 1, p. 243.
1474. *Nahj al-Balāgha*, Aphorism 147.
1475. *Nahj al-Balāgha*, Sermon 192.
1476. *Qur'ān*, 41:46.
1477. *Qur'ān*, 2: 249.

1478. *Al-Ghārāt*, vol. 1, p. 71.
1479. *Al-Ghārāt*, vol. 1, p. 74 - 75.
1480. *Nahj al-Balāgha*, Letter 70.
1481. *Al-Amālī by al-Mufīd*, p. 207, ḥ. 40.
1482. *Al-Irshād*, vol. 1, p. 278.
1483. *Rabi' al-Abrār*, vol. 4, p. 250.
1484. *Nahj al-Balāgha*, Aphorism 261.
1485. *Nahj al-Balāgha*, Sermon 216.
1486. *Qur'ān*, 16:112.
1487. *Al-Futūḥ*, vol. 7, p. 8-10.
1488. *Al-Futūḥ*, vol. 7, p. 13.
1489. *Tārīkh al-Ya'qūbī*, vol. 2, p. 273.
1490. *Al-Jamal*, p. 95.
1491. *Nahj al-Balāgha*, Sermon 173.
1492. *Sharḥ Nahj al-Balāgha*, vol. 1, p. 250.
1493. *Nahj al-Balāgha*, Sermon 121.
1494. *Nahj al-Balāgha*, Sermon 182.
1495. *Nahj al-Balāgha*, Sermon 182.
1496. *Qur'ān*, 29:1-2.
1497. *Nahj al-Balāgha*, Sermon 5.
1498. *Al-Mu'jam al-Kabīr*, vol. 2, p. 247, ḥ. 2038.
1499. *Musnad Abī Ya'lā*, vol. 4, p. 318, ḥ. 4558.
1500. *Faḍā'il al-Ṣaḥābah*, by Ibn Ḥanbal, vol. 2, p. 566, ḥ. 953.
1501. *Al-Irshād*, vol. 1, p. 320.
1502. *'Ilal al-Sharā'i'*, p. 173, ḥ. 1.
1503. *Tārīkh al-Ya'qūbī*, vol. 2, p. 212.
1504. *Al-Irshād*, vol. 1, p. 17.
1505. *Sharḥ Nahj al-Balāgha*, vol. 5, p. 93.
1506. With a loin cloth
1507. *Tārīkh al-Ṭabarī*, vol. 5, p. 150.
1508. *Maqtal Amīr al-Mu'minīn* (a.s.), by Ibn Abī al-Dunyā, p. 36, ḥ. 23.
1509. *Al-Imāma wa al-Siyāsa*, vol. 1, p. 180. Refer to *Ansāb al-Ashrāf*, vol. 3, p. 253.
1510. *Al-Irshād*, vol. 1, p. 16.
1511. *Tārīkh al-Ṭabarī*, vol. 5, p. 146.
1512. *Khaṣā'iṣ al-A'immah* (a.s), p. 63.
1513. *Refer: al-Irshād*, vol. 1, p. 322.
1514. Refer: *Ahlul-Bayt in the Qur'ān and Sunna*, p 183.
1515. *Al-Kāfī*, vol. 1, p. 259, ḥ. 4.
1516. What has come down in the aforementioned report (but he was made to choose)

supports the correctness of this answer.
1517. *Biḥār al-Anwār*, vol. 42, p. 257.
1518. *Yanābīʿ al-Mawadda*, vol. 3, p. 82.
1519. *Muthīr al-Aḥzān*, p. 29.
1520. *Qur'ān, 1:195*
1521. Barrasīhaye Islāmī (in Persian), p. 167-170.
1522. *Qur'ān*, 1:190.
1523. *Ansāb al-Ashrāf*, vol. 3, p. 256.
1524. *Al-Riyāḍ al-Naḍira*, vol. 3, p. 236.
1525. *Nahj al-Balāgha*, Letter 47.
1526. *Al-Amālī* by al-Mufīd, p. 351, ḥ. 3.
1527. *Qur'ān*, 3:198.
1528. *Nahj al-Balāgha*, Letter 23.
1529. *Qur'ān*, 37:61
1530. *Rabiʿ al-Abrār*, vol. 4, p. 208.
1531. *Al-Irshād*, vol. 1, p. 9 and 19.
1532. *Al-Kāfī*, vol. 7, p. 52, ḥ. 7.
1533. *Al-Kāfī*, vol. 1, p. 452.
1534. This is something agreed upon, it has been reported in all references present.
1535. *Al-Kāfī*, vol. 1, p. 457, ḥ. 8.
1536. *Ansāb al-Ashrāf*, vol. 3, p. 253.
1537. *Al-Kāfī*, vol. 7, p. 52, ḥ. 7.
1538. *Al-Kāfī*, vol. 7, p. 52, ḥ. 7.
1539. *Faḍā'il al-Ṣaḥābah*, by Ibn Ḥanbal, vol. 2, p. 559, ḥ. 942
1540. *Al-Mu'jam al-Kabīr*, vol. 3, p. 128, ḥ. 2889.
1541. *Al-Ṭabaqāt al-Kubrā*, vol. 3, p. 39.
1542. *Al-Kāfī*, vol. 1, p. 452.
1543. *Al-Mustadrak ʿAlā al-Ṣaḥīḥayn*, vol. 3, p. 156, ḥ. 4695.
1544. *Tārīkh al-Ṭabarī*, vol. 5, p. 151.
1545. *Maqātil al-Ṭālibīn*, p. 54.
1546. Al-Gharīyyayn: Two huge buildings like monasteries on the outskirts of Kūfah. Refer: *Mu'jam al-Buldān*, vol. 4, p. 196.
1547. *Al-Irshād*, vol. 1, p. 23.
1548. *Tārīkh al-Ṭabarī*, vol. 5, p. 157.
1549. *Tahdhīb al-Aḥkām*, vol. 6, p. 33, ḥ. 66.
1550. *Tārīkh Dimashq*, vol. 1 p. 213.
1551. *Tahdhīb al-Aḥkām*, vol. 6, p. 34, ḥ. 68.
1552. *Farḥat al-Gharī*, p. 32.
1553. *Kitāb Man lā-Yaḥduruh al-Faqīh*, vol. 2, p. 586, ḥ 3195.

1554. *Al-Muqni'ah*, p. 462.
1555. *Tahdhīb al-Aḥkām*, vol. 6, p. 21, ḥ.49.
1556. *Al-Mustadrak 'Alā al-Ṣaḥīḥayn*, vol. 3, p. 134, ḥ. 4628.
1557. *Nahj al-Balāgha*, Sermon 158.
1558. *Al-Ṭabaqāt al-Kubrā*, vol. 2, p. 338.
1559. *Al-Mustadrak 'Alā al-Ṣaḥīḥayn*, vol. 3, p. 134, ḥ. 4628.
1560. *Ḥilyat al-Awliyā*, vol. 1, p. 64.
1561. *Faḍā'il al-Ṣaḥābah*, by Ibn Ḥanbal, vol. 2, p. 654, ḥ. 1114.
1562. *Tārīkh al-Khulafā*, p. 203.
1563. *Shawāhid al-Tanzīl*, vol. 1, p. 63, ḥ. 67.
1564. *Shawāhid al-Tanzīl*, vol. 1, p. 52, ḥ. 50.
1565. *Shawāhid al-Tanzīl*, vol. 1, p. 55, ḥ. 55.
1566. *Qur'ān*, 3:61
1567. *Al-Khiṣāl*, p. 576, ḥ. 1.
1568. *Qur'ān*, 11: 17
1569. *Al-Durr al-Manthūr*, vol. 4, p. 410.
1570. *Qur'ān*, 13:43
1571. *Al-Kāfī*, vol. 1, p. 229, ḥ. 6.
1572. *Qur'ān*, 32:18.
1573. *Tafsīr al-Ṭabarī*, vol. 1, ch. 11, p. 107.
1574. *Qur'ān*, 56:10-11.
1575. *Qur'ān*, 9:100.
1576. *Al-Amāli*, by al-Mufīd, p. 298, ḥ. 7.
1577. *Qur'ān*, 66:4.
1578. *Tārīkh Dimashq*, vol. 42, p. 362.
1579. *Qur'ān*, 98:7
1580. *Tafsīr al-Ṭabarī*, vol. 15, ch. 30, p. 265.
1581. *Tafsīr al-Ḥibarī*, p. 372, ḥ 99.
1582. *Qur'ān*, 22:19
1583. *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 1769, ḥ. 4467.
1584. *Qur'ān*, 13:7
1585. *Tārīkh Dimashq*, vol. 42, p. 359.
1586. *Qur'ān*, 5:55.
1587. *Al-Mu'jam al-Awsaṭ*, vol. 6, p. 218, ḥ. 6232.
1588. *Qur'ān*, 2:207.
1589. *Al-Amālī*, by al-Ṭūsī, p. 446, ḥ. 996.
1590. *Qur'ān*, 2:274.
1591. *Al-Mu'jam al-Kabīr*, vol. 11, p. 80, ḥ. 11164.
1592. *Qur'ān*, 7:44.

1593. *Al-Kāfī*, vol. 1, p. 426, ḥ 70.
1594. *Qur'ān*, 5:3.
1595. *Qur'ān*, 5:67.
1596. *Tārīkh Dimashq*, vol. 42, p. 273.
1597. *Al-Khiṣāl*, p. 575, ḥ. 1.
1598. That is semantic distortion (Editor).
1599. *The Qur'an*, 33:33 (Editor).
1600. *Al-Khiṣāl*, p. 31, ḥ. 108.
1601. *ʿUyūn Akhbār al-Riḍā* (a.s.), vol. 2, p. 60, ḥ 233.
1602. *Al-Muʿjam al-Kabīr*, vol. 12, p. 15, ḥ. 12341.
1603. *Khaṣā'iṣ Amīr al-Muminīn*, by al-Nasā'ī, p. 260, ḥ 145.
1604. *Al-Muʿjam al-Kabīr*, vol. 3, p.38, ḥ. 2608
1605. *Kitāb Man lā-Yaḥduruh al-Faqīh*, vol. 4, p. 365, ḥ. 5762.
1606. *Zakhāir al-ʿUqbā*, p. 120.
1607. *Tārīkh Baghdād*, vol. 7, p. 12, ḥ. 3475.
1608. *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 960, ḥ. 2556.
1609. *Sunan al-Tirmidhī*, vol. 2, p. 72, ḥ 282.
1610. *Al-Khiṣāl*, p. 496, ḥ. 5.
1611. *Al-Amālī* by al-Mufīd, p. 57, ḥ. 2.
1612. Referring to the *Qur'an*, 20:29 (Editor).
1613. *Al-Muʿjam al-Kabīr*, vol. 12, p.321, ḥ. 13549.
1614. *Al-Mustadrak ʿAlā al-Ṣaḥīḥayn*, vol. 3, p. 145, ḥ. 4655. al-Muʿjam al-Owsaṭ, vol. 3, p.165, ḥ. 2815.
1615. *Kamāl al-Dīn*, p. 261, ḥ. 7.
1616. *Tārīkh Dimashq*, vol. 42, p. 307, ḥ 8850.
1617. *Al-Mustadrak ʿAlā al-Ṣaḥīḥayn*, vol. 3, p. 148, ḥ.4668.
1618. *Tārīkh Baghdād*, vol. 4, p. 41, ḥ. 1647.
1619. Ḥasan and Ḥusain were considered as the Prophet's offspring from ʿAlī's loins; see further hadith No. 573 (Editor).
1620. *ʿUyūn Akhbār al-Riḍā* (a.s.), vol. 2, p. 58, ḥ 218.
1621. *Tārīkh Dimashq*, vol. 42, p. 308, ḥ 8853.
1622. *Tafsīr Furāt*, p. 497, ḥ 651.
1623. *Al-Manāqib*, by Ibn al-Maghāzilī, p. 261, ḥ 309.
1624. *Kifāyat al-Athar*, p. 157.
1625. *Khaṣā'iṣ Amīr al-Muminīn*, by al-Nasā'ī, p. 142, ḥ 73.
1626. *Kifāyat al-Athar*, p. 97.
1627. *Al-Khiṣāl*, p. 496, ḥ. 5.
1628. *Al-Mustadrak ʿAlā al-Ṣaḥīḥayn*, vol. 3, p. 139, ḥ. 4641.
1629. *Al-ʿUmdah*, p. 285.

1630. *Al-Khiṣāl*, p. 573, ḥ. 1.
1631. *Ansāb al-Ashrāf*, vol. 2, p. 864.
1632. *Al-Amālī*, by al-Ṭūsī, p. 506, ḥ. 1107.
1633. *Al-Amālī*, by al-Ṣadūq, p. 363, ḥ. 447.
1634. *Al-Tauḥīd*, p 307, ḥ 1.
1635. *Al-Mu'jam al-Kabīr*, vol. 6, p. 269, ḥ. 6183.
1636. *'Uyūn Akhbār al-Riḍā* (a.s.), vol. 2, p. 48, ḥ 187.
1637. *Al-Amālī*, by al-Ṭūsī, p. 499, ḥ. 1094.
1638. *Al-Manāqib*, by Ibn al-Maghāzilī, p. 86, ḥ 127.
1639. *Faḍā'il al-Ṣaḥābah*, by Ibn Ḥanbal, vol. 2, p. 678, ḥ. 1158. (See the Qur'an, 20:28-35. Editor).
1640. *Nahj al-Balāgha*, Sermon 192.
1641. *Al-Irshād*, vol. 1, p. 276.
1642. *Al-Amālī*, by al-Ṣadūq, p. 101, ḥ. 77.
1643. *Al-Manāqib*, by Ibn al-Maghāzilī, p. 261, ḥ 309.
1644. *Al-Amālī*, by al-Ṣadūq, p. 88, ḥ. 59.
1645. *Al-Manāqib*, by al-Kūfī, vol. 1, p. 543, ḥ 484.
1646. *Kamāl al-Dīn*, p. 261, ḥ. 8.
1647. *Tārīkh Dimashq*, vol. 42, p. 313, ḥ 8826.
1648. *Al-Yaqīn*, p. 270, ḥ 94.
1649. *Al-Mu'jam al-Kabīr*, vol. 1, p. 319, ḥ. 946.
1650. *Al-Amālī, by al-Ṣadūq*, p. 201, ḥ. 216.
1651. *Tārīkh Dimashq*, vol. 42, p. 450, ḥ 9026.
1652. *Al-Khiṣāl*, p. 429, ḥ. 8.
1653. *Tārīkh Baghdād*, vol. 14, p. 99, ḥ. 7441.
1654. *Al-Manāqib*, by Ibn al-Maghāzilī, p. 119, ḥ 156.
1655. *Al-Ṣawā'īq* al-Muḥriqa, p. 126.
1656. *Al-Amālī*, by al-Ṣadūq, p. 136, ḥ. 135.
1657. *Al-Amālī*, by al-Ṣadūq, p. 442, ḥ. 590.
1658. *Qur'ān*, 53:32.
1659. *Nahj al-Balāgha*, Letter 28.
1660. Referring to *Qur'ān*, 93:11.
1661. *Sharḥ Nahj al-Balāgha*, vol. 20, p. 296.
1662. *Al-Ṭulaqā'* (literally meaning 'freedmen') is the name of all those Meccans from the tribe of Quraysh whom the Prophet (s.a.w) did not capture and thus did not enslave in the Conquest of Mecca in the year 8 AH, rather treated them magnanimously and addressed them, 'Go away for you are freedmen (*ṭulaqā*). Most of those people were heathens that had constantly been determined to show hostility against the Prophet (ṣ.a.w) and the Muslims, and when they were prompted to surrender themselves, they

embraced Islam inevitably (Editor).

1663. *Al-Irshād*, vol.1, p. 54.

1664. Reference to Muʿāwiyah.

1665. Reference to ʿAmr ibn al-ʿĀṣ.

1666. *Sharḥ Nahj al-Balāgha*, vol. 20, p. 326, ḥ 733.

1667. *Ḍaw'* means 'light', therefore this tradition is similar in meaning to the famous Prophetic hadith: 'I and 'Alī are from the same light'. However, another version of the tradition includes *ṣinw* as a variant of *ḍaw'*. It literally means one of the two palm tree branches having grown from the same stem and in this case this tradition is similar in meaning to the famous Prophetic hadith: I and 'Alī are from the same tree (that is we are peers). See *al-Nihāyah*, Vol.3, p. 57 sub. voc.

1668. *Nahj al-Balāgha*, Letter 45.

1669. *Al-Amālī* by al-Mufīd, p. 6, ḥ. 3.

1670. *Nahj al-Balāgha*, Sermon 197.

1671. *Al-Kāfī*, vol. 1, p. 89, ḥ. 5.

1672. *Nahj al-Balāgha*, Sermon 197.

1673. *Al-Kāfī*, vol. 1, p. 198, ḥ. 3.

1674. *Nahj al-Balāgha*, Sermon 37.

1675. *Al-Kāfī*, vol. 1, p. 207, ḥ. 3.

1676. *Kanz al-Fawāid*, vol. 1, p. 265.

1677. *Biḥār al-Anwār*, vol. 82, p. 199.

1678. *Al-Iḥtijāj*, vol. 1, p. 182, ḥ 36.

1679. *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 1458, ḥ. 3747.

1680. *Al-Kāfī*, vol. 1, p. 198, ḥ. 3.

1681. The seal of Solomon.

1682. a reference to *Qur'ān* 27:82

1683. *Al-Kāfī*, vol. 1, p. 198, ḥ. 3.

1684. *Baṣā'ir al-Darajāt*, p. 200, ḥ. 2.

1685. *Faḍā'il al-Ṣaḥābah*, by Ibn Ḥanbal, vol. 1, p. 538, ḥ. 898.

1686. *Al-Khiṣāl*, p. 429, ḥ. 7.

1687. That is both during his lifetime and after his death (Ed).

1688. *Al-Iḥtijāj*, vol. 1, p. 182, ḥ 36.

1689. *Al-Kāfī*, vol. 1, p. 145, ḥ. 8.

1690. Editor's note: The term "*Janb Allāh*" has occurred once in the Qur'an (39:56). According to a tradition narrated by Jābir ibn 'Abdullāh Anṣārī from the Prophet (ṣ.a.w) he interpreted this term and said that his executor (*waṣī*), that is 'Alī, was the instance of that concept. (See *Biḥār al-Anwār*, vol. 36, pp. 17 and 112).

According to another tradition Imām al-Bāqir (a.s) was quoted as Saying, "The meaning of *Janb Allāh* is that there is no one more proximate than the Messenger of God to

Him, and that there is no one more proximate than the Prophet's executor (i.e. 'Alī) to the Prophet (ṣ.a.w). (See *Biḥār al-Anwār*, vol. 4, p. 9).

Shaykh al-Ṣadūq (d. 381/991) having defined the term *Janb Allāh* as 'obedience and submissiveness' interpreted the Imam's words: 'I am the *Janb Allāh*' as 'I am he whose *wilāyah* is equal to obedience and submissiveness to God. (Ibid, see also *al-Tawḥīd*, p. 165).

1691. *Al-Tawḥīd*, p. 164, ḥ 1.
1692. *Nahj al-Balāgha*, Sermon 187.
1693. *Al-Iḥtijāj*, vol. 1, p. 202, ḥ 37.
1694. *Al-Muṣannaf*, by Ibn Abī Shaibah.
1695. *Tārīkh Dimashq*, vol. 14, p. 183.
1696. Those who paid the first allegiance at 'Aqabah.
1697. Those who paid their allegiance at the treaty of Ḥudaybiyya under the tree.
1698. *Maqtal al-Ḥusain*, by al-Khwarizmī, vol. 2, p. 70.
1699. *Al-Kāfī*, vol. 2, p. 388, ḥ 20.
1700. *Al-Kāfī*, vol. 4, p. 580, ḥ 3.
1701. *Al-Kāfī*, vol. 2, p. 388, ḥ 18.
1702. *'Uyūn Akhbār al-Riḍā* (a.s.), vol. 2, p. 122, ḥ 1.
1703. *Al-Khiṣāl*, p. 650, ḥ. 46.
1704. *Miṣbāḥ al-Zā'ir*, p. 477.
1705. *Miṣbāḥ al-Mutahajjid*, p. 400, ḥ 522.
1706. *Miṣbāḥ al-Mutahajjid*, p. 406, ḥ 534.
1707. *Al-Mu'jam al-Kabīr*, vol. 23, p. 330, ḥ. 758.
1708. *All-Tārīkh al- Kabīr*, vol. 3, p. 228, ḥ 767.
1709. *Khaṣā'iṣ Amīr al-Muminīn*, by al-Nasā'ī, p. 211, ḥ 111- 112.
1710. *Tārīkh Baghdād*, vol. 13, p. 186, ḥ 7165.
711. *Tārīkh Dimashq*, vol. 42, p. 411 & 73.
12. *Al-Yaqīn*, p. 144, ḥ 12.
3. *Al-Amālī*, by al-Ṭūsī, p. 232, ḥ 411.
\. *Al-Faḍāil*, by Ibn Shāzān, p. 136.
Kitāb Man lā Yaḥḍarahu al-Faqīh, vol. 3, p. 493, ḥ 4744.
Sharḥ al-Akhbār, vol. 1, p. 144, ḥ 82.
l-Muṣannaf, by Ibn Abī Shaibah, vol. 7 , p. 503, ḥ 49.
well at Uḥud. It is reported that the Prophet was thirsty on the Day of Uḥud, ī came to him with water in a leather shield from the well of al-Mihrās. See *Tāj* , vol. 9, p. 38.
kh Dimashq, vol. 42, p. 72.
h Dimashq, vol. 42, p. 391.
id, by Ibn Ḥanbal, vol. 2, p. 256, ḥ 4797.

1722. *Tārīkh Dimashq*, vol. 42, p. 391
1723. *Al-Futūh*, vol. 3, p. 77.
1724. *Tārīkh Dimashq*, vol. 53, p. 35.
1725. *Qur'ān*, 46:15.
1726. *Al-Isti'āb*, vol. 3, p. 206, ḥ 1875.
1727. *Kanz al-'Ummāl*, vol. 5, p. 834, ḥ 14509.
1728. *Tārīkh Baghdād*, vol. 7, p. 453, ḥ 423.
1729. *Sharḥ Nahj al-Balāgha*, vol. 1, p. 25.
1730. *Rabī' al-Abrār*, vol. 3, p. 479.
1731. *Tanbīh al-Khawāṭir*, vol. 2, p. 14.
1732. *Al-Ṣawā'iq al-Muḥriqa*, p. 132.
1733. *Rijāl al-Kāshshī*, vol. 1, p. 284, ḥ. 119.
1734. *Tārīkh al-Ya'qūbī*, vol. 2, p. 179.
1735. A sign of his generosity.
1736. *Tadhkirat al-Khawāṣ*, p. 118.
1737. *Murūj al-Dhahab*, vol. 2, p. 433.
1738. *Al-Kāmil fī al-Tārīkh*, vol. 2, p. 498.
1739. *Rijāl al-Kāshshī*, vol. 1, p. 288, ḥ 129.
1740. *Tārīkh al-Ya'qūbī*, vol. 2, p. 179.
1741. *Siyar A'alām al-Nubalā*, vol. 3, p. 140, ḥ 25.
1742. *Tārīkh Dimashq*, vol. 42, p. 415.
1743. *Maqtal Amīr al-Mu'minīn*, p. 105, ḥ 94.
1744. *Waq'at Ṣiffīn*, p. 37.
1745. *Sharḥ Nahj al-Balāgha*, vol. 13, p. 220.
1746. *Al-Irshād*, vol. 1, p. 310.
1747. *Sharḥ Nahj al-Balāgha*, vol. 13, p. 221.
1748. He was a master adept poet; the Prophet (ṣ.'a.w) invalidated his blood because of couplets he had composed when his brother Bujayr ibn Zuhayr migrated to the Prophet, then he fled and went to the Prophet after having embraced Islam, then he composed in the mosque this poem of his beginning with "*Bānat Su'ād fa-qalbī al-yawma matbūlun*" (Su'ad appeared while today my heart is love-sick for her). Ibn Sharāshūb mentioned some of his couplets composed about the Commander of the Faithful. He died in 45 AH. (See *A'yān al-Shī'ah*,) vol. 9, p. 29)
1749. *Al-Manāqib, by al-Kūfī*, vol. 2, p. 86, ḥ. 571. *Ansāb al-Ashrāf*, vol. 3, p. 265.
1750. Abū al-Mustahil al-Kumayl ibn Zayd ibn Khunays: Abū al-Faraj said (about him), "an early poet conversant with dialects [and jargons] of the Arabs and their course of events. He was a poet of Muḍar Tribe and an expert in their languages. He lived in the Umayyad era and died before the Abbasid's reign. He was known as an adherent to Banū Hāshim and was famed for this. One of them (Banū Hāshim) said about

him, "He was endowed with ten traits and characteristics, no other poet possessed: He was a brave orator, a jurisprudent of the Shi'a, a great memorizer of the Qur'an, a firm-hearted man, a calligrapher, and an expert genealogist. He was a pioneer in debating on Shi'ism; he was the pioneer archer in Asad (Tribe) none could excel him; he was a courageous generous religious horse rider; he was the poet of the Ahl al-Bayt (a.s) and was awarded valuable praises by them. He was born in 60 AH and died in 126 AH. (See al-Ghadīr, vol. 2, pp. 195, 211).

1751. *Al-Ghadīr*, vol.2, p. 195.

1752. Ismā'īl ibn Muhammad ibn Yazīd ibn Rabī'a al-Ḥimyarī: He was born in 105 AH. He said, 'When I was a child I heard my parents revile the Commander of the Faithful (a.s), then I left them while I was hungry. I preferred starvation to returning to them. I stayed in the mosques overnight because of my interest in leaving them and my hatred for them both!'

What the historians totally agree is that he first adopted the Kaysānī faith; however, he converted to the Twelver Shi'a faith after his meeting with Imam al-Ṣādiq (a.s) and the debate of the latter with him who forced proof on him. He died in 173 AH and was buried in Jinīna in Baghdad. (See Dīwān al-Sayyid al-Ḥimyarī, p. 5.).

1753. *Al-Amālī*, by al-Ṭūsī, p. 198, ḥ. 339.

1754. Abū Muhammad Sufyān ibn Muṣ'ab al-'Abdī al-Kūfī: One of the manifest poets in adherence to the Ahl al-Bayt (a.s), who was drawn near to them by his loyalty and poetry, and was recognized by them because of his firm intention (and veracity), and his devotion to them. Imam al-Ṣādiq (a.s) said, "Teach al-'Abdī's poems to your children because he is on the creed of God.' (Rijal al-Kashshī, vol. 2, p. 704, No. 748). We did not find a piece of his poetry composed on a subject other than the Ahl al-Bayt. As a matter of fact he who is aware of his poem and its excellence, purity of style, easiness, sweetness and succinctness, judges the praise of al-Ḥimyarī, the master of the poets, denoting that he was the most expert poet of his time, to be appropriate. (See al-Ghadīr, vol. 2, pp. 294-7).

1755. *Al-Ghadīr*, vol. 2. p. 291-3.

1756. *Diwān al-Shafi'ī*, p. 83.

1757. *Diwān al-Shafi'ī*, p 68.

1758. *Qur'ān*, 76:1.

1759. *Al-Ṣirāṭ al-Mustaqīm*, vol. 1, p. 183.

1760. He is Ismā'īl ibn Abū al-Ḥasan 'Abbād ibn al-'Abbās al-Ṭāliqānī: born in 326/937, his mentality is among those ones that defies limitation, for his knowledge and erudition.

On the one hand he was a great scholar and a man of letter, on the other hand he was a politician and a magnanimous excellent person, and was endowed with countless other virtues.

Shaykh al-Ḥurr al-'Āmilī (d. 1104/1692) described him this way: "He is a great scholar, and an esteemed theologian. Al-Tha'ālibī considered him among leading lexicologists upon whom he relied while compiling his Fiqh al-Lugha (Arabic philology)."
In his al-Darajāt al-Rafī'a, the Sayyid said,"Al-Ṣāḥib composed a kasida (poem) which is free of the letter alif – while this character is the most frequently occurred one both in Arabic prose and verse – as a eulogy on the Ahl al-Bayt (a.s) in seventy couplets, that amazed the people and was passed alternatively among the narrators and circulated in all cities. He (later) continued this method and composed other kasidas each of them being free of a letter of the Arabic Alphabet and succeeded to compose them with the exception of a poem being free of the letter wāw. He died in 385/995 in Rayy. (See *al-Ghadīr,* vol. 4, p. 42).

1761. *Qur'ān*, 76.

1762. *Al-Ghadīr*, vol. 4. p. 40. *al-Manāqib*, by Ibn Shahr Āshūb, vol. 3, p. 293.

1763. An important day in the history of the Arabs or a day in which a people were impoverished or wherein the backbone of a people was broken. (refer: *Mu'jam al-Buldān, vol. 4, p. 232.)*

1764. *Al-Rawḍah al-Mukhtārah*, p. 126.

1765. Abū al-Ḥasan 'Alā' al-Dīn 'Alī ibn al-Ḥusayn al-Ḥillī al-Shahīfī, known as Ibn al-Shahafiyya: an erudite scholar and a perfect literary man who was endowed with two virtues: knowledgeability and excellent belles-letters; in the lead was that he was a poet of the Ahl al-Bayt (a.s) praised by al-Qāḍī (Nūrullāh al-Shūshtarī)) in his Majālis al-Mu'minīn; and by al-Ḥurr al-'Āmilī in his Amal al-Āmil, and by al-Mīrzā ('Abdullāh al-Afandī) in his Riyāḍ al-'Ulamā', and by our master, the compiler of Riyāḍ al-Janna, and by Ibn Abī Shabāna in his Tatmīm al-Amal (a supplement to Amal al-Āmil) and other scholars for his knowledgeability, erudition and being a man of letter. (See *al-Ghadīr,* vol. 6, p. 365).

1766. *Al-Ghadīr*, vol. 6. p. 365.

* Al-Shaykh Fakhr al-Dīn Aḥmad ibn Muhamamd ib 'Abdullāh ibn Rufā'a al-Sab'ī al-Aḥsā'ī: he was a man of culture and refinement in perspective of religion, an author who authored in most branches of knowledge, an excellent literary man, an eloquent person both in prose and verse. He came from Bahrain to Iraq and then moved to and dwelled in India until he died around 960/1553. His compilations are numerous among them mention may be made of Tasdīd al-Afhām fī Sharḥ Qawā'id al-Aḥkām and al-Anwār al-'Alawiyya fī Sharḥ al-Alfiyya al-Shahīdiyya. (See *A'yān al-Shī'ah,* vol. 3, p. 123).

1767. *A'ayān al-Shī'ah*, vol. 3, p. 124. *al-Ghadīr*, vol. 7. p. 42.

* He is al-Shaykh Kāẓim ibn al-Ḥājj Muhammad al-Tamīmī al-Baghdādī, known as al-Uzrī, a resourceful literary man, a perfect erudite, an eloquent writer and poet having a divan (of his poetical works). He has composed eulogies on the Ahl al-Bayt (a.s). His kasida with each couplet ending in "h" sound is well-known, the same kasida which

is known as al-Uzriyyah. Even the compiler of the (voluminous) book of Jawāhir al-Kalām wished the spiritual reward of this kasida were for him in return of the spiritual reward of compiling Jawāhir al-Kalām, the book in Shi'a jurisprudence which has remained matchless so far. He died in 1211/1796 at the age of eighty in the holy city of Kazimayn, and was buried in the vault known as the tomb of al-Sayyid al-Murtaḍā. (See *Rayḥānat al-Adab,* vol. 1, p. 110.).

1768. *Qur'ān al-Sh'ir*, p. 85.
1769. *Nahj al-Balāgha*, Sermon 3.
1770. *Tanqīḥ al-Maqāl*, vol. 1, p. 403, ḥ. 3769.
1771. *Al-Tawḥīd*, p. 174, ḥ. 3.
1772. *Nahj al-Balagha*, sermon 192, Known as al-Khutbah al-Qāṣi'ah.
1773. *Al-Manāqib* by Ibn Shahr Āshūb, vol. 2, p. 6.
1774. *Al-Khiṣāl*, p. 572, ḥ. 1.
1775. *Al-Mustadrak 'Alā al-Ṣaḥīḥayn*, vol. 3, p. 147, ḥ. 4662.
1776. *Tārīkh Dimashq*, vol. 42, p. 36, ḥ. 8362.
1777. *Tārīkh Baghdād*, vol. 4, p. 233, ḥ. 1947.
1778. *Faḍā'il al-Ṣaḥābah*, by Ibn Ḥanbal, vol. 2, p. 586, ḥ. 993.
1779. *Al-Kāfī*, vol. 8, p. 339, ḥ. 536.
1780. *Al-Mustadrak 'Alā al-Ṣaḥīḥayn*, vol. 3, p. 121, ḥ. 4587.
1781. *Al-Ṣawā'īq al-Muḥriqa*, p. 129. That is 'if reality were to be unveiled to me, I would not gain more certitude' (Editor).
1782. *Nahj al-Balāgha*, Sermon 4, Aphorism 184.
1783. *Al-Manāqib*, by al-Khārazmī, p. 131, ḥ. 146.
1784. *Al-Manāqib*, by ibn al-Maghāzilī, p. 238, ḥ. 285.
1785. *Nahj al-Balāgha*, Sermon 192, known as al-Khuṭbah al-Qāṣi'ah.
1786. *Nahj al-Balāgha*, Sermon 57.
1787. *Sharḥ Nahj al-Balāgha*, vol. 4, p. 114.
1788. *Al-Imām* 'Alī (a.s.): Ṣawt al-'Adālah al-Insāniyya (Imam 'Alī: The voice of Human Justice), p. 36.
1789. *Al-Tārīkh al-Kabīr*, vol 6, p. 259, No. 2343.
1790. *Al-Ṭabaqāt al-Kubrā*, vol. 3, p. 21.
1791. *Al-Kāfī*, vol. 8, p. 339, h. 536.
1792. *Al-Kāmil fī al-Tārīkh*, vol. 1, p. 484.
1793. *Al-Istī'āb*, vol. 3, p. 199, No. 1875.
1794. Ibid.
1795. *Tārīkh Dimashq*, vol. 42, p. 26.
1796. *Tārīkh Khalīfa Ibn khayyāṭ*, p. 150.
1797. *Faḍā'il al-Ṣaḥābah*, by Ibn Ḥanbal, vol. 2, p. 589, ḥ. 998.
1798. For he (a.s.) was born 30 years after the Year of the Elephant. (Refer: *Mawsū'at 'Alī*

Ibn Abī Ṭālib (a.s) (The Encyclopaedia of ʿAlī ibn Abī Ṭālib (a.s.)), vol. 1, p. 61. "*Al-Mawlid*" (The Birth). Similarly he was 63 years old when he was martyred in the year 40 AH. (Refer: Ibid, vol. 4, p. 298. "*Tārīkh Shahādatih*" (Date of his Martyrdom), therefore, it is understood that he was ten years old at the time of the Mission.

1799. We exclude Khadīja (a.s.) from those whom the Imām (a.s.) preceded to faith and worship. This subject requires an independent study.

1800. *Al-Manāqib*, by ibn al-Maghāzilī, p. 151, ḥ. 188.

1801. *Al-Kāmil fī al-Tārīkh*, vol. 2, p. 440.

1802. *Tārīkh Dimashq*, vol.42, p. 422, ḥ.9016.

1803. ie. I had to grin and bear it.

1804. *Nahj al-Balāgha*, Sermon 26.

1805. *Kitāb al-Irshād*, vol. 1, p. 241.

1806. *Nahj al-Balāgha*, Sermon 37.

1807. *Al-Fakhrī*, p. 44.

1808. *Al-Amāli*, by al-Ṣadūq, p. 491, ḥ. 668.

1809. *Al-Mustadrak ʿAlā al-Ṣaḥīḥayn*, vol. 3, p. 5, ḥ. 4264.

1810. *Tārīkh Dimashq*, vol.42, p. 281 and 282.

1811. *Nahj al-Balāgha*, Sermon 3.

1812. *Nahj al-Balāgha*, Aphorism 236.

1813. *Khaṣā'iṣ al-A'immah* (a.s.), p. 79.

1814. *Mi'ah Manqabah*, p. 55, ḥ. 12.

1815. *Al-Kāfī*, vol. 5, p. 74, ḥ. 2.

1816. *Rabī' al-Abrār*, vol. 2, p. 148.

1817. *Qur'ān*, 28: 83.

1818. *Faḍā'il al-Ṣaḥābah*, by Ibn Ḥanbal, vol. 2, p. 621, ḥ. 1064.

1819. *Nahj al-Balāgha*, The Introduction, p. 35.

1820. *Al-Firdaws*, vol. 1, p. 27, ḥ. 39.

1821. *Tārīkh Dimashq*, vol.42, p. 39 ḥ. 8364.

1822. *Irshād al-Qulūb*, p. 217.

1823. *Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 272, ḥ. 753.

1824. *Sharḥ Nahj al-Balāgha*, vol. 4, p. 110.

1825. *Falāḥ al-Sā'il*, p. 213, ḥ. 123.

1826. *Al-Harīr*: refers to one of the nights at the battle of Ṣiffīn when the battle intensified, both armies were experiencing difficulties and approximately 70000 fighters were killed. (*Tāj al-ʿArūs*, vol. 7, p. 621.)

1827. *Al-Manāqib* by Ibn Shar Āshūb, vol. 2, p. 123. *Biḥār al-Anwār*, vol. 1, p. 17, ḥ. 10.

1828. *Al-Mustadrak 'alā al-Ṣaḥīḥayn*, vol. 3, p. 121, ḥ. 4585.

1829. *Al-Kāfī*, vol. 8, p. 130, ḥ. 100.

1830. *Al-Kāfī*, vol. 4, p. 154, ḥ. 1.

1831. *Ḥilyat al-Awliyāh*, vol. 1, p. 84.
1832. Editor's note: That is blessed is he who is attached to them (i.e. the Qur'an and the supplication) as one's skin is attached to his underclothes and clothes alluding that blessed is he who accompanies (or is accustomed to) the Qur'an and the supplication. See *Biḥār al-Anwār*, vol. 66, p. 275 f.; see also *Nahj al-Balagha*, aphorism 104.
1833. *Al-Khiṣāl*, p. 337, ḥ. 40.
1834. *Nahj al-Balāgha*, Letter 31.
1835. *Ansāb al-Ashrāf*, vol. 1, p. 197.
1836. *Waq'at Ṣiffīn*, p. 112.
1837. *Al-Manāqib*, by Ibn Shar Āshūb, vol. 2, p. 118.
1838. *'Amal al-Yawm wa al-Laila*, by al-Nasa'ī, p. 454, ḥ. 768.
1839. *Da'ā'im al-Islām*, vol. 2, p. 157, ḥ. 556.
1840. *Tahdhīb al-Aḥkām*, vol. 4, p. 200, ḥ. 578.
1841. *Al-Du'ā*, by al-Ṭabarānī, p. 141, ḥ. 392.
1842. *Da'ā'im al-Islām*, vol. 1, p. 150.
1843. *Nahj al-Balāgha*, Aphorism 100.
1844. *Al-Faḍā'il*, by ibn Shādhān, p. 123.
1845. *Tafsīr Furāt*, p. 496, ḥ. 651.
1846. *Al-Kāfī*, vol. 1, p. 410, ḥ. 1.
1847. *Al-Amālī*, by al-Ṣadūq, p. 356, ḥ. 437.
1848. *Al-Amālī*, by al-Ṣadūq, p. 722, ḥ. 988.
1849. *Tanbīh al-Khawāṭir*, vol. 1, p. 154
1850. *Al-Kāmil fī al-Tārīkh*, vol. 2, p. 443.
1851. *Al-Ghārāt*, vol. 1, p. 84.
1852. A proverb applied to him who tolerates hardship in the hope of comfort. See *Majma' al-Amthāl*, vol. 2, p. 318, No. 2382.
1853. *Nahj al-Balāgha*, Sermon 160.
1854. *Qurb a-Isnād*, p. 152, ḥ. 552.
1855. *Al-Kāfī*, vol. 6, p. 457, ḥ. 9.
1856. *Al-Kāfī*, vol. 8, p. 130, ḥ. 100.
1857. *Al-Ṭabaqāt al-Kubrā*, vol. 3, p. 28.
1858. *Al-Kāfī*, vol. 8, p. 30, ḥ. 100.
1859. *'uddat al-Dā'ī*, p. 101.
1860. *Ḥilyat al-Awliyā*, vol. 1, p. 70.
1861. *Al-Kāfī*, vol. 5, p. 86, ḥ. 1.
1862. *Qur'ān*, 58: 12-13.
1863. *Tafsīr al-Ṭabarī*, vol. 14, part 28, p. 20.
1864. *Musnad Ibn Ḥanbal*, vol. 1, p. 334, ḥ. 1367.
1865. *Al-Ghārāt*, vol. 1, p. 92.

1866. *Al-Istiʿāb*, vol. 3, p. 202, ḥ. 1875.
1867. *Al-Manāqib*, by al-Kūfī vol. 1, p. 220, ḥ.139.
1868. *Sunan al-Tirmidhī*, vol. 5, p. 636, ḥ. 3720.
1869. *Sunan al-Tirmidhī*, vol. 5, p. 641, ḥ. 3732.
1870. *Al-Muʿjam al-Awsaṭ*, vol. 2, p. 38, ḥ. 1166.
1871. *Al-Sunan al-Kubrā*, vol. 7, p. 104, ḥ. 13400.
1872. *Al-Tārīkh al-Kabīr*, vol. 2, p. 174, ḥ. 2103.
1873. *Tārīkh Baghdād*, vol. 11, p. 216, ḥ. 5928.
1874. According to a variant and *Biḥār al-Anwār* there is 'and illegal seizure of your right' in lieu of 'illegal seizure out of hatred'.
1875. *Kifāyat al-Athar*, p. 124.
1876. *Al-Iʿtiqādāt*, p. 104.
1877. *Nahj al-Balāgha*, Sermon 6
1878. *Sharḥ Nahj al-Balāgha*, vol. 10, p. 286.
1879. *Al- Manāqib*, by ibn al-Maghāzili, p. 151, ḥ. 188.
1880. *Nahj al-Balāgha*, Letter 62.
1881. *Nahj al-Balāgha*, Sermon 192.
1882. *Al-Khiṣāl*, p. 580, ḥ. 1.
1883. *Al-Amāli*, by al-Ṣadūq, p. 234, ḥ. 249.
1884. *ʿUyūn al-Akhbār* by Ibn Qutaiba, vol. 1, p. 131.
1885. *Al-Nihāya fī Gharīb al-Ḥadith*, vol. 1, p. 359.
1886. *Waqʿat Ṣiffīn*, p. 275.
1887. *Al-Manāqib* by Ibn Shar Āshūb, vol. 2, p. 68.
1888. *Al-Khiṣāl*, p. 580, ḥ. 1.
1889. *Al-Istiʿāb*, vol. 3, p. 201, ḥ. 1875.
1890. *Tārīkh Dimashq*, vol. 42, p. 331 ḥ. 8893.
1891. *Al-Muʿjam al-Kabīr*, vol. 2, p. 247, ḥ. 2036.
1892. *Al-Ṭabaqāt al-Kubrā*, vol. 3, p. 23.
1893. *Musnad Ibn Ḥanbal*, vol. 1, p. 425, ḥ. 1719.
1894. *Qurʾān*, 13:43.
1895. *Qurʾān*, 27:40.
1896. *Al-Kāfī*, vol. 1, p. 64, ḥ. 1.
1897. *Nahj al-Balāgha*, Sermon 210.
1898. *Al-Kāfī*, vol. 1, p. 64, ḥ. 1.
1899. *Al-Irshād*, vol. 1, p. 34.
1900. *Al-Khiṣāl*, p. 646, ḥ. 30.
1901. *Al-Iḥtijāj*, vol. 1, p. 356, ḥ. 56.
1902. *Al-Mustadrak ʿAlā al-Ṣaḥīḥayn*, vol. 3, p. 138, ḥ. 4639.
1903. *Al-Firdaws*, vol. 3, p. 65, ḥ. 4181.

1904. *Ma'āni al-Akhbār*, p. 58, ḥ. 9.
1905. *Al-Ghayba* by al-Nu'mānī, p. 71, ḥ. 8.
1906. *Al-Kāfī*, vol. 1, p. 222, ḥ. 4.
1907. *Al-Irshād*, vol. 1, p. 33.
1908. *Al-Firdaws*, vol. 1, p. 370, ḥ. 1491.
1909. *Qur'ān*, 62:12.
1910. *Ansāb al-Ashrāf*, vol. 2, p. 363.
1911. *Al-Khiṣāl*, p. 645, ḥ. 29.
1912. There are numerous possibilities as to what is meant by *al-Kitāb* in this report. Some scholars have said that it refers to the Preserved Tablet, others have said that it refers to the Old Testament (Torah) and the New Testament (Gospels). Some are of the opinion that it refers to the Noble Qur'ān. We are of the opinion that it refers to a specific book knowledge of which imparts extraordinary suprasensory power.
1913. *Qur'ān*, 13:43.
1914. *Baṣā'ir al-Darajāt*, p. 216, ḥ. 21.
1915. *Al-Ṭabaqāt al-Kubrā*, vol. 2, p. 338.
1916. *Al-Kāfī*, vol. 1, p. 61, ḥ. 7.
1917. *Faḍā'il al-Ṣaḥābah*, by Ibn Ḥanbal, vol. 1, p. 534, ḥ. 888.
1918. *Al-Tarīkh al-Kabīr*, vol. 2, p. 255, ḥ. 2377.
1919. *Kitàb Sulaim ibn Qays*, vol. 2, p. 913, ḥ. 65.
1920. *Al-Kāfī*, vol. 1, p. 196, ḥ. 1.
1921. *Al-Khiṣāl*, p. 576, ḥ. 1.
1922. *Al-Amāli*, by al-Ṣadūq, p. 642, ḥ.870.
1923. *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 1629, ḥ. 4211.
1924. *Sunan Ibn Māja*, vol. 2, p. 773, ḥ. 231.
1925. *Al-Irshād*, vol. 1, p. 35.
1926. *Al -Kāfī*, vol. 7, p. 286, ḥ. 2.
1927. *Al -Kāfī*, vol. 7, p. 352, ḥ. 7.
1928. That is 'Alī.
1929. *Al-Kāfī*, vol. 7, p. 249, ḥ. 4. *Khaṣā'iṣ al-A'immah* (a.s), p. 81.
1930. *Qur'ān*, 46:15.
1931. *Qur'ān*, 2:233
1932. *Al-Manāqib*, by Ibn Shahr Āshūb, vol. 2, p. 365.
1933. *Al-Kāfī*, vol. 7, p. 428, ḥ. 12.
1934. According to Islamic penal law "*arsh*" is the compensation payable in case of offences against the body (Editor).
1935. *Al-Kāfī*, vol. 7, p. 323, ḥ. 6. *Tahdhīb al-Aḥkām*, vol. 6, p. 266, ḥ. 1047.
1936. *Al-Kāfī*, vol. 7, p. 427, ḥ. 10. *Tahdhīb al-Aḥkām*, vol. 6, p. 290, ḥ. 805.
1937. *Al-Kāfī*, vol. 7, p. 264, ḥ. 22.

1938. *Al-Kharā'ij wa al-Jarā'iḥ*, vol. 1, p. 173, ḥ. 4.
1939. *Sharḥ al-Akhbār*, vol. 2, p. 290, ḥ. 605.
1940. That is it set (Editor).
1941. *Qur'ān*, 38:30-33.
1942. *Man lā-Yaḥḍuruh al-Faqīh*, vol. 1, p. 202, ḥ. 607.
1943. *Al-Khiṣāl*, p. 580, ḥ. 1.
1944. *Al-Mu'jam al-Kabīr*, vol. 24, p. 152, ḥ. 391.
1945. *Al-Irshād*, vol. 1, p. 346.
1946. *Musnad ibn Ḥanbal*, vol. 1, p. 184, ḥ. 648.
1947. *Usd al-Ghāba*, vol. 4, p. 322, ḥ. 4173.
1948. *Al-Mu'jam al-Kabīr*, vol. 10, p. 305, ḥ. 10738.
1949. Son of Muhammad ibn al-Ḥakam ibn Abī ʿAqīl al-Thaqafī, the governor of Kufah, Basra, and Khurasan appointed by Hishām and reappointed by al-Walīd ibn Yazīd. He was an awsome tyrant and a relative of al-Ḥajjāj ibn Yūsuf. (*Siyar A'lām al-Nubalā'*, vol. 5, p. 442, No. 197).
1950. *Al-Irshād*, vol. 1, p. 322.
1951. *Nahj al-Balāgha*, Aphorism 369.
1952. *Murūj al-Dhahab*, vol. 2, p.429.
1953. Meaning a short period. His reign only lasted for nine months.
1954. By the 'four chieftains' the sons of 'Abd al-Malik were meant, namely al-Walīd, Sulaymān, Yazīd and Hishām. From among the Umayyads or otherwise no 'four brothers' came to power as caliphs save these four people. (*Sharḥ Nahj al-Balāgha*, vol. 6, p. 147).
1955. *Nahj al-Balāgha*, Sermon 73.
1956. Destroy your fruits and blessings.
1957. Sayyid al-Sharīf al-Raḍī states: *Wadhaḥa:* a (dung -) beetle, it refers to al-Ḥajjāj - who had itching in his fundament and made use of dung beetles to relieve the itch (Editor).
1958. *Nahj al-Balāgha*, Sermon 116.
1959. That is machinations (Editor).
1960. *Al-Faḍā'il* by Ibn Shādhān, p. 120.
1961. *Al-Manāqib* by Ibn Shahr Āshūb, vol. 2, p. 275.
1962. *Kitāb Man la-Yaḥḍuruh al-Faqīh*, vol. 2, p. 584, ḥ. 3188.
1963. *Qur'ān*, 28:5.
1964. *Nahj al-Balāgha*, Aphorism 209.
1965. *Al-Ghayba* by al-Nuʿmānī, p. 214, ḥ. 2.
1966. "*Al-Khuṭbah al-Qāṣi'ah*"
1967. *Nahj al-Balāgha*, Sermon 192.
1968. *Al-Amālī* by al-Mufīd, p. 235, ḥ. 5.
1969. Al-'Āqūl is a twist which is a sharp bend in a (river) valley or a river. (See *Tāj al-'Arūs*, vol. 15, p. 509.)
1970. *Irshād al-Qulūb*, p. 278.
1971. See 'Love in the Qur'ān fī al-Qur'ān wa al-Sunna" (b
1972. That is the Prophet (ṣ.ʿa.w
1973. *Qur'ān*, 42:23.
1974. *Qur'ān*, 26:109, 127, 145, 16
1975. *Qur'ān*, 34:47
1976. *Qur'ān*, 6:90
1977. *Qur'ān*, 25:57
1978. *Qur'ān*, 42:23.
1979. *Qur'ān*, 10:32.
1980. *Nahj al-Balāgha*, Aphorism 4:
1981. *Ḥilyat al-Awliyā'*, vol. 1, p. 66.
1982. *Al-Mustadrik 'alā al-Ṣaḥīḥayn*,
1983. *Tārīkh Dimashq*, vol. 42, p. 268,
1984. *Al-Uṣūl al-Sittah 'Ashr* p. 62.
1985. *Bishārat al-Muṣṭafā*, p. 16.
1986. *'Uyūn Akhbār al-Riḍā* (a.s), vol. 2
1987. *Bishārat al-Muṣṭafā*, p. 154.
1988. *Jāmi' al-Akhbār*, p. 54, ḥ. 65.
1989. *Al-Mu'jam al-Kabīr*, vol. 11, p. 63,
1990. *Al-Manāqib*, by al-Khārazmī, p. 72
1991. *Kifāyat al-Athar*, p. 71
1992. *Tārīkh Baghdād*, vol. 4, p. 195, ḥ. 18
1993. *Tārīkh Baghdād*, vol. 4, p. 102, ḥ. 17.
1994. *Al-Amālī*, by al-Ṭūsī, p. 164, ḥ. 273
1995. *Al-Manāqib*, by Ibn Shar Āshūb, vol.
1996. *Al-Firdaws*, vol. 2 , p. 142 , ḥ. 2723.
1997. *Thawāb al-'Amāl*, p.247, ḥ. 2. ḥ. 3733
1998. *Sunan al-Tirmidhī*, vol. 5, p. 641, ḥ. 37.
1999. *Kamāl al-Dīn*, p. 261, ḥ. 8.
2000. *Nahj al-Balāgha*, Aphorism 45
2001. *Al-Manāqib*, al-Khārazmī, p. 326, ḥ. 336
2002. *Musnad Ibn Ḥanbal*, vol. 9, p. 28, ḥ. 230
2003. *Tārīkh Baghdād*, vol. 1, p. 316, ḥ. 206.
2004. *Sunan al-Tirmidhī*, vol. 5, p. 636, ḥ. 3721.
2005. *Tārīkh Dimashq*, vol. 42, p. 247, ḥ. 8768.
2006. *Sunan al-Tirmidhī*, vol. 5, p. 698, ḥ. 3868.

and Sunna', an English version of the book "Al-Maḥabba
y the same author).
ṛ) and his Household (Editor).

4,180.

5.

vol. 3, p. 141, ḥ. 4648.
ḥ. 8796.

, p. 58, ḥ. 216.

ḥ. 11092.
, ḥ. 51.

85.
56.

2, p. 156.

13.

13.

2007. *Al-Amālī*, by al-Ṭūsī, p. 345, ḥ. 709.
2008. *Nahj al-Balāgha*, Sermon 127.
2009. *Al-Amālī*, by al-Ṭūsī, p. 650, ḥ. 1350.
2010. *Sharḥ Nahj al-Balāgha*, vol. 20, p. 328, ḥ 764.
2011. *Maʿrifat al-Ṣaḥābah*, vol. 1, p. 86, ḥ 338.
2012. *Qurʾān*, 4: 54.
2013. *Sharḥ Nahj al-Balāgha*, vol. 7, p. 220.
2014. *Al-Gharāt*, vol. 2, p. 431.
2015. *Tārīkh Baghdād*, vol. 13, p. 32, ḥ. 6988.
2016. *Al-Mustadrak ʿAlā al-Ṣaḥīḥayn*, vol. 3, p. 145, ḥ. 4657.
2017. *Al-Iḥtijāj*, vol. 1, p. 146, ḥ. 32.
2018. *Al-Amālī*, by al-Ṣadūq, p. 188, ḥ. 197.
2019. *Al-Muʿjam al-Awsaṭ*, vol. 6, p. 300, ḥ. 6468.
2020. *Al-Amālī*, by al-Ṭūsī, p. 623, ḥ. 1287.
2021. *Musnad Ibn Ḥanbal*, vol. 5, p. 405, ḥ. 15960.
2022. *Al-Khiṣāl*, p. 496, ḥ. 5.
2023. *Al-Manāqib*, by Ibn al-Maghāzilī, p. 51, ḥ 74.
2024. That is during his lifetime and after his death (Editor).
2025. *Usd al-Ghāba*, vol. 5, p. 438, ḥ. 5515.
2026. *Thawāb al-Aʿmāl*, p. 247, ḥ 2.
2027. *Al-Ghārāt*, vol 2, p. 589.
2028. *Al-Manāqib*, by al-Khārazmī, p. 323, ḥ. 330.
2029. *Tārīkh Dimashq*, vol. 42, p. 285, ḥ 8817.
2030. *Sunan al-Tirmidhī*, vol. 5, p. 643, ḥ 3736.
2031. *Ṣaḥīḥ al-Muslim*, vol. 1, p. 86, ḥ. 78.
2032. *Al-Iḥtijāj*, vol. 1, p. 229, ḥ. 42.
2033. In other words, 'I have stripped whoever relates ... of immunity from (criminal) prosecution.' (Editor).
2034. Editor's note: Due to that dire circumstance they practiced dissimulation and thus referred to Imam 'Alī implicitly. Abu Zaynab, for instance, implicitly refers to him (i.e. 'Alī) whose daughter's name was Zaynab.
2035. *Al-Manāqib*, by Ibn Shahr Āshūb, vol. 2, p. 351.
2036. In other words; "It is as if you have no idea of what is going on (Editor).
2037. *Al-Irshād*, vol. 1, p. 310.
2038. *Al-Irshād*, vol. 1, p. 311.
2039. *Al-Kāmil*, by al-Mubarrid, vol. 2, p. 756.
2040. *Sharḥ Nahj al-Balāgha*, vol. 4, p. 63.
2041. *Nahj al-Balāgha*, Sermon 57.
2042. *Al-Manāqib* by Ibn Shahr Āshūb, vol. 3, p. 222.

2043. A city built by al-Ḥajjāj, it is situated between Baṣra and Kūfah. See: *Mu'jam al-Buldān*, vol. 5, p. 347.
2044. *Al-Manāqib*, by ibn al-Maghāzilī, p. 391, ḥ. 445.
2045. *Sharḥ Nahj al-Balāgha*, vol. 11, p. 43.
2046. *Sharḥ Nahj al-Balāgha*, vol. 11, p. 43.
2047. *Tārīkh Dimashq*, vol 42, p. 438
2048. *Qur'ān*, 33: 57.
2049. *Al-Mustadrak 'Alā al-Ṣaḥīḥayn*, vol. 3, p. 131, ḥ. 4618.
2050. *Tārīkh al-Ṭabarī*, vol. 5, p. 167.
2051. *Al-Mustadrak 'Alā al-Ṣaḥīḥayn*, vol. 3, p. 130, ḥ. 4615.
2052. *Qur'ān*, 3:61.
2053. *Ṣaḥīḥ Muslim*, vol. 4, p. 1871, ḥ 32.
2054. *Tārīkh al-Ya'qūbī*, vol. 2, p. 223.
2055. 'Aṭiyyatullāh: the gift of God.
2056. He was 'Aṭiyyah ibn Ṣa'd ibn Junādah al-'Awfī who was a prominent Tābi'ī (successor). He was the first person to visit the grave of Imām al-Ḥusain with Jābir ibn 'Abdullah al-Anṣārī.
2057. *Al-Ṭabaqāt al-Kubrā*, vol. 6, p. 304.
2058. *Mu'jam al-Buldān*, vol. 3, p. 191.
2059. *Tārīkh al-Ṭabarī*, vol. 5, p. 275.
2060. That is 'This is not a true Friday prayer, therefore it is not obligatory for us to listen to the sermons delivered in it' (Editor).
2061. A place in *al-Medina* dedicated to the rain prayer. Refer: *Mu'jam al-Buldān*, vol. 1, p. 109.
2062. *Sharḥ Nahj al-Balāgha*, vol. 13, p. 219.
2063. *Qur'ān*, 16:90.
2064. *Al-Kāmil fī al-Tārīkh*: vol. 3, p. 255.
2065. *Al-Bidāyah wa al-Nihāyah*, vol. 7, p. 326.
2066. *Al-Mu'jam al-Kabīr*, vol. 4, p. 117, ḥ. 3846.
2067. *Al-Mustadrak 'ala al-Ṣaḥīḥain*, vol. 3, p. 518, ḥ. 5929.
2068. *Rijāl al-Kashshī*, vol. 1, p. 182, no. 78.
2069. *Al-Khiṣāl*, p. 608, ḥ. 9.
2070. Ibid., p. 465, ḥ. 4.
2071. *Al-Istī'āb*, vol. 2, p. 10, no. 618.
2072. *Tārīkh al-Ṭabarī*, vol. 5, p. 85.
2073. Ibid., vol. 5, p. 139.
2074. Ibid.
2075. *Nahj al-Balāghah*, Sermon 182.
2076. *Rijāl al-Kashshī*, vol. 1, p. 246, no. 95.

2077. *Al-Ghadīr*, vol. 1, p. 176.
2078. *Al-Mustadrak ʿala al-Ṣaḥīḥain*, vol. 3, p. 150, ḥ. 4674.
2079. *Tārīkh Baghdād*, vol. 13, p. 186, no. 7165.
2080. *Al-Mustadrak ʿala al-Ṣaḥīḥain*, vol. 3, p. 518, ḥ. 5929.
2081. There are many different views regarding his name and lineage. What is mentioned here is the most common and most authentic opinion that has been stated about him, but he is famously known by his *Kunyah* and nickname.
2082. *Siyar Aʿlām al-Nubalā'*, vol. 2, p. 46, no. 10. al-Istīʿāb, vol. 4, p. 216, no. 2974.
2083. *Al-Ṭabaqāt al-Kubrā*, vol. 4, p. 222.
2084 *Al-Mustadrak ʿala al-Ṣaḥīḥain*, vol. 3, p. 385, ḥ. 5459.
2085. *Al-Ṭabaqāt al-Kubrā*, vol. 4, p. 224.
2086. Ibid., vol. 4, p. 225.
2087. *Al-Nihāyah*, vol. 2, p. 42.
2088. *Al-Mustadrak ʿala al-Ṣaḥīḥain*, vol. 3, p. 85, ḥ. 5461.
2089. *Al-Khiṣāl*, p. 607, ḥ. 9.
2090. *Rijāl al-Kashshī*, vol. 1, p. 38, no. 17.
2091. Ibid., vol. 1, p. 34, no. 13.
2092. *Ansāb al-Ashrāf*, vol. 6, p. 166.
2093. *Ansāb al-Ashrāf*, vol. 6, p. 167.
2094. *Al-Ṭabaqāt al-Kubrā*, vol. 4, p. 226.
2095. *Al-Kāfī*, vol. 8, p. 206, ḥ. 251.
2096. *Murūj al-Dhahab*, vol. 2, p. 351.
2097. *Al-Kāfī*, vol. 8, p. 206, ḥ. 251.
2098. *Al-Kāfī*, vol. 8, p. 206, ḥ. 251.
2099. Ibid, p. 207, ḥ. 251.
2100. *Al-Mustadrak ʿalā al-Ṣaḥīḥain*, vol. 3, p. 381, ḥ. 5451.
2101. *Al-Iṣābah*, vol. 7, p. 109.
2102. *Al-Mustadrak ʿalā al-Ṣaḥīḥain*, vol. 3, p. 381, ḥ. 5451.
2103. It is known that Abū Dharr adopted the method of exposing the evil actions and innovations during the reign of ʿUthmān, and he would also remind them of the presence of oppression, discrimination and forming of factions. It was for this reason that the government did not tolerate his presence in Medina, so they banished him to Syria. In Syria he continued his method and exposed Muʿāwiyah and revealed his wickedness. Muʿāwiyah complained to ʿUthmān about this, so he returned him back to Medina and then banished him to al-Rabadhah... .
However, some researchers, according to particular historical documents and comparing the different references on this issue, believe that he resided in Syria for a long time. This meant that he went to Syria after the death of Abū Bakr and he seeded the Shīʿa faith there. Refer to: *Abū Dharr al-Ghifārī*, by Muḥammad Jawād Āl-Faqīh, p. 65.

2104. *Al-Istī'āb*, vol. 1, p. 177, No. 34.
2105. *Al-Mustadrak 'ala al-Ṣaḥīḥain*, vol. 3, p. 690, ḥ. 6536.
2106. Ibid.
2107. *Al-Ṭabaqāt al-Kubrā*, vol. 4, p. 73.
2108. Ibid., p. 74.
2109. *Rijāl al-Najāshī*, vol. 1, p. 62, no. 1.
2110. *Maqtal al-Ḥusain*, by al-Khwārazmī, vol. 1, p. 48.
2111. *Rijāl al-Najāshī*, vol. 1, p. 62, no. 1.
2112. Ibid.
2113. *Al-Kāmil fi al-Tārīkh*, vol. 2, p. 441.
2114. *Al-Ṭabaqāt al-Kubrā*, vol. 4, p. 74.
2115. *Rijāl al-Najāshī*, vol. 1, p. 62, no. 1.
2116. Ibid., p. 64, no. 1.
2117. *Tadwīn al-Sunnah al-Sharīfah*, p. 138-142.
2118. *Rijāl al-Najāshī*, vol. 1, p. 64, no. 1.
2119. *Al-Tārīkh al-Kabīr*, vol. 5, p. 138, no. 415.
2120. *Siyar A'lām al-Nubalā'*, vol. 2, p. 16, no. 3.
2121. *Tārīkh al-Islām*, by al-Dhahabī, vol. 3, p. 548.
2122. *Tārīkh Dimashq*, vol. 32, p. 14.
2123. *Al-Mustadrak 'ala al-Ṣaḥīḥain*, vol. 3, p. 526, ḥ. 5953.
2124. *Al-Ṭabaqāt al-Kubrā*, vol. 2, p. 344, vol. 4, p. 107, 108.
2125. *Tahdhīb al-Kamāl*, vol. 4, p. 447, no. 3491.
2126. *Al-Ṭabaqāt al-Kubrā*, vol. 6, p. 16.
2127. *Tārīkh Khalīfah* Ibn Khayāṭ, p. 111.
2128. Ibid., p. 94, 97.
2129. Ibid., p. 102, 103.
2130. *Mu'jam al-Buldān*, vol. 4, p. 397.
2131. *Al-Ṭabaqāt al-Kubrā*, vol. 4, p. 110.
2132. *Tārīkh Khalīfah Ibn Khayyāṭ*, p. 97.
2133. *Al-Ṭabaqāt al-Kubrā ibn Khayyāṭ*, p. 126, no. 458.
2134. *Tārīkh Khalīfah Ibn Khayyāṭ*, p. 133.
2135. *Al-Ṭabaqāt al-Kubrā*, vol. 5, p. 45.
2136. *Ansāb al-Ashrāf*, vol. 6, p. 159.
2137. *Al-Amālī*, by al-Mufīd, p. 296, ḥ. 6.
2138. *Tārīkh al-Ya'qūbī*, vol. 2, p. 179.
2139. *Nahj al-Balāghah*, Letter. 63.
2140. *Al-Jamal*, p. 253.
2141. *Waq'at Ṣiffīn*, p. 500.s
2142. Ibid, p. 500, 501, 545.

2143. *Murūj al-Dhahab*, vol. 2, p 408.
2144. *Waqʿat Ṣiffīn*, p. 540.
2145. Ibid., p. 546.
2146. Ibid.
2147. *Al-Ghārāt*, vol. 2, p. 656.
2148. *Waqʿat Ṣiffīn*, p. 552.
2149. *Al-Ṭabaqāt al-Kubrā*, vol. 6, p. 16.
2150. *Al-Mustadrak ʿala al-Ṣaḥīḥain*, vol. 3, p. 526, ḥ. 5956.
2151. *Al-Ṭabaqāt al-Kubrā*, vol. 3, p. 448.
2152. Ibid.
2153. Ibid.
2154. *Al- Ghadīr*, vol. 1, p. 16.
2155. *Rijāl al-Kashshī*, vol. 1, p. 18.
2156. *Al-Khiṣāl*, p. 607, ḥ. 9.
2157. Ibid., p. 465, ḥ. 4.
2158. *Al-Amālī*, by al-Ṭūsī, p. 728, ḥ. 1530.
2159. *Al-Ikhtiṣāṣ*, p. 152.
2160. *Nahj al-Balāghah*, Sermon 182.
2161. *Al-Ṭabaqāt al-Kubrā*, vol. 3, p. 449.
2162. *Sharḥ Nahj al-Balāghah*, vol. 10, p. 108.
2163. *Qāmūs al-Rijāl*, vol. 7, p. 462.
2164. *Siyar Aʿlām al-Nubalā'*, vol. 2, p. 38, no. 8.
2165. Ibid.
2166. *Tahdhīb al-Kamāl*, vol. 3, p. 288, no. 532.
2167. *Al-Ṭabaqāt al-Kubrā*, vol. 6, p. 22.
2168. *Tārīkh al-Yaʿqūbī*, vol. 2, p. 137.
2169. *Waqʿat Ṣiffīn*, p. 20.
2170. Ibid.
2171. *Al-Ghadīr*, vol. 1, p. 365.
2172. *Waqʿat Ṣiffīn*, p. 20.
2173. Ibid., p. 21.
2174. *Waqʿat Ṣiffīn*, p. 227.
2175. Ibid., p. 205.
2176. Ibid., p. 482.
2177. Ibid., p. 499.
2178. Ibid., p. 500.
2179. *Sharḥ Nahj al-Balāghah*, vol. 2, p. 279.
2180. *Nahj al-Balāghah*, Sermon 19.
2181. *Sharḥ Nahj al-Balāghah*, vol. 2, p. 279.

2182. *Nahj al-Balāghah*, Sermon 19.
2183. *Al-Irshād*, vol. 1, p. 19
2184. *Ansāb al-Ashrāf*, vol. 3, p. 254.
2185. *Al-Kafī*, vol. 8, p. 167, ḥ. 187.
2186. *Tārīkh al-Ṭabarī*, vol. 5, p. 374.
2187. Ibid., vol. 5, p. 422.
2188. Ibid., vol. 5, p. 453.
2189. *Siyar A'lām al-Nubalā'*, vol. 2, p. 42, no. 8.
2190. *Rijāl al-Najāshī*, vol. 1, p. 69, no. 4.
2191. *Kashf al-Maḥajjah*, p. 236.
2192. *Al-Ṭabaqāt al-Kubrā*, vol. 6, p. 225.
2193. Ibid.
2194. *Waq'at Ṣiffīn*, p. 406.
2195. *Rijāl al-Kashshī*, vol. 1, p. 321, no. 165.
2196. *Waq'at Ṣiffīn*, p. 406.
2197. *Rijāl al-Najāshī*, vol. 1, p. 70, no. 4.
2198. *Al-Amālī*, by al-Ṭūsī, p. 123, ḥ. 191.
2199. *Rijāl al-Ṭūsī*, p. 93, no. 919.
2200. *Tārīkh Dimashq*, vol. 9, p. 415.
2201. *Ṣaḥīḥ Muslim*, vol. 4, p. 1968, ḥ. 223.
2202. *Al-Mustadrak 'ala al-Ṣaḥīḥain*, vol. 3, p. 58, ḥ. 5721.
2203. *Usd al-Ghābah*, vol. 1, p. 219, no. 331.
2204. *Tahdhīb al-Kamāl*, vol. 24, p. 219, no. 4996.
2205. *Al-Mustadrak 'ala al-Ṣaḥīḥain*, vol. 3, p. 455.
2206. *Rijāl al-Kashī*, vol. 1, p. 41, no. 20.
2207. *Rijāl al-Ṭūsī*, p. 31, no. 134.
2208. *Rijāl al-Kashshī*, vol. 1, p. 205-217.
2209. *Al-Mustadrak 'ala al-Ṣaḥīḥain*, vol. 3, p. 652, ḥ. 6398.
2210. *Rijāl al-Kashī*, vol. 1, p. 182.
2211. *Al-Khiṣāl*, p. 607.
2212. *Rijāl al-Ṭūsī*, p. 59, no. 498.
2213. Ibid., p. 93, no. 921.
2214. Ibid., p. 99, no. 964.
2215. Ibid., p. 111, no. 1087.
2216. Ibid., p. 129, p. 1311.
2217. *Al-Kafī*, vol. 1, p. 470, ḥ. 2.
2218. *Al-Istī'āb*, vol. 1, p. 293, no. 290.
2219. *Miṣbāḥ al-Mutahajjid*, p. 787.
2220. *Al-Tārīkh al-Kabīr*, vol. 7, p. 186, no. 827.

2221. *Tahdhīb al-Kamāl*, vol. 12, p. 190, no. 2612.
2222. *Al-Mustadrak ʿala al-Ṣaḥīḥain*, vol. 3, p. 653, ḥ. 6400.
2223. *Al-Ṭabaqāt al-Kubrā*, vol. 6, p. 217.
2224. *Al-Mustadrak ʿala al-Ṣaḥīḥain*, vol. 3, p. 534, ḥ. 5983.
2225. Ibid., vol. 3, p. 532, ḥ. 5974.
2226. Ibid., vol. 3, p. 534, ḥ. 5983.
2227. *Siyar Aʿlām al-Nubalā'*, vol. 3, p. 463, no. 95.
2228. *Al-Mustadrak ʿala al-Ṣaḥīḥain*, vol. 3, p. 531.
2229. *Al-Istīʿāb*, vol. 1, p. 391, no. 505.
2230. *Al-Jamal*, p. 137.
2231. *Al-Ṭabaqāt al-Kubrā*, vol. 6, p. 217.
2232. *Siyar Aʿlām al-Nubalā'*, vol. 3, p. 463, no. 95
2233. *Al-Mustadrak ʿala al-Ṣaḥīḥain*, vol. 3, p. 532, ḥ. 5974.
2234. *Al-Jamal*, p. 320.
2235. *Al-Mustadrak ʿala al-Ṣaḥīḥain*, vol. 3, p. 532, ḥ. 5974.
2236. *Waqʿat Ṣiffīn*, p. 117.
2237. *Al-Istīʿāb*, vol. 1, p. 389, no. 505.
2238. *Al-Akhbār al-Ṭiwāl*, p. 210.
2239. *Al-Jamal*, p. 255.
2240. *Al- Ghadīr*, vol. 2, p. 425.
2241. *Al-Irshād*, vol. 1, p. 19.
2242. *Ansāb al-Ashrāf*, vol. 3, p. 280.
2243. Ibid., vol. 3, p. 365.
2244. Ibid.
2245. *Tārīkh al-Ṭabarī*, vol. 5, p. 256.
2246. *Ansāb al-Ashrāf*, vol. 5, p. 252.
2247. *Tārīkh Dimashq*, vol. 12, p. 217.
2248. 'Adhrā': A known village in the outskirts of Damascus in the province of Khawlān. *Marj* means a vast pastureland with abundant growth where animals can feed on grass. *Muʿjam al-Buldān*, vol. 4, p. 91, and vol. 5, p. 100.
2249. *Al-Mustadrak ʿala al-Ṣaḥīḥain*, vol. 3, p. 532, ḥ. 5974.
2250. Ibid., vol. 3, p. 532, ḥ. 5978.
2251. *Al-Akhbār al-Ṭiwāl*, p. 224.
2252. *Ansāb al-Ashrāf*, vol. 5, p. 129.
2253. *Al-Mustadrak ʿala al-Ṣaḥīḥain*, vol. 3, p. 534, ḥ. 5984.
2254. *Ansāb al-Ashrāf*, vol. 5, p. 274.
2255. *Siyar Aʿlām al-Nubalā'*, vol. 3, p. 465, no. 95.
2256. *Ansāb al-Ashrāf*, vol.
2257. *Al-Mustadrak ʿala al-Ṣaḥīḥain*, vol. 3, p. 532, ḥ. 5974.
2258. *Al-Ghadīr*, vol. 11, p. 54. referring to the Qurʿan, 85: 4-8.

2259. *Siyar A'lām al-Nubalā'*, vol.2, p. 361, no. 76.
2260. *Al-Istī'āb*, vol. 1, p. 394, no. 510.
2261. *Ṣaḥīḥ al-Bukhārī*, vol. 3, p. 1368, ḥ. 3533.
2262. *Al-Mustadrak 'ala al-Ṣaḥīḥain*, vol. 3, p. 429, ḥ. 5631.
2263. *Siyar A'lām al-Nubalā'*, vol. 2, p. 364, no. 76.
2264. Ibid.
2265. *Tahdhīb al-Kamāl*, vol. 5, p. 500, no. 1147.
2266. *Al-Mustadrak 'ala al-Ṣaḥīḥain*, vol. 3, p. 428, ḥ. 5623.
2267. *Al-Khiṣāl*, p. 607, ḥ. 9.
2268. Ibid., p. 361, ḥ. 50.
2269. *Tārīkh Dimashq*, vol. 12, p. 261.
2270. *Murūj al-Dhahab*, vol. 2, p. 394.
2271. Ibid.
2272. *Al-Amālī*, by al-Ṭūsī, p. 487, ḥ. 1066.
2273. *Murūj al-Dhahab*, vol. 2, p. 394.
2274. Ibid.
2275. *Al-Mustadrak 'ala al-Ṣaḥīḥain*, vol. 3, p. 428, ḥ. 5623.
2276. *Tārīkh al-Islām*, by al-Dhahabī, vol. 3, p. 565.
2277. *Al-Mustadrak 'ala al-Ṣaḥīḥain*, vol. 3, p. 448, ḥ. 5695.
2278. *Al-Khiṣāl*, p. 608, ḥ. 9.
2279. *Al-Khiṣāl*, p. 464, ḥ. 4.
2280. *Musnad Ibn Ḥanbal*, vol. 8, p. 202, ḥ. 21932.
2281. *Rijāl al-Ṭūsī*, p. 63, no. 556.
2282. Ibid., p. 94, no. 931.
2283. Ibid., p. 100, no. 978.
2284. *Rijāl al-Kashshī*, vol. 1, p. 291, no. 131.
2285. *Al-Amālī*, by al-Ṭūsī, p. 165, ḥ. 276.
2286. *Al-Irshād*, vol. 1, p. 325.
2287. *Al-Irshad*, Vol. 2, p. 100, no. 829.
2288. Ibid.
2289. *Tārīkh al-Ya'qūbī*, vol. 2, p. 219.
2290. *Siyar A'lām al-Nubalā'*, vol. 3, p. 495, no. 112.
2291. *Tārīkh Dimashq*, vol. 19, p. 163.
2292. *Tārīkh Dimashq*, vol. 19, p. 162.
2293. Ibid., vol. 19, p. 166-168.
2294. *Al-Istī'āb*, vol. 2, p. 101, no. 829.
2295. Ibid., vol. 2, p. 100, no. 829.
2296. *Al-Ṭabaqāt al-Kubrā*, vol. 7, p. 99.
2297. *Tārīkh Dimashq*, vol. 19, p. 169.
2298. Ibid.

2299. Ibid., vol. 19, p. 169, 170.
2300. Ibid., vol. 19, p. 171.
2301. Ibid., vol. 19, p. 170.
2302. *Tārīkh al-Ṭabarī*, vol. 5, p. 137.
2303. Ibid.
2304. Ibid.
2305. *Nahj al-Balāghah*, book 20,21.
2306. *Al-ʿIqd al-Farīd*, vol. 4, p. 5.
2307. *Nahj al-Balāghah*, book 44.
2308. *Tārīkh al-Yaʿqūbī*, vol. 2, p. 218.
2309. Ibid., vol. 2, p. 219.
2310. *Al-Ṭabaqāt al-Kubrā*, vol. 7, p. 99.
2311. *Ansāb al-Ashrāf*, vol. 5, p. 216.
2312. *Al-Muʿjam al-Kabīr*, vol. 3, p. 70, ḥ. 2690.
2313. *Tārīkh Dimashq*, vol. 19, p. 202.
2314. Ibid., vol. 19, p. 203.
2315. *Murūj al-Dhahab*, vol. 3, p. 35.
2316. *Ansāb al-Ashrāf*, vol. 5, p. 288.
2317. *Al-Ṭabaqāt al-Kubrā*, vol. 7, p. 100.
2318. *Tārīkh Khalīfah ibn Khayyāṭ*, p. 166.
2319. *Tārīkh al-Yaʿqūbī*, vol. 2, p. 204.
2320. *Al-Istīʿāb*, vol.2 p. 100, no. 829.
2321. *Al-Ṭabaqāt al-Kubrā*, vol. 4, p. 75.
2322. Rāmhurmuz: A famous city on the outskirts of Khūzestān (Re: *Muʿjam al-Buldān*, vol.3, p. 17)
2323. *Tārīkh Dimashq*, vol. 21, p. 383.
2324. *Al-Ṭabaqāt al-Kubrā*, vol. 4, p. 80 & 88.
2325. *Al-Muʿjam al-Kabīr*, vol. 6, p. 212, ḥ. 598.
2326. *Al-Mustadrak ʿAlā al-Ṣaḥiḥain*, vol. 3, p. 691, ḥ. 6539 and 6541.
2327. *Tārīkh Dimashq*, vol. 21, p. 408.
2328. *Al-Ṭabaqāt al-Kubrā*, vol. 4, p. 86.
2329. *Al-Khiṣāl*, p. 607, ḥ. 9.
2330. *Al-Khiṣāl*, p. 463, ḥ. 4.
2331. *Murūj al-Dhahab*, vol. 2, p. 314.
2332. *Murūj al-Dhahab*, vol. 2, p. 314.
2333. *Al-Ṭabaqāt*, by Khālifah ibn Khayyāṭ, p. 33, ḥ. 22.
2334. *Al-Maʿārif*, by Ibn Qutaybah, p. 271.
2335. *Al-Ṭabaqāt al-Kubrā*, vol. 4, p. 93.
2336. *Rijāl al-Ṭūsī*, p. 66, ḥ. 590.
2337. *Rijāl al-Ṭūsī*, p. 94, ḥ. 934.

2338. *Rijāl al-Ṭūsī*, p. 101, ḥ. 983.
2339. *Rijāl al-Ṭūsī*, p. 114, ḥ. 1136.
2340. *Rijāl al-Ṭūsī*, p. 136, ḥ. 1428.
2341. They were assistants of the ruler and governors. They were the first squad to participate in war and prepare for death (that is to fight to the death). They were referred to that because they adopted a sign by which they would be known by the enemy. (*Majma' al-Baḥrain*, vol. 2, p. 942). *Al-khamīs* means army. It was named this way because it (army) is divided in five (khamsa) divisions: vanguard (muqaddima), rearguard (sāqa), right wing (maymana), and heart or centre (qalb). It is also said (as the reason for this appellation) because the war booties were divided in five portions. (*Al-Nihāya*, Vol. 2, p. 79).
2342. *Al-Ikhtiṣāṣ*, p. 3.
2343. *Al-Ghaybah* by al-Nu'māni, p. 101 & 103.
2344. *Al-Ghaybah* by al-Nu'mānī, p. 101.
2345. *Taṣḥīḥ al-'Itiqād*, p. 149.
2346. *Al-Isti'āb*, vol. 2, p 273, ḥ. 1216.
2347. *Siyar A'alām al-Nubalā*, vol. 3, p. 528, ḥ. 134.
2348. *Rijāl al-Kashshī*, vol. 1, p. 285, ḥ. 122.
2349. *Al-Ṭabaqāt al-Kubrā*, vol. 6, p. 221.
2350. *Al-Bayān wa al-Tabyīn*, vol. 1, p. 327 & 202.
2351. *Siyar A'alām al-Nubalā*, vol. 3, p. 529, ḥ. 134.
2352. *Tārīkh al-Ṭabarī*, vol. 4, p. 323.
2353. *Al-Ṭabaqāt al-Kubrā*, vol. 6, p. 221.
2354. *Waq'at Ṣiffīn*, p. 160 & 162.
2355. *Waq'at Ṣiffīn*, p. 206.
2356. *Waq'at Ṣiffīn*, p. 457 & 480.
2357. *Al-Ikhtiṣāṣ*, p. 121.
2358. *Al-Kāfī*, vol. 7, p. 51, ḥ. 7.
2359. *Murūj al-Dhahab*, vol. 3, p. 50.
2360. *Rijāl al-Kashshī*, vol. 1, p. 285, ḥ. 123.
2361. *Rijāl al-Kashshī*, vol. 1, p. 285, ḥ. 123.
2362. *Rijāl al-Kashshī*, vol. 1, p. 285, ḥ. 123.
2363. *Rijāl al-Kashshī*, vol. 1, p. 285, ḥ. 122.
2364. *Al-Ṭabaqāt al-Kubrā*, vol. 6, p. 221.
2365. *Ansāb al-Ashrāf*, vol. 4, p. 39.
2366. *Al-Mustadrak 'Alā al-Ṣaḥiḥain*, vol. 3, p. 615, ḥ. 6277.
2367. *Siyar A'alām al-Nubalā*, vol. 3, p. 333, ḥ. 51.
2368. *Tārīkh Baghdād*, vol. 1, p. 173, ḥ. 14.
2369. *Ansāb al-Ashrāf*, vol. 4, p. 39.
2370. *Al-Jamal*, p. 319.
2371. *Ansāb al-Ashrāf*, vol. 4, p. 39.

2372. *Ansāb al-Ashrāf*, vol. 4, p. 39.
2373. *Waqʿat Ṣiffīn*, p. 221.
2374. *Waqʿat Ṣiffīn*, p. 499.
2375. *Tārīkh al-Ṭabarī*, vol. 5, p. 155.
2376. *Al-Irshād*, vol. 2, p. 8.
2377. *Al-Irshād*, vol. 2, p. 9.
2378. *Al-Ṭabaqāt al-Kubrā*, vol. 5, p. 100 & 101.
2379. *Rijāl al-ʿAllāmah al-Ḥillī*, p. 103.
2380. *Al-Mustadrak ʿAlā al-Ṣaḥiḥain*, vol. 3, p. 626, ḥ. 6309.
2381. *Kifāyat al-Athar*, p. 22.
2382. *Faḍā'il al-Ṣaḥābah*, by Ibn Ḥanbal, vol. 2, p. 662, ḥ. 1129.
2383. Refer: ʿAyān al-Shīʿah, vol. 8, p. 57.
2384. *Sharḥ Nahj al-Balāghah*, vol 16, p. 172.
2385. *Rijāl al-Ṭūsī*, p. 71, ḥ 654.
2386. *Al-Jamal*, p. 395 & 399.
2387. *Waqʿat Ṣiffīn*, p. 471.
2388. *Tārīkh Baghdād*, vol. 10, p. 304, ḥ. 5453.
2389. *Al-Fihrist*, by al-Ṭūsī, p. 174, ḥ 467.
2390. *Rijāl al-Najāshī*, vol. 1, p. 62 & 65.
2391. *Siyar Aʿalām al-Nubalā*, vol. 2, p. 320, ḥ. 61.
2392. *Usd al-Ghābah*, vol. 3, p. 571, ḥ 3577.
2393. *Al-Iḥtijāj*, vol. 1, p. 198, ḥ. 11.
2394. *Tārīkh Khālifah ibn Khayyāṭ*, p. 106.
2395. *Siyar Aʿalām al-Nubalā*, vol. 2, p. 320, ḥ. 61.
2396. *Siyar Aʿalām al-Nubalā*, vol. 2, p. 322, ḥ. 61.
2397. *Nahj al-Balāghah*, Letter 45.
2398. *Siyar Aʿalām al-Nubalā*, vol. 2, p. 322, ḥ. 61.
2399. *Usd al-Ghābah*, vol. 4, p. 8, ḥ 3610.
2400. *Tahdhīb al-Kamāl*, vol. 19, p. 525, ḥ. 3884.
2401. *Tahdhīb al-Kamāl*, vol. 19, p. 525, ḥ. 3884.
2402. *Siyar Aʿalām al-Nubalā*, vol. 3, p. 163, ḥ. 26.
2403. *Rijāl al-Kashshī, vol.* 1, p. 186.
2404. *Tārīkh Baghdād*, vol. 1, p. 189, ḥ. 29.
2405. *Waqʿat Ṣiffīn*, p. 522 & 523.
2406. *Al-Imāma wa al-Siyāsa*, vol. 1, p. 141.
2407. *Waqʿat Ṣiffīn*, p. 197.
2408. *Al-Jamal*, p. 367.
2409. *Murūj al-Dhahab*, vol. 3, p. 13.
2410. *Al-Ṭabaqāt al-Kubrā*, vol. 6, p. 22.
2411. *Al-Ṭabaqāt*, by Khālifah ibn Khayyāṭ, p. 127, ḥ. 463.

2412. *Al-Iṣābah*, vol. 5, p. 53, ḥ. 6278.
2413. *Rijāl al-Najāshī*, vol. 1, p. 65.
2414. *Tahdhīb al-Aḥkām*, vol. 10, p. 151, ḥ. 606.
2415. *Tahdhīb al-Aḥkām*, vol. 10, p. 151, ḥ. 606.
2416. *Al-Ṭabaqāt al-Kubrā*, vol. 3, p. 246 & 249.
2417. *Al-Khiṣāl*, p. 464, ḥ. 4 & p. 607, ḥ 9.
2418. *Al-Khiṣāl*, p. 361, ḥ. 50.
2419. *Al-Mustadrak 'Alā al-Ṣaḥiḥain*, vol. 3, p. 438, ḥ. 5663.
2420. *Tārīkh al-Ṭabarī*, vol. 4, p 41, 90 & 138.
2421. *Al-Ṭabaqāt al-Kubrā*, vol. 3, p. 260.
2422. *Ansāb al-Ashrāf*, vol. 6, p. 169.
2423. *Ansāb al-Ashrāf*, vol. 6, p. 161 – 163.
2424. *Waq'at Ṣiffīn*, p. 208.
2425. *Waq'at Ṣiffīn*, p. 319 & 320 & p. 336 – 339.
2426. *Al-Mustadrak 'Alā al-Ṣaḥiḥain*, vol. 3, p. 436, ḥ. 5657.
2427. *Ṣaḥīḥ al-Bukhārī*, vol. 3, p. 1035, ḥ. 2657.
2428. A narration with successive transmission.
2429. *Al-Isti'āb*, vol. 3, p. 231, ḥ. 1883.
2430. *Al-Iṣābah*, vol. 4, p. 474, ḥ. 5720.
2431. *Al-Azhār al-Mutanāthirah fī al-Akhbār al-Mutawātirah*, p. 76, ḥ. 104.
2432. *Al-Amālī*, by al-Ṣadūq, p. 489, ḥ 665.
2433. *Sharḥ Nahj al-Balāghah*, vol. 20, p. 334, ḥ. 835.
2434. *Rijāl al-Ṭūsī*, p. 80, ḥ. 792.
2435. *Rijāl al-Ṭūsī*, p. 95, ḥ. 946.
2436. *Kashf al-Maḥajjah*, p. 236.
2437. *Al-Bidāyah wa al-Nihāyah*, vol. 9, p. 46.
2438. *Ansāb al-Ashrāf*, vol. 6, p. 139.
2439. *Tārīkh al-Ṭabarī*, vol. 4, p 323 & 326.
2440. *Al-Ṭabaqāt al-Kubrā*, vol. 6, p. 179.
2441. *Nahj al-Balāghah*, Letter 61.
2442. *Nahj al-Balāghah*, Aphorism 147.
2443. *Miṣbāḥ al-Mutahajjid*, p. 844, ḥ. 910.
2444. *Tahdhīb al-Kamāl*, vol. 24, p. 219, ḥ. 4996.
2445. *Al-Ṭabaqāt*, by Khālifah ibn Khayyāṭ, p. 249, ḥ 1058.
2446. *Al-Irshād*, vol. 1, p. 327.
2447. *Tārīkh Dimashq*, vol. 56, p. 379.
2448. *Tahdhīb al-Kamāl*, vol. 27, p. 127, ḥ. 5731.
2449. *Al-Shatar*: drooping of the upper eyelid, and the man whose eye has been injured this way is called "*al-Ashtar*". (Refer: *al-Nihāyah*, vol. 2, p. 443.)
2450. *Waq'at Ṣiffīn*, p. 255.

2451. *Tārīkh al-Islām*, by al-Zahabī, vol. 3, p. 594.
2452. *Ansāb al-Ashrāf*, vol. 6, p. 155 & 156.
2453. *Ansāb al-Ashrāf*, vol. 6, p. 157.
2454. *Al-Jamal*, p. 137.
2455. *Al-Shāfī*, vol. 4, p. 262.
2456. *Tārīkh al-Ṭabarī*, vol. 4, p. 433.
2457. *Al-Amālī* by al-Mufīd, p. 296, ḥ. 6.
2458. *Al-Amālī* by al-Mufīd, p. 295, ḥ. 6.
2459. *Al-Jamal*, p. 253.
2460. *Al-Akhbār* al-Ṭiwāl, p. 147.
2461. *Al-Jamal*, p. 350.
2462. *Waqʿat Ṣiffīn*, p. 12.
2463. *Waqʿat Ṣiffīn*, p. 12.
2464. *Waqʿat Ṣiffīn*, p. 174 – 179.
2465. *Waqʿat Ṣiffīn*, p. 196 & 430.
2466. *Tārīkh al-Ṭabarī*, vol. 4, p 569 & 570.
2467. *Tārīkh al-Ṭabarī*, vol. 5, p 11.
2468. *Waqʿat Ṣiffīn*, p. 475.
2469. *Tārīkh al-Ṭabarī*, vol. 4, p 574
2470. *Tārīkh al-Ṭabarī*, vol. 5, p 12 & 13.
2471. *Waqʿat Ṣiffīn*, p. 475.
2472. *Waqʿat Ṣiffīn*, p. 489 & 490.
2473. *Waqʿat Ṣiffīn*, p. 491.
2474. *Waqʿat Ṣiffīn*, p. 499 – 504.
2475. *Tārīkh al-Ṭabarī*, vol. 5, p 95.
2476. *Al-Amālī* by al-Mufīd, p. 79, ḥ. 4.
2477. Mazḥij was a sub-tribe of the tribe Nakhaʿ.
2478. *Nahj al-Balāghah*, Letter 38.
2479. *Nahj al-Balāghah*, Letter 53.
2480. *Ansāb al-Ashrāf*, vol. 3, p. 168.
2481. *Al-Amālī* by al-Mufīd, p. 83, ḥ. 4.
2482. *Nahj al-Balāghah*, Aphorism 443.
2483. A unique mountain. Ref: *al-Nihāyah*, vol. 3, p. 475.
2484. *Al-Ikhtiṣāṣ*, p. 81.
2485. *Al-Ghārāt*, vol. 1, p. 264.
2486. *Al-Amālī*, by al-Ṭūsī, p. 174, ḥ. 293.
2487. *Ṣaḥīḥ Muslim*, vol. 2, p. 887, ḥ. 147.
2488. *Usd al-Ghābah*, vol. 1, p. 544, ḥ 759.
2489. *Sharḥ Nahj al-Balāghah*, vol. 6, p. 53.
2490. *Murūj al-Dhahab*, vol. 2, p. 307.

2491. *Murūj al-Dhahab*, vol. 2, p. 307.
2492. *Al-Isti'āb*, vol. 3, p. 422, ḥ. 2348.
2493. *Sharḥ Nahj al-Balāghah*, vol. 6, p. 53.
2494. *Tārīkh al-Ṭabarī*, vol. 4, p. 292.
2495. *Al-Ṭabaqāt al-Kubrā*, vol. 3, p. 73.
2496. *Tārīkh al-Ṭabarī*, vol. 4, p. 477.
2497. *Al-Jamal*, p. 319.
2498. *Tārīkh al-Ṭabarī*, vol. 4, p. 534.
2499. *Al-Akhbār al-Ṭiwāl*, p. 152.
2500. *Murūj al-Dhahab*, vol. 2, p. 307.
2501. *Murūj al-Dhahab*, vol. 2, p. 307.
2502. *Tārīkh al-Ṭabarī*, vol. 4, p. 554.
2503. *Nahj al-Balāghah*, Sermon, 68.
2504. *Nahj al-Balāghah*, Letter, 35.
2505. *Al-Mustadrak 'Alā al-Ṣaḥiḥain*, vol. 3, p. 392, ḥ. 5484.
2506. *Ḥilyat al-Awliyā*, vol. 1, p. 172.
2507. *Al-Mustadrak 'Alā al-Ṣaḥiḥain*, vol. 3, p. 392, ḥ. 5484.
2508. *Al-Ikhtiṣāṣ*, p. 6.
2509. *Al-Mu'jam al-Kabīr*, vol. 6, p. 215, ḥ. 6045.
2510. *Al-Khiṣāl*, p. 463, ḥ. 4.
2511. *Rijāl al-Kashshī*, vol. 1, p. 46, ḥ 22.
2512. *Al-Khiṣāl*, p. 361, ḥ. 50.
2513. *Tārīkh al-Ṭabarī*, vol. 4, p. 232 & 233.
2514. *Al-Mustadrak 'Alā al-Ṣaḥiḥain*, vol. 3, p. 392, ḥ. 5484.
2515. *Tahdhīb al-Kamāl*, vol. 28, p. 456, ḥ. 6162.
2516. *Rijāl al-Ṭūsī*, p. 81, ḥ. 802.
2517. *Rijāl al-Ṭūsī*, p. 96, ḥ. 951.
2518. *Rijāl al-Ṭūsī*, p. 105, ḥ. 1034.
2519. *Al-Irshād*, vol. 1, p. 323.
2520. *Al-Irshād*, vol. 1, p. 323.